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XBP/Vol.9

THE

ENGLISH REVIEW;

OR, AN

ABSTRACT

OF

ENGLISH AND FOREIGN LITERATURE.

FOR THE YEAR M,DCC,LXXXVII.

VOLUME IX.

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THE ENGLISH REVIEW,

For JANUARY, 1787.

ART. I. *Travels in North-America, in the Years* 1780, 1781, *and* 1782. *By the Marquis de Chaſtellux, one of the Forty Members of the French Academy, and Major-General in the French Army ſerving under the Count de Rochambeau. Tranſlated from the French by an Engliſh Gentleman, who reſided in America during that Period. With Notes by the Tranſlator. In Two Volumes Octavo.* 12s. Robinſons. London, 1786.

HOWEVER ſtrange or paradoxical the aſſertion may appear, it is certain that a paſſion, or rather an enthuſiaſm for liberty, is one of the ſtriking characteriſtics of the French nation at preſent. An admiration of the Engliſh character in general, and of the Engliſh conſtitution in particular, has been prevailing for half a century. The celebrity of the Britiſh name, ſince the reign of Queen Anne, recommended our government and laws to the admiration of foreigners; and the warm panegyric of Monteſquieu, in his "Spirit of Laws," introduced this ſubject to the French republic of letters. Since that period the philoſophers and authors of France have adopted a zeal for liberty and the rights of mankind; and have equalled, if not exceeded, Harrington, Sydney, and Locke, in their deteſtation of tyranny, and paſſion for a free government. As in France there is a greater intercourſe between men of letters and men of the world than in any other country, the opinions and ſentiments of the former have a rapid and general ſpread, and tend in a particular manner to form the

mind, and influence the character, of the young. The arbitrary adminiſtration of a tyrannical government, which they feel and deteſt, heightens the patriot paſſion; the freeſt ſpeculations on politics are indulged in confidential circles; and a revolution, favourable to liberty, is prepared in the minds of men, provided there was a great emergency to call forth, and a middle order between the nobles and people in the ſtate, to concentrate and direct the ſentiments and efforts of enlightened individuals. In the Corſican war, admiration of the courage, as well as compaſſion for the fate, of the unhappy iſlanders, were general in Paris; a generous partiality for the republic riſing in the new world, animated and armed individuals in their cauſe before the French nation commenced or declared hoſtilities againſt Britain.

The Marquis de Chaſtellux, the author of theſe travels, was known to the literary world by his treatiſe *Sur la Felicite publique*; in which he avows the nobleſt principles of philanthropy and freedom before he joined the French army in America during the laſt war, as major-general, under the Count de Rochambeau. Animated with a youthful zeal for the proſperity of naſcent republics, and partaking the ſpirit of his nation, whoſe intereſts were inimical to thoſe of Britain, the reader may expect, in the courſe of his travels through America, a flattering picture, rather than a juſt portrait. Nor will he be diſappointed. Our traveller ſeems to have left his philoſophy at Paris, and, delivering himſelf up to the deluſions of imagination, to have inveſted every object with a glow of colours that are above nature, and beyond the life.

The following is his account of General Waſhington:

'Here would be the proper place to give the portrait of General Waſhington: but what can my teſtimony add to the idea already formed of him? The continent of North-America, from Boſton to Charles-Town, is a great volume, every page of which preſents his eulogium. I know that, having had the opportunity of a near inſpection, and of cloſely obſerving him, ſome more particular details may be expected from me; but the ſtrongeſt characteriſtic of this reſpectable man is the perfect union which reigns between the phyſical and moral qualities which compoſe the individual; one alone will enable you to judge of all the reſt. If you are preſented with medals of Ceſar, of Trajan, or Alexander, on examining their features, you will ſtill be led to aſk what was their ſtature, and the form of their perſons; but if you diſcover, in a heap of ruins, the head or the limb of an antique Apollo, be not curious about the other parts, but reſt aſſured that they all were conformable to thoſe of a God. Let not this compariſon be attributed to enthuſiaſm! It is not my

intention

intention to exaggerate; I wiſh only to expreſs the impreſſion General Waſhington has left on my mind; the idea of a perfect whole, that cannot be the produce of enthuſiaſm, which rather would reject it, ſince the effect of proportion is to diminiſh the idea of greatneſs. Brave without temerity, laborious without ambition, generous without prodigality, noble without pride, virtuous without ſeverity; he ſeems always to have confined himſelf within thoſe limits, where the virtues, by clothing themſelves in more lively, but more changeable and doubtful colours, may be miſtaken for faults. This is the ſeventh year that he has commanded the army, and that he has obeyed the congreſs; more need not be ſaid, eſpecially in America, where they know how to appreciate all the merit contained in this ſimple fact. Let it be repeated that Conde was intrepid, Turenne prudent, Eugene adroit, Catinat diſintereſted; it is not thus that Waſhington will be characterized. It will be ſaid of him, "at the end of a long civil war, he had nothing with which he could reproach himſelf." If any thing can be more marvellous than ſuch a character, it is the unanimity of the public ſuffrages in his favour. Soldier, magiſtrate, people, all love and admire him; all ſpeak of him in terms of tenderneſs and veneration. Does there then exiſt a virtue capable of reſtraining the injuſtice of mankind; or are glory and happineſs too recently eſtabliſhed in America for envy to have deigned to paſs the ſeas?

'In ſpeaking of this perfect whole, of which General Waſhington furniſhes the idea, I have not excluded exterior form. His ſtature is noble and lofty; he is well made, and exactly proportioned; his phyſiognomy mild and agreeable, but ſuch as to render it impoſſible to ſpeak particularly of any of his features; ſo that in quitting him you have only the recollection of a fine face. He has neither a grave nor a familiar air; his brow is ſometimes marked with thought, but never with inquietude; in inſpiring reſpect, he inſpires confidence; and his ſmile is always the ſmile of benevolence.'

The tranſlator, who ſeems to be *as well* acquainted with American affairs as the Marquis de Chaſtellux himſelf, gives his teſtimony to the *accuracy* of this deſcription: "Future "hiſtorians," ſays he, "will be grateful to the Marquis de "Chaſtellux for this exquiſite portrait, every *feature* and "every *tint* of which will ſtand the teſt of the ſevereſt "ſcrutiny, and be handed down to diſtant ages in *never-* "*fading* colours." We will not take upon us to determine what diſtant ages may think, but to us this character appears ſo vague, indiſtinct, ambiguous, and equivocal, that we know not whether to look upon it as a panegyric or a burleſque. "The perfect union which reigns between the *phy-* "*ſical* and *moral* qualities of the individual; his confining "himſelf to thoſe limits, where the *virtues*, by clothing "themſelves in more lively, but more changeable and "*doubtful* colours, may be miſtaken for *faults*; and that, "at the end of a long civil war, he had *nothing* wherewith "he could *reproach himſelf*;" convey a negative kind of

praiſe, if they convey praiſe at all. It is not in this manner that Livy has drawn Hannibal. That General Waſhington is a man of perfect integrity and conſiderable abilities, cannot be denied; but that he diſplayed the character of a great general, or a great man, has never been proved. He found the Americans united without any efforts on his ſide, by the ſtrongeſt of all bonds, thoſe of antipathy and vengeance againſt Britain; he continued to act on the defenſive; a part which required only common-ſenſe to adopt, and common abilities to execute. He was indebted for his ſucceſs to a fortunate train of circumſtances, and to the incapacity or corruption of the commanders who oppoſed him. The ſaying of the Marquis de la Fayette ought never to be forgotten; "Any general, except Howe, would have beat General Waſhington; any general, except Waſhington, would "have beat General Howe."

In deſcribing the ſingular ſcenes of nature and romantic proſpects in America, our lively and agreeable Frenchman ſometimes excels. His prepoſſeſſion in favour of the Americans has rendered him partial in his account of ſieges and engagements. His panegyric on the urbanity and politeneſs of the Yankies ſurpaſſes the common boundaries of adulation. According to his flattering pencil, "all the men he met with "were wiſe, and all the women were handſome." We ſometimes meet with agreeable anecdotes. After having deſcribed the ſituation of the brave, but unfortunate General Burgoyne, and added, "that he had no other alternative than to let "his troops be ſlaughtered, or to capitulate," he informs us that the General was very much affected by an alluſion to which chance gave riſe. It is the cuſtom in England and in America, on approaching any perſon for the firſt time, to ſay, *I am very happy to ſee you:* General Gates chanced to make uſe of this expreſſion in accoſting General Burgoyne: *I believe you are*, replied the General; *the fortune of the day is entirely yours.* The priſoners were entertained in the houſe of Mr. Schuyler. His ſon, a forward arch boy, running about the houſe, according to cuſtom, and opening the door of the ſaloon, burſt out a laughing on ſeeing all the Engliſh collected, and ſhut it after him, crying, *ye are all my priſoners*; a cruel ſtroke of nature, which touched them to the heart.

We find our author occaſionally converſing with General Waſhington, Mr. Adams, and Dr. Witherſpoon; but nothing very important or profound tranſpires from his conference with theſe patriots and ſages. Among the multitude of notes which are added by the tranſlator, there is one which conveys a remarkable truth.

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'The loyaliſts, no doubt, no more merit indiſcriminate cenſure than any other body of men; the tranſlator, who thinks he underſtands the true principles of liberty, for which he has ever been a zealous and unſhaken advocate, admits, however, and admires the virtue, honour, and ſtedfaſt attachment of many illuſtrious individuals to a cauſe directly deſtructive of his own wiſhes; but, with every fair allowance for the violence inſeparable from civil conteſts, he cannot help bearing his teſtimony to the wanton outrages committed by an unprincipled banditti who attached themſelves to the royal cauſe, and branded it with ruin and diſgrace. The root of this evil originated in the *Board of Loyaliſts*, eſtabliſhed by Lord George Germain, at the inſtigation of ſkulking refugees, who, flying themſelves from the ſcene of danger, took up their reſidence in London, and were in the inceſſant purſuit of perſonal and intereſted vengeance. He does not aſſert, that their councils loſt America; but it is now paſt doubt that they formed a ſtrong ſecondary cauſe of precipitating that event, and of imbittering the ſeparation. General Clinton, the whole army at New-York, can witneſs the inſolence and indirect menaces of this incorporated rabble of marauders, in the affair of Captain Huddy, and the ſubſequent claim of the congreſs. Had the war continued, this *imperium in imperio* muſt have been attended with the moſt fatal conſequences; this illiberal, narrow-minded ſet of men became the ſpies and cenſors of Britiſh policy and Britiſh conduct; and the commander in chief himſelf was ſtruck with horror at their unenlightened, blood-thirſty tribunal.'

At the concluſion of the ſecond volume we have a letter from our author to Mr. Maddiſon, a profeſſor in the univerſity of Williamſburgh, concerning the future fortunes of America, and the progreſs of the arts and ſciences. He obſerves, that the character and the genius of a people is not ſolely produced by the government they have adopted, but by the circumſtances under which they were originally formed. Locke, and after him Rouſſeau, have remarked that the education of man ſhould commence from the cradle; it is the ſame with ſtates. Long do we diſcover in the rich and powerful Romans the ſame plunderers collected by Romulus to live by rapine; and, in our days, the French, docile and poliſhed, perhaps to exceſs, ſtill preſerve the traces of the feudal ſpirit; whilſt the Engliſh, amidſt all their clamours againſt the royal authority, continue to manifeſt a reſpect for the crown, which recalls the epoch of the conqueſt, and the Norman government. Every thing that is, partakes of what has been; and, to attain a thorough knowledge of any people, it is not leſs neceſſary to ſtudy their hiſtory than their legiſlation. If we wiſh to form an idea of the American republic, we muſt conſider the original character, and the different views, of the firſt inhabitants who ſettled in the colonies. The firſt ſettlements in Virginia, New-

England, Pennſylvania, the Carolinas, and Maryland, derived their origin from perſons whoſe genius, diſpoſitions, and policy, were totally different. Agriculture, which was their firſt occupation, was not an adequate means of aſſimilating the one to the other; and though they are ſubject nearly to the ſame form of government, theſe original diſtinctions are ſtill preſerved, and will deſcend to poſterity.

'The following, Sir, is a delicate queſtion, which I can only propoſe to a philoſopher like you. In eſtabliſhing amongſt themſelves a purely democratic government, had the Americans a real affection for a democracy? And, if they have wiſhed all men to be equal, is it not ſolely becauſe, from the very nature of things, they were themſelves nearly in that ſituation? For, to preſerve a popular government in all its integrity, it is not ſufficient not to admit either rank or nobility; riches alone never fail to produce marked differences, by ſo much the greater, as there exiſt no others. Now, ſuch is the preſent happineſs of America, that ſhe has no poor; that every man in it enjoys a certain eaſe and independence; and that, if ſome have been able to obtain a ſmaller portion of them than others, they are ſo ſurrounded by reſources that the future is more looked to than their preſent ſituation. Such is the general tendency to a ſtate of equality, that the ſame enjoyments which would be deemed ſuperfluous in every other part of the world, are here conſidered as neceſſaries. Thus the ſalary of the workman muſt not only be equal to his ſubſiſtence, and that of his family, but ſupply him with proper and commodious furniture for his houſe, tea and coffee for his wife, and the ſilk gown ſhe wears as often as ſhe goes from home: and this is one of the principal cauſes of the ſcarcity of labour, ſo generally attributed to the want of hands. Now, Sir, let us ſuppoſe that the increaſe of population may one day reduce your artizans to the ſituation in which they are found in France and England. Do you, in that caſe, really believe that your principles are ſo truly democratical as that the landholders and the opulent will ſtill continue to regard them as their equals? I ſhall go ſtill further, relying on the accuracy of your judgment to teſtify every thing you may find too ſubtile or too ſpeculative in my idea. I ſhall aſk you, then, Whether, under the belief of poſſeſſing the moſt perfect democracy, you may not find that you have inſenſibly attained a point more remote from it than every other republic. Recollect, that, when the Roman ſenate was compelled to renounce its principles of tyranny, the very traces of it were ſuppoſed to be effaced by granting to the people a participation of the conſular honours. That numerous and oppreſſed claſs found themſelves exalted by the proſpect alone which now lay open to a ſmall number of their body; the greateſt part of them remained neceſſitous; but they conſoled themſelves by ſaying, "We may one day become conſuls." Now obſerve, Sir, that, in your preſent form of government, you have not attached either ſufficient grandeur or dignity to any place to render its poſſeſſor illuſtrious, ſtill leſs the whole claſs from which he may be choſen. You have thrown far from you all hereditary honours; but have you beſtowed ſufficient

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perſonal diſtinctions? Have you reflected, that theſe diſtinctions, far from being leſs conſiderable than thoſe which took place among the Greeks and Romans, ought rather to ſurpaſs them? The reaſon of this is very obvious: the effect of honours and diſtinctions is by ſo much the more marked, as it operates on the greater number of men aſſembled together. When Cneius Duillius was conducted home on his return from ſupper to the ſound of inſtruments, the whole city of Rome was witneſs to his triumph: grant the ſame honours to Governor Trumbull; three houſes at moſt in Lebanon * will hear the ſymphony. Men muſt be moved by ſome fixed principle; is it not better that this ſhould be by vanity than intereſt? I have no doubt that love of country will always prove a powerful motive; but do not flatter yourſelf that this will long exiſt with the ſame ſpirit. The greateſt efforts of the mind, like thoſe of the body, are in reſiſtance; and the ſame may happen, with reſpect to the ſtate, as in matters of opinion, to which we ceaſe to be attached when they ceaſe to be conteſted.

'Behold many objects, Sir, which have paſſed in review before us. We have only glanced at them; but to diſtinguiſh them more clearly, requires more penetrating eyes than mine; you hold the teleſcope; do you apply your optics, and you will make good uſe of them. My taſk will be accompliſhed if I can only prove to you that theſe inquiries are not foreign to my ſubject. I ſhall obſerve then, that, to know to what preciſe point, and on what principle, you ſhould admit the arts and ſciences in your nation, it is neceſſary firſt to underſtand its natural tendency; for we may direct the courſe of rivers, but not repel them to their ſource. Now, to diſcover the natural tendency of a nation, not only muſt we examine its actual legiſlation, but the oppoſitions which may exiſt between the government and prejudices, between the laws and habits; the re-action, in ſhort, which theſe different moving powers may produce one upon the other. In the preſent inſtance, for example, it is important to foreſee to what degree the democracy is likely to prevail in America; and whether the ſpirit of that democracy tends to the equality of fortunes, or is confined to the equality of ranks. It is melancholy to confeſs, that it is to a very great inequality in the diſtribution of wealth that the fine arts are indebted for their moſt brilliant æras. In the time of Pericles immenſe treaſures were concentred in Athens, unappropriated to any particular purpoſe; under the reign of Auguſtus Rome owed her acquiſition of the fine arts to the ſpoils of the world, if the fine arts were ever really naturalized at Rome; and under that of the Julii and Leo the Tenth. Eccleſiaſtic pomp and riches, puſhed to the higheſt point, gave birth to the prodigies of that famous age. But theſe epochas, ſo celebrated in the hiſtory of the arts, are either thoſe of their birth, or of their revival; and ſimilar circumſtances are not neceſſary to maintain them in the

* Mr. Trumbull, governor of Connecticut, inhabits the town of Lebanon, which occupies a league of country, and where there are not ſix houſes leſs diſtant than a quarter of a mile from each other.

flouriſhing and proſperous ſtate they have attained. There is one circumſtance, however, which we have not yet touched upon, and which ſeems indiſpenſable, as well for their preſervation as for their eſtabliſhment. The arts, let us not doubt it, can never flouriſh but where there is a great number of men. They muſt have large cities; they muſt have capitals. America poſſeſſes already five which ſeem ready for their reception, which you will yourſelf name, Boſton, New-York, Philadelphia, Baltimore, and Charles-Town. But they are ſea-ports; and commerce, it cannot be diſſembled, has more magnificence than taſte; it pays, rather than encourages artiſts. There are two great queſtions to reſolve, whether large towns are uſeful or prejudicial to America; and whether commercial towns ſhould be the capitals. Perhaps it will be imagined, that the firſt queſtion is anſwered by the ſole reflection, that rural life is beſt ſuited to mankind, contributing the moſt to their happineſs, and the maintenance of virtue, without which there can be no happineſs. But it muſt be remembered, that this ſame virtue, thoſe happy diſpoſitions, thoſe peaceable amuſements, we enjoy in the country, are not unfrequently acquiſitions made in towns. If Nature be nothing for him who has not learnt to obſerve her, retirement is ſterile for the man without information. Now this information is to be acquired beſt in towns. Let us not confound the man retired into the country with the man educated in the country. The former is the moſt perfect of his ſpecies, and the latter frequently does not merit to belong to it. In a word, one muſt have education; I will ſay further, one muſt have lived with a certain number of mankind to know how to live well in one's own family. To abridge the queſtion, Shall I content myſelf with expreſſing to you my wiſhes? I ſhould deſire that each ſtate of America, as far as it is practicable, had a capital to be the ſeat of government, but not a commercial city. I ſhould deſire that their capital were ſituated in the centre of the republic, ſo that every citizen, rich enough to look after the education of his children, and to taſte the pleaſures of ſociety, might inhabit it for ſome months of the year, without making it his only reſidence, without renouncing his invaluable country ſeat. I ſhould deſire, that, at a ſmall diſtance, but more conſiderable than that which ſeparates Cambridge from Boſton, an univerſity might be eſtabliſhed, where civil and public law, and all the higher ſciences, ſhould be taught, in a courſe of ſtudy, not to be commenced before the age of fourteen, and to be of only three years duration. I ſhould deſire, in ſhort, that in this capital and its appendage the true national ſpirit might be preſerved, like the ſacred fire; that is, to ſay, that ſpirit which perfectly aſſimilates with liberty and public happineſs. For, we muſt never flatter ourſelves with the hopes of modifying, after our pleaſure, commercial towns. Commerce is more friendly to individual than to public liberty; it diſcriminates not between citizens and ſtrangers. A trading town is a common receptacle, where every man tranſports his manners, his opinions, and his habits; and the beſt are not always the moſt prevalent. Engliſh, French, Italian, all mix together; all loſe a little of their diſtinctive character, and in turn communicate a portion of it; ſo that neither

neither defects nor vices appear in their genuine light; as, in the paintings of great artiſts, the different tints of light are ſo blended as to leave no particular colour in its primitive and natural ſtate.'

This is by much the fineſt *morceau* in the volumes before us, and diſcovers an acquaintance with hiſtory and politics.

America enjoyed a degree of temporary conſequence and celebrity from its having been conſidered by all Europe as the rival of Britain. Accordingly the American revolution has been the ſubject of much philoſophical theory and political ſpeculation. After the concluſion of a diſaſtrous war, in which the infant States of America obtained the victory over the moſt powerful nation of Europe, the projector and the patriot looked to the new hemiſphere as an aſylum for the oppreſſed and perſecuted part of mankind, and as the choſen ſeat of freedom and tranquillity of the liberal and commercial arts, in the long annals of future ages. The moſt flattering expectations were formed, and the fineſt predictions delivered, concerning the proſperity of a government planned in an enlightened age, which was to have liberty for its baſis, and general happineſs for its object. It was believed that the golden age would be reſtored, or the millennium introduced. Theſe viſions have vaniſhed, and a dark cloud, pregnant with thunder and tempeſt, hangs over America.

The Marquis de Chaſtellux is an agreeable writer, but deſultory, inaccurate, and ſuperficial. He ſacrifices truth to the graces. He looks at every object through a priſmatic glaſs; and ſcatters his gaudy colours with an indiſcriminating hand.

He has found the moſt convenient tranſlator that ever an author was bleſt with. He is always at hand to confirm, by a note, any ſingular or unſupported deciſion in the text. He ſeems to have made the tour of the world in an air-balloon; to have acquired a knowledge of all countries, and cultivated an acquaintance with all nations. If he ſometimes ſeems to have forgot the idiom of the Engliſh language, and even to violate the rules of univerſal grammar, ſuch deficiencies may be ſuppoſed to have taken place in the variety of his adventures, and the extent of his excurſions. He indeed appears to be *un grand Charlatan*; which expreſſion we ſhall leave him to tranſlate.

ART.

ART. II. *Tracts, Mathematical and Philoſophical. By Charles Hutton, LL.D. F.R.S. and Profeſſor of Mathematics in the Royal Military Academy, Woolwich.* 4to. 14s. boards. Robinſons. London, 1786.

THE ſubjects of theſe tracts, which are miſcellaneous, are chiefly on the abſtruſer topics of mathematical and philoſophical inquiry; yet ſuch as, with a very few exceptions, are of very material and extenſive utility in their application.

The mathematical tracts, of the greateſt importance, relate to the hiſtory and theory of ſeries; the philoſophical, to the theory and practice of projectiles: the whole may be included under this diviſion, excepting a few excurſions into the regions of ſpeculative geometry, which the author has intermixed as matters of curioſity rather than uſe.

As an introduction to the methods of the author's invention for finding the values of infinite ſeries, he has premiſed ſome definitions relating to the different kinds of ſeries, and their diſtinctions into converging, diverging, and *neutral* (or thoſe which neither converge nor diverge): and having particularly ſhewn the miſconceptions which have ſometimes ariſen from the common acceptation of the term, *ſum of a ſeries*, he has thought it more proper to ſubſtitute that of *radix*; ſince every infinite ſeries may be conſidered as ariſing from the evolution of ſome finite expreſſion, which may be ſubſtituted inſtead of the ſeries itſelf: in theſe preliminaries the author has, in ſome meaſure, followed the ideas of M. Euler (Com. Pet. Vol. V.) in his diſſertation upon this ſubject.

The firſt of the author's methods is extremely general, and extends to the valuation of all numeral infinite ſeries, whoſe terms are alternately + and −; whether converging, diverging, or neutral. It is derived from an obvious and well-known property of infinite ſeries with alternate ſigns, viz. that, by collecting their terms in order, we obtain a ſeries of ſucceſſive ſums, which, in converging ſeries, approach nearer to, in diverging, recede farther from, the true value of the ſeries propoſed; and by analogy, in neutral ſeries, remain always at the ſame diſtance; =, By arithmetical *means*, interpoſed between theſe ſums, a new ſeries is formed, the collected terms of which approach ſtill nearer; and, as the ſeries thus formed has the ſame properties and incidents as the original one propoſed, new ſeries of arithmetical *means* may be perpetually interpoſed, till a general formula is at laſt found, ariſing from the law which

which the numeral co-efficients in these repeated approximations observe, which will, in some cases, be accurately true, viz. when n, the power of the denominator, is a finite number; and will always be the nearer as n is greater.

The author has been copious in exemplifying the use and application of this method in a variety of instances; and particularly in the summation of a very difficult series, on which M. Euler has expressly written a dissertation.

The coincidence of this method with the famous differential theorem shews both its truth and its derivation from the same principle, though its demonstration is here independently given: but it appears to have an obvious advantage in the greater facility of its application.

To this follows a method for summing a very slowly converging series, with its terms all positive, viz. $a+bx+cx^2+dx^3$, &c. when x is nearly equal to 1.

The investigation of this method is derived from the series itself, and, what has hitherto been much sought for, the sum is given with a considerable degree of accuracy, much greater, as it should seem, than by any other methods hitherto generally known or made public.

In the fourth tract there is a very general method given for extracting all roots out of any numbers proposed. This method is chiefly remarkable for its great simplicity and generality, as it includes all the particular rational formulæ of Halley and De Lagny.

The fifth tract is of more importance, being an original method of investigating the roots of the higher equations; in which, incidentally, many new lights are thrown on the nature of equations in general, and some curious properties of numbers remarked, as it should seem, for the first time; in particular, that when the three roots of a cubic equation are in arithmetical progression, the author's theorem here laid down will assign the middle root *exactly*, otherwise by approximation only.

To this follows a very curious history, as well as a general demonstration, without fluxions, of the famous binomial theorem. The historical part of this tract is new, and tends to discriminate how much of the invention of this celebrated theorem was antecedent to the time of *Newton*. The author has shewn sufficiently, that the law of the co-efficients, even of the terms in the higher powers, was known very early; and that, in fact, though he has no doubt of its being re-invented by Newton, that the substance of the binomial theorem, as far as it relates to integral powers, is given at length, without symbols, by Briggs, in his "Trigonometria Britannica,"

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The great improvement which was unqueſtionably made by Newton to this method was the application of fractional exponents, and thereby making it univerſal for the extraction of roots, as well as the raiſing of powers, and with the ſame ſimplicity.

From this hiſtory of the invention, the author proceeds to a hiſtory equally curious, of its demonſtration; which was never given by Newton, otherwiſe than indirectly, and by induction, but has ſince been given by various authors, both fluxionally and algebraically: but in the latter, and only legitimate method, commonly with ſome reſtrictions in point of generality; moſt of the algebraical inveſtigations of it having either been adapted to integral powers alone, or, if extended to fractional, being inadequate to expreſs the law of the continuation of the terms. The demonſtration which the author has ſubjoined anſwers very ſatisfactorily all theſe conditions; and, what ſeems quite new in it, is, moreover, a ſtrict demonſtration of the form of the ſeries itſelf, which has hitherto been taken for granted in demonſtrations of the truth of the theorem.

The ſeventh and eighth ſections are concerning ſome new properties of the ſphere and cone, inveſtigated by the author; and a diviſion, hitherto deemed impracticable, of circles and ellipſes. Theſe have doubtleſs conſiderable curioſity, as geometrical exerciſes; but having no immediate connection with the ſubjects of the preceding or following inquiries, we ſhall proceed to that which takes up the larger part of this volume, and which the author gives as the moſt important in this publication, viz. his New Experiments in Artillery in the years 1783, 4, 5.

After briefly premiſing, that the firſt attempts made to elucidate the true theory of military projectiles, founded on the air's reſiſtance, by experiments with cannon balls, were thoſe made by the author in 1775, which were honoured by the Royal Society with their gold medal; the author obſerves, that, in the courſe of theſe experiments, the effects of different quantities of powder, different weights of ſhot, and different degrees of windage, were compared, and found to preſerve conſtant and regular laws; from which, though the experiments were made with the ſame pieces of ordnance, ſo many important concluſions were derived, that it has ſince been his great deſire to extend them, with the help of ſome additional machinery and accommodations. Of theſe additions to his machinery, and other accommodations for theſe experiments, which were amply furniſhed by the direction of the maſter-general of the ordnance, he has

has given an accurate deſcription, which is farther illuſtrated by plates.

Five braſs pieces were caſt, and bored with great exactneſs, for this purpoſe, of one pound ſhot, but of different lengths and weights; and one of them was made to be diminiſhed after firing, by ſawing off a part of its length; and was alſo ſuſpended in a particular manner, by a contrivance in its caſting, as near as poſſible to its varying centres of gravity, after its ſucceſſive diminutions; this was to ſhew the effect of length alone, abſtracted from other circumſtances, in a gun.

Balls of iron were alſo caſt, and rounded with great exactneſs; and no leſs care was taken of the quality and proportion of the powder. It is not poſſible, in this place, to recite the hiſtory of a ſeries of experiments of this kind, and of this length of time in the performance; it muſt ſuffice to ſtate with brevity their general object; to examine how far it has been attained; and the uſes to which it may be applied.

The object of theſe experiments, as well as the former ones made by the author in 1775, ſeems to have been to determine, with as much preciſion as poſſible, ſuch *data* as may afford eaſy rules for the ſeveral caſes of practical gunnery, upon the true theory of the air's reſiſtance. Theſe *data*, the concomitant effect of which on the air's reſiſtance is to be aſcertained, are, the weight of powder, the weight and diameter of the ball, the initial velocity, the elevation and length of the gun, the time of the flight, and horizontal range of the ball. The extreme care and accuracy with which theſe experiments appear to have been made, gives reaſon to believe that the relation of them is as faithful as it is circumſtantial and minute. A table of them, as concurrent in their operation, is ſubjoined as the reſult of thoſe inquiries. To have aſcertained them with reaſonable exactneſs, is as much as could be hoped for from theſe experiments; and the completeneſs of the apparatus, as well as the attention in the performance, gives reaſon to hope that they have been done at leaſt more ſatisfactorily than in any experiments hitherto made with cannon balls. To erect upon them a ſyſtem of practical gunnery, founded on the genuine and true theory of projectiles, is propoſed by the author as the ſubject of future labours.

The vaſt importance of the air's reſiſtance is now generally known and acknowledged, as well as the difficulty of reducing a theory, ſo complex in its principle, to that facility in practice which may render it uſeful in the common management of artillery. Thoſe who are the beſt judges of the

the extenſive utility of this object, and of the ſagacity requiſite to inſtitute, as well as the patience and ability neceſſary to carry on and complete experiments of this kind, and to reduce the reſult of them into a theory, (ſtrictly ſcientific in its principles, yet perfectly adapted to common uſe and apprehenſion) will beſt appreciate the labours of the reſpectable author of this volume.

ART. III. *Evidences of the Chriſtian Religion; briefly and plainly ſtated. By James Beattie, LL.D. F.R.S.E. Profeſſor of Moral Philoſophy in Mariſchal College, Aberdeen; and Member of the Zealand Society of Arts and Sciences, and of the Literary and Philoſophical Society of Manchester.* 2 vols. foolſcap 8vo. 5s. ſewed. Creech, Edinburgh; Cadell, London. 1786.

IN an advertiſement prefixed to theſe volumes Dr. Beattie informs us, that "this little work was originally intended "for ſome young perſons with whom he was connected; "that, during a viſit he paid laſt year to Dr. Porteus, Biſhop of Cheſter, at his delightful parſonage at Hunton, "his Lordſhip, after ſeeing a ſketch of the firſt and ſecond "chapter, told him that a thing of this kind was very much "wanted; and, if drawn up in ſuch a manner as to fix the "attention, without fatiguing it, might be highly uſeful to "youth at their firſt entrance into the world." On the ſtrength of this encouragement, Dr. Beattie has ventured to make it public; and tells us, at the cloſe of the ſame advertiſement, that "he begs leave to inſcribe it to his lord"ſhip."

We are next preſented with an introduction, in which our author unfolds his plan. "The deſign of this little "work is, not to ſuperſede as unneceſſary, but to recommend, and ſerve as an introduction, to the peruſal of "thoſe great authors (Grotius, Locke, Clarke, &c.), by "ſhewing, as plainly and as briefly as I can, to the candid "reader, that the evidences of this religion are at leaſt *ſtrong* "*enough* to merit attention and inquiry. I have ſometimes "met with little practical treatiſes called *Ten Minutes Ad*"*vice*: I mean to give *two hours advice*—to that perſon "who may be in danger from infidels; and if I ſhall ſatisfy "him that the evidence on the other ſide deſerves the no"tice of a rational mind, he will *naturally* lay *me aſide*, and "have recourſe to other authors, and at the *ſame time* re"verently conſult the ſacred oracles. And when he has "done

" done all this, I may venture to aſſure him, that he will " not regret the time he has employed; and that from un- " believers his faith will never be in danger any more."

This introduction concludes with a poſtulatum, to which no perſon will refuſe his aſſent. " If the reader thinks my " pretenſions too high, he will allow, that, as the ſubject " of a *free government*, I have an *undoubted right* to publiſh " the reaſons which have determined me to adhere to that " religion wherein I have been educated."

After this advertiſement and introduction Dr. Beattie attempts to prove, in his firſt chapter, " that revelation is " uſeful and neceſſary." This chapter contains nothing but trite topics, to be found in every ſyſtem of divinity, and in a thouſand ſermons; and theſe expreſſed with a degree of negligence and incorrectneſs that we did not expect. In a work of this kind, intended for the young, an author, who united ſome tincture of philoſophy with ſentiments of piety, would have made it his firſt object to ſhew the grounds and evidences of natural religion, which ever muſt be the foundation of revealed; and, after pointing out the defects as well as corruptions of nature, to mark the wiſdom and goodneſs of Providence in giving us a revelation to ſupply theſe defects, and remedy theſe corruptions. This method is uniformly purſued by the ſacred writers. " The inviſible things of God, even his eternal power and " godhead, are clearly ſeen from the works that he has " made. The heathens ſhew the works of the law written " in their hearts, and are a law unto themſelves. Ye be- " lieve in God, believe alſo in me. He that cometh unto " God," as revealed in ſcripture, " muſt believe in his per- " fections", as announced by nature. The ſame method is followed by every rational and philoſophic defender of our religion, Clarke, Addiſon, Butler, Sherlock, &c. Inſtead of this rational introduction to Chriſtianity, Dr. Beattie, treading in the ſteps of the Hutchinſonians and other fanatics, endeavours to ſubvert the authority, and leſſen the evidence, of natural religion, like a phyſician who cuts out the eye to cure a defect in ſight; or an architect who removes the foundations of a houſe in order to adorn the ſuperſtructure. Why degrade the ancient philoſophers? It is not at all neceſſary to a defence of Chriſtianity! Why, in particular, bear ſo hard on the ſchool of Zeno? a ſchool that produced ſo many illuſtrious citizens, ſo many great and good men, and whoſe doctrines and ſpirit make a near approach to our holy religion. " From the principles of the " Stoicks it would require no profound ſkill in logic to infer, " that, by robbing a wife man of his money, cutting off his

" leg

" leg or arm, ſtealing his child or murdering his friend, " they only took that from him on which he ſet no value *." How ſhould we eſtimate the profound ſkill in logic diſplayed by an author who ſhould infer, from a ſaying of our Lord †, that a man cannot be a Chriſtian without hating his father, and mother, and wife, and ſiſters, and children, and his own life alſo? Every wiſe man would pronounce that he was ignorant of Chriſtianity.

" The doctrines of the Stoicks plainly lead to atheiſm ‡;" *i. e.* the pureſt and moſt ſublime theiſm that ever was known, taught, and believed, in the world, plainly leads to atheiſm! This reminds us of an act of the general aſſembly of the Church of Scotland, paſſed about fifty years ago, which is thus entitled, " An Act againſt the *atheiſtical* Opi- " nions of the *Deiſts*." Towards the cloſe of this chapter (p. 38) Dr. Beattie affirms, that " natural religion is all " derived from the ſcriptures;" exactly in the ſtyle and manner of the author who affirmed, " that the ancients " had ſtolen every thing from the moderns."

In the ſecond chapter, which is entitled, " The Goſpel " Hiſtory is true," Dr. Beattie, in the firſt ſection, conſiders the goſpel as a portion of ancient hiſtory; in the ſecond, makes remarks on the argument from prophecy; and in the third attempts to ſhew, that the faith of the diſciples was the effect not of weakneſs but of conviction.

At the beginning of this chapter (p. 51) we have the following remarks on evidence and teſtimony: " It is natural " for man to ſpeak as he thinks; and it is eaſy too, like " walking forward. One may walk backward or ſideways; " but it is uneaſy, and a force upon nature: and the ſame " thing is true of ſpeaking what is contrary to one's belief. " We naturally believe what others tell us. We credit teſti- " mony previous to experience; for children, who have " leaſt experience, are moſt credulous." This account of *evidence* and *teſtimony* is by no means favourable to the cauſe which Dr. Beattie defends: inſtead of ſhielding Chriſtianity with argument, it appears to place a weapon in the hands of infidelity. It is owing to this ſtrong propenſity of the ignorant part of mankind to credulity, and to their love of the marvellous, that ſo many impoſtors and charlatans have riſen, and are ſtill riſing, in the world.

The concluſion of this ſection we conceive to be reprehenſible. After referring to Addiſon's Treatiſe on the Chriſtian Religion, he proceeds:

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* Page 30. † Luke xiv. 26. ‡ Page 32.

Whence

'Whence it will appear that the goſpel hiſtory is at leaſt as well vouched as any other of that time; and that we have as good reaſon to believe what the New Teſtament records of the birth, life, miracles, death, and doctrine of Chriſt, as to believe the battle of Cannæ, the aſſaſſination of Julius Ceſar, or any other ancient fact. Nay, we have ſtill extant among us two viſible proofs, not hitherto mentioned, of the truth of the goſpel; I mean the two ſacraments; which are known to have been in the Chriſtian church from the beginning, and the origin of which it would not be eaſy to account for, on the ſuppoſition that the goſpel is not true. Theſe inſtitutions, beſide other excellent purpoſes which they ſerve, will continue to bear teſtimony to the truth of our religion to the end of the world.'

If we have no better evidence to believe "the birth, miracles, and reſurrection of Chriſt, than to believe the battle of Cannæ, and the aſſaſſination of Julius Ceſar," we have no evidence at all. Facts that belong to the ſyſtem of nature, and are within the ſphere of probability, we believe on probable evidence. Miracles, that change or violate the courſe of nature, require to be ſupported by much ſtronger proof. We believe that "Ceſar was killed in the capitol," on the teſtimony of the Roman hiſtorians; but if they had added that, "three or four days after his aſſaſſination, he roſe from the dead," it would have required a number of reſpectable witneſſes indeed to operate belief in any rational mind.

Dr. Beattie's next argument, that "the two ſacraments "are two viſible proofs ſtill extant of the truth of the goſpel," is not very convincing. Baptiſm was a rite practiſed by the Jews, and other nations of the Eaſt, a thouſand years before the introduction of Chriſtianity. The other ſacrament commemorates the death of Chriſt; a *fact* that has never been called in queſtion.

In the ſecond ſection of this chapter our author conſiders the argument from prophecy. The long train of prophecies, recorded in the Old Teſtament and fulfilled in the New, eſpecially thoſe concerning the Meſſiah, furniſh one of the moſt ſtriking proofs of the inſpiration of the ſacred ſcriptures, and the truth of our holy religion. The exact correſpondence between the ancient prediction, and its recent accompliſhment, againſt all the calculations of probability, and at the diſtance of many centuries, points out the finger of God in ſo remarkable a manner as to ſilence the infidel, and confirm the Chriſtian. But our author ſeems totally to abandon this ſtrong hold of Chriſtianity. "Some of theſe "prophecies," ſays he *, are explicit and poſitive; others

* Page 106.

" only inſinuated: and, if we had no other evidence of " the truth of our religion, I grant that this would be de- " fective."

Our author delivers his opinion more explicitly on this ſubject in his ſecond volume.

' But had not the prophets propheſied of Chriſt and his goſpel, and its character and tendency? And if ſo, how can it be ſaid that no ſuch thing had ever before occurred to human imagination? It is true that the prophets had propheſied theſe things; but, though they *foretold*, it is not certain that they *foreſaw* them. On the contrary, there is reaſon to think that, if they had diſtinctly underſtood what they predicted, they would have expreſſed it in plainer and leſs figurative language; or at leaſt that they would have left traditions behind them, which, in after-times, among people ſo tenacious of tradition as the Jews were, might have ſerved as a key to thoſe ſacred writings. It was enough for the prophets to know that they had authority to ſpeak what they ſpoke, or to commit to writing what the Spirit ſuggeſted: to explain it to the people, or to inquire themſelves into the meaning of it, was probably no part of their buſineſs. And it muſt be as eaſy for divine power to make prophets foretel without foreſight, as to enable them both to foretel and to foreſee.'

If the prophets foretold events without foreſeeing them, that is, without knowing what they ſaid, for what end did they propheſy? To their own age their prophecies were unavailing; to following ages they were uſeleſs. It is recorded, indeed, of the Pythian virgin, that ſhe delivered, from the hallowed ſhrine, indiſtinct ſounds and incomprehenſible words, which the attending prieſts arranged and explained. But let us not compare fables with truth; the Delphian afflatus with the inſpiration of Zion. The intereſts of truth and of Chriſtianity compel us to aſk the Doctor, In what manner would he explain our Saviour's addreſs to the Jews, " Abraham *ſaw my day afar off*, and was " glad?" Or how would he interpret the following verſes from St. Peter—" Of which ſalvation the prophets have *in-* " *quired* and *ſearched* diligently, who propheſied of the " grace that ſhould come unto you; ſearching what or " what manner of time the Spirit of Chriſt, which was in " them, did ſignify, when it *teſtified beforehand* the *ſufferings* " of Chriſt, and the *glory* that ſhould *follow*? *"

In the ſecond volume of this treatiſe Dr. Beattie adds a fourth ſection to his ſecond chapter, in which he conſiders the excellency and ſingular nature of Chriſtianity as a proof of its truth. This conſtitutes what is commonly called the

* 1 Pet. i. 10, 11.

internal

internal evidence of the Chriſtian religion; a kind of evidence which recommends itſelf equally to the underſtanding and the heart; and which, when properly explained, muſt ever operate on the intellectual diſcernment and moral ſenſibility of mankind. In this train of evidence, the ſtriking and capital circumſtance is the character of our Saviour; a character equally ſingular, amiable, and divine; at once gratifying the wiſhes of the virtuous world, and exceeding their expectations. This, with the adaptation of its peculiar doctrines to the deſires and the ſtate of humanity, ſeem to have totally eſcaped Dr. Beattie; and he dwells chiefly on the morality of the goſpel, not conſidering that the morality of the Old Teſtament is inſpired as well as that of the New; and that, with a few exceptions, the latter is only a commentary on the former.

To complete his ſyſtem, our author delivers ſome rules to the inquirer who wiſhes to bring Chriſtianity to the bar of reaſon, and to decide concerning its evidence; and employs his third and laſt chapter in anſwering ſuch objections as are generally brought againſt the Chriſtian religion. In this part of the work he is not always happy in the choice of the rules he has given, nor in anſwering the objections he has raiſed.

In this little work Dr. Beattie has fallen into ſome inaccuracies, miſtakes, and unaccountable opinions. He inſinuates (Vol. I. p. 41, 42) "that the heathen oracles were under the "direction of the *devil*; and that they were *permitted* by *Pro-* "*vidence* to keep up in the minds of men a ſenſe of the *inſuf-* "*ficiency* of human reaſon, and to make them think that "*divine revelation* was a *deſirable* thing." He adds, that "after the birth of Chriſt they became univerſally ſilent." This has been often aſſerted, but without a ſufficient warrant from hiſtory.

Contradictions are not unfrequent with our author. In p. 75 he tells us, "that the beſt policy of the Jews was to "keep up the paſſions and prejudices of the people, and to "encourage a ſpirit of *perſecution* againſt the Chriſtians;" and, in p. 81 we are told "that Gamaliel's advice (to let "the Chriſtians alone) had great weight with the Jews, as "it deſerved to have, as a *better* could not have been "given."

Our author ſuppoſes (p. 111) "that the fourth eclogue of Virgil contains traces of the *goſpel of Chriſt*, and was "compoſed from ſome fragments of ancient prophecy, "probably of Iſaiah, which had come, *we know not how*, "into the hands of the great Roman poet." This has been ſometimes told to ſchoolboys; but ſchoolboys do not believe

it. Virgil is an excellent poet; but he by no means deſerves to rank among the Jewiſh prophets.

He aſſerts (p. 176) "that they who do not believe the "miracles of our Saviour are beyond *the reach of argument*, "and *abſolutely irrational.*" Is not this going too far?

In p. 176 he endeavours to prove that the miracles recorded in the goſpel could not have been performed by means of electricity: but he forgets the ſtrong argument, which is, that electricity was not diſcovered till eighteen hundred years after the time of our Saviour.

In Vol. II. p. 3, he calls our Saviour "the ſon of a carpenter's wife." Such has been the expreſſion of infidels. A Chriſtian ſhould have ſaid, "The ſon of the Virgin "Mary." He afterwards adds, "ſo *poor* were his parents, "that, at the time of his birth, his mother could obtain "no better lodging than a ſtable;" forgetting that this incident was not owing to the poverty of Mary, but becauſe "there was no room for her in the inn." In p. 41 we are informed, that the "reaſon why ſo many unbelievers "abound, is, that ſeveral prophecies in the New Teſtament "may be fulfilled." So that the intention and end of prophecy are not to make men *believers*, but to make them *infidels*. In p. 85 we diſcover that the New Teſtament is not a book, but an author.

The following quotation illuſtrates Dr. Beattie's knowledge of aſtronomy: "By means of comets it is probable "that our ſolar ſyſtem may be connected with other ſolar "ſyſtems. Our *primary* and *ſecondary planets* reciprocally "tranſmit their *influences*, whereby our atmoſphere is *va*"*riouſly affected*, and *prepared* for yielding *nouriſhment* to "the innumerable tribes of animal and vegetable nature." Theſe diſcoveries are altogether new.

Upon the whole, though the good intentions of Dr. Beattie are not to be diſputed, and though his work may, in many reſpects, prove uſeful to the cauſe he wiſhes to defend, yet we muſt confeſs our diſappointment. It appears to us neither to poſſeſs that ſtrength, that energy, nor to convey that luminous conviction, which were expected and foretold by the patrons of the author.

ART.

ART. IV. *Letters on Faith. Addreſſed to a Friend. By James Dore.* Small 8vo. 1s. 6d. Buckland. London, 1786.

THEOLOGICAL controverſy is the moſt unprofitable and pernicious of all ſtudies. The diſputations and wranglings of eccleſiaſtical combatants concerning inexplicable myſteries, or metaphyſical diſtinctions, ſerve only to puzzle and perplex the ſerious reader, and to imbitter the animoſities of ſects and parties. Treatiſes, on the other hand, that tend to confirm the faith of Chriſtians, to renew the ſpirit of devotion, and ſtrengthen the principles of virtue, are the moſt valuable preſents that can be made to the public, and carry conſolation and improvement to the virtuous part of mankind. We look upon it as a ſtriking proof that the world is under the adminiſtration of a wiſe and benevolent Providence, that a ſucceſſion of authors continues in every age, who, indifferent to philoſophical ambition or literary fame, ſeek for a nobler reward; and, bringing reaſon to the ſervice of religion, and employing eloquence in the cauſe of virtue, look for that immortal crown which is promiſed to thoſe *who ſhall turn many to righteouſneſs.*

In this liſt the modeſt author of the letters before us holds a diſtinguiſhed place. Without philoſophical parade, or phariſaical pretence, he utters the genuine oracles of truth and wiſdom; and ſtudies to promote the beſt intereſts of men without any portion of that malignant and peſtilential zeal which is ſolicitous to damn one half of the world under the pretext of ſerving the other.

After having, in his firſt letter, explained the nature of faith, which he very properly calls "credit given to a re-"port," he inquires, in the ſecond letter, into the *grounds* of faith. After having obſerved that our ideas are partly derived from our own obſervation and experience, and partly from the teſtimony of others, he inquires "why "we believe ſome things that we hear and read, and diſbe-"lieve others?" to which he gives this anſwer, "becauſe, "in the one caſe, there appears ſufficient evidence of the "truth, but not in the other. Faith muſt be built on "evidence. The proper object of faith is a propoſition of "ſome kind or other."

'Some propoſitions are ſelf-evident; others only probable; ſome barely poſſible; others evidently abſurd.

'Self-evident propoſitions we believe, whoever may aſſert them. As they carry their own evidence with them, no additional evidence

is required. Their internal evidence ſuperſedes the neceſſity of external. Indulge me while I exemplify my meaning. If a perſon, noted for his falſehood, or his ignorance, were to aſſert, that three angles make a triangle; that the whole is greater than a part; that two and two make four; that a circle is not a triangle, nor a triangle a ſquare; we ſhould inſtantly believe what he ſays, if we heard and underſtood him; not becauſe *he* aſſerts theſe things, but becauſe his aſſertions carry demonſtrations with them.

'Propoſitions that are only probable, require external evidence to produce faith. Evidence of this kind ariſes generally and principally from the wiſdom and integrity of our author. It is not ſelf-evident that there were ſuch men as Lycurgus, the famous Spartan lawgiver; Cyrus, who liberated the captives of Judah; Alexander the Great, who was a mighty conqueror; Archimedes, the celebrated mathematician; Julius Ceſar, who conquered Rome; and many others that might be mentioned: therefore, however *probable* it may appear, as bare probability is not a ſufficient ground for faith, ſome external evidence is neceſſary. That is *probable* which is agreeable to the general courſe of events. The greater the probability, the leſs external evidence is required.

'Some propoſitions are not *probable*, but barely *poſſible*; and, in order to credit ſuch, the ſtrongeſt evidence is requiſite. It is *poſſible* for the God of nature, whoſe power is unbounded, to ſuſpend the operation of thoſe ſtated laws by which he governs the world, or to reverſe them at his pleaſure. At the command of the Univerſal Sovereign the planets may ſtand ſtill, the earth ceaſe to roll, and the deep waters of the majeſtic ſea divide. Theſe, and ten thouſand other phenomena, Omnipotence can eaſily accompliſh. Miracles may be performed; but they cannot be believed without the beſt authority. Evidence, in this caſe, muſt be very ſtrong.

'Some propoſitions are evidently abſurd; and ſuch we cannot credit on any authority. If I hear a man ſay, that four is a greater number than ſix; that an octagon is a circle; that a conſecrated wafer is the identical body of Chriſt; that the ſame body is in two different places at the ſame time. . . . . I ſhould not believe him, but ſuppoſe either that he underſtood not what he ſaid, had ſome myſtical meaning, deſigned to try my credulity, or wiſhed to impoſe upon my ignorance.

'Faith is not an act of the will, but of the underſtanding. Faith ariſes from the prevalence of evidence. When evidence darts its irreſiſtible light into the mind, it is impoſſible to withhold our aſſent; and when no evidence ſtrikes the mind, it is impoſſible to believe. We cannot diſbelieve many reports; if we would, the evidence of their truth is ſo powerful as to command our aſſent. Other truths we may wiſh to believe, but cannot for want of evidence. . . . . The diſconſolate widow of the late Captain Pierce would have been happy could ſhe have diſbelieved the melancholy intelligence of the loſs of the Halſewell. But in vain did nature ſtruggle . . . . in vain did her tender feelings ſtrive . . . . in vain her attachment to her now loſt partner . . . . in vain her affection to her blooming daughters, the devoted victims to inſtant death . . . . in vain were all the fondeſt

wiſhes

wiſhes of her heart . . . . In oppoſition to the warmeſt deſires with which her boſom heaved, ſhe felt the power of irreſiſtible truth. With no more ſucceſs could ſhe reſiſt the energy of evidence than the ſhipwrecked mariners the tempeſtuous winds and roaring billows. Every heart, not ſteeled againſt the tender feelings of humanity, muſt have rejoiced if news ſo affecting had proved without foundation.

'Faith is no more at the command of our will than are any of our ſenſes. If I open my eyes I muſt ſee what preſents itſelf, not what I may wiſh to behold. If I walk into the fields in a hard froſt, when the earth is covered with ſnow, I ſhall not ſee nature robed in her gayeſt dreſs, the fields decked with flowers of variegated beauties, and the meadows clothed with the richeſt verdure, however delectable ſuch a ſight would appear. So it is with faith; I cannot believe what I pleaſe, but what appears to me to be true.'

This clear and judicious account of evidence and faith gives us particular pleaſure, as it is not every defender of Chriſtianity who builds on ſo ſtable a foundation *.

The fourth letter, which is on the reaſonableneſs of faith in Chriſt, contains a ſummary of the arguments for the truth of the Chriſtian religion, well arranged and happily expreſſed.

Soame Jenyns, with whom Dr. Beattie ſeems to coincide, aſſerts "that it is one ſtrong proof of the divine original "of Chriſtianity, that it is a ſyſtem altogether different "from what the world ever expected or conceived." On the contrary, we look upon it as a ſtriking proof of its divine authority, that it is ſo exactly calculated to ſupply the deſiderata of nature, and fulfil the expectations of the world. The nations who *wandered in darkneſs*, and laboured under guilt, not only wiſhed for a prophet to reveal the will of Heaven, but for a mediator to announce forgiveneſs and peace to penitent offenders. Hence our Saviour is called "the deſire of all nations." This happy adaptation of Chriſtianity to the preſent ſtate of human nature has not eſcaped our author.

'We cannot ſo properly examine this ſubject without a previous view of the ſtate of man. Man is not now what he once was. The whole human race are fallen from their original dignity, purity, and bliſs. In conſequence of our awful apoſtaſy from God, our underſtanding is darkened, our paſſions are corrupt, and our will depraved. We are naturally ſeeking happineſs; but, as we ſeek it in wrong objects, our ſearch is vain. Reaſon, that candle of the Almighty, gives too feeble a light to guide our wandering feet into the way of peace. Nature can afford no remedy that is adequate to our relief.

* Soame Jenyns, a very equivocal defender of Chriſtianity, aſſerts "that a man can believe whatever he pleaſes."

Such being the ſtate of man, it pleaſed God, in his infinite wiſdom and boundleſs benevolence, to give us a ſupernatural revelation. But does this revelation point out to us any ſuitable relief? is it calculated to gratify the univerſal paſſion? is it adapted to make us happy? Let us ſee what makes men unhappy. By tracing out ſome of the ſources from whence diſtreſs flows, we may diſcern the exact ſuitableneſs of the goſpel to adminiſter comfort.

'I begin with conſidering the anguiſh that ariſes from a ſenſe of guilt upon the conſcience. Of all the diſtreſſes to which we are expoſed, this is the moſt pungent. "The ſpirit of a man may ſuſtain his infirmity; but a wounded ſpirit who can bear*!" The arrows of common adverſity are without an edge in compariſon of thoſe pointed and envenomed darts with which guilt pierces the conſcience of the awakened ſinner. How light and trifling ſoever ſin may appear in the view of ſome, the convinced offender looks upon it as exceeding ſinful, as the worſt of evils, and as his greateſt enemy. He does not palliate his crimes; he does not form excuſes for himſelf; nor does he cenſure the conduct of Jehovah. He is convinced that the law is holy, juſt, and good, though he knows that it condemns him. He is ſatisfied that God is righteous, though he views him as his enemy. He feels that he deſerves the miſery of hell, though the proſpect of it makes him tremble. The hand of the Almighty is heavy upon him; his arrows faſten in his ſoul. He has no reſt in his conſcience by reaſon of his ſin. The law thunders terrible anathemas in his ear; "Thou ſhalt ſurely die†," "Curſed is every one that continueth not in all things written in the book of the law to do them‡." Juſtice frowns upon him, and, by its awful language, alarms his guilty ſoul: "Thou art weighed in the balances, and art found wanting§." To whom can the awakened ſinner fly? where can the burdened conſcience find relief? Nature is ſilent to theſe inquiries. It teaches us that it is poſſible for God to pardon ſin, and that it is probable he will; but no farther does its feeble light extend. All beyond the regions of probability is total darkneſs. It is the goſpel only that returns anſwers of peace, by the diſcovery of important facts. The goſpel is a rich diſplay of the grace of God in the free remiſſion of ſin. It makes known Jeſus the friend of ſinners. It points out a way of ſalvation through Chriſt. It diſplays the perfection of his righteouſneſs, and the divine efficacy of his atonement. It teaches us that the merit of his ſacrifice is adequate to the guilt of our ſin. It aſſures us that the mediation of Chriſt provides for the ſafety of the repenting ſinner, while it maintains the ſupreme dignity of God's moral law, and ſecures the honour of divine juſtice. What an aſtoniſhing plan of redemption does the goſpel reveal! what infinite wiſdom, what amazing grace, what inflexible juſtice, are here diſplayed! How admirably is the goſpel adapted to relieve the guilty conſcience! What elevated pleaſure, what heart-felt joy, what divine peace, are ſuch

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* Prov. xviii. 14. † Gen. ii. 17. ‡ Gal. iii. 10.
§ Dan. v. 27.

declar-

declarations as these calculated to afford! "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners *. The son of man is come to seek and to save that which was lost †. The blood of Jesus Christ, the Son of God, cleanseth from all sin ‡. Come unto me all ye that labour and are heavy laden, and I will give you rest §. Him that cometh unto me, I will in no wise cast out ‖." &c. &c. No sooner are these animating truths realized by the distressed penitent, than his conscience is relieved. He is "justified by faith, and has peace with God, through our Lord Jesus Christ, by whom he has received a knowledge of the atonement **."

In the last letter Mr. Dore deduces inferences from the preceding investigation, shewing the natural tendency of faith in Christ to purify the heart, and to produce good works. One passage we would recommend to the consideration of every person, who, unmindful of Christian meekness, enters the field of controversy with *bitter* zeal. True zeal, like the sun, warms and enlivens, but is totally different from that diabolical heat which has so often set on fire the Christian world, and made unbelievers impute to Christianity itself the extravagancies and crimes of its mistaken votaries.

'Every species of persecution is absurd. Abusive epithets, too common in disputes, are not adapted to convince an opponent of his error. They tend to exasperate his mind, and prejudice him against what you wish him to believe. It will be difficult to convince him you are right while your temper is bad. "A good tree cannot bring forth evil fruit ††." If you let bitter invective supply the place of argument, your opponent will conclude, from your manner of defending it, that your cause is bad. Reproachful terms are empty sounds, by no means adapted to inform the mind. These weapons are often used for want of better. If at any time you attempt to convince those who differ from you of their errors, manifest a spirit of love and meekness. Speak the truth in love. Contend earnestly for the faith in such a temper as the gospel breathes, and Christ exemplified. Defend your sentiments with modesty and candour. Hereby you will insinuate yourself into the favour of your opponents, captivate their affections, perhaps win them over to the truth, as their minds will be prepared to attend to what you say, and to weigh the arguments you advance to establish your cause.'

Upon the whole, this valuable little tract is admirably calculated to promote the cause of religion and virtue, and ought to find its way into the family and the closet. Free

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* 1 Tim. i. 15. † Luke xix. 10. ‡ 1 John i. 7.
§ Matt. xi. 28. ‖ John vi. 37. ** Rom. v. 1—11.
†† Matt. vii. 18.

from

from party ſpirit, controverſial rancour, or metaphyſical jargon, our author delivers the goſpel in its divine ſimplicity, and recommends it in the ſpirit of meekneſs. His manner is inſinuating and agreeable; his ſtyle perſpicuous and pure.

If a man wiſhes to be a rational believer, to poſſeſs that ſpirit which will prompt him to love mankind, and ſave his own ſoul; to be a good man, and a Chriſtian; let him attend to the inſtructions of this worthy and intelligent inhabitant of the Iſle of Wight.

ART. V. *Poems, by James Fordyce, D.D.* Small 8vo. 3s. 6d. Cadell. London, 1786.

THERE are very few perſons who have not diſcovered, in the courſe of their lives, a propenſity or inclination to love and to poetry. Although youth be generally the ſeaſon of theſe elegant recreations, the *orgaſm* is not limited to any period; and, in many conſtitutions, there is a kind of *ſecond ſpring*, which, though it cannot boaſt the genial warmth and vigour of the *firſt*, is ſufficiently potent to produce an *after-growth* of amorous and poetical fancy. Towards the grand climacteric a change and renovation of the whole frame takes place; and a ſecond juvenility comes on, which gives a new impulſe to the animal ſpirits, and refreſhes the imagination. Venus has had votaries who never felt her power till their locks were grey; and much *mortal and ever-dying* verſe has been compoſed on the borders of threeſcore.

In external nature this latter ſpring has been often obſerved; and, though a Chriſtmas roſe be a very great curioſity, there are few gardens that will not furniſh a noſegay in October.

Of this *viridus ſenectus* Dr. Fordyce is a venerable and blooming inſtance. His own account of his *poetical converſion*, addreſſed to Lord Bute, is remarkable for its gaiety and eaſe.

"'Tis ſtrange," my Lord, "'tis paſſing ſtrange,"
That now grown old and grey,
From proſe to verſe I ſudden change;
Young Fancy flown away!

In early prime, that ſprightly power
Is ever on the wing;
Eager to ſeize the ſmiling hour,
And oft in haſte to ſing.

A wide

A wide reverſe, when Judgment cool,
Led on by hoary Age,
Moves ſlow, and only moves by rule,
Through each ſucceeding ſtage!

Calm Hiſtory, of ſober face,
Then chief attracts the mind,
Intent with curious thought to trace
The manners of mankind.

Or yet the dame, Philoſophy,
Now gains upon the heart,
In him whoſe boſom once beat high
To learn the poet's art.

Her looks ſo ſage, yet void of ſpleen,
May well the ſoul engage,
When form'd to taſte thoſe joys ſerene,
That ſooth declining age.

Or elſe grave Contemplation's eye
O'er Nature's works to caſt,
And endleſs wonders there deſcry,
Shall moſt delight at laſt.

In truth, my Lord, 'twere hard to ſay
What charms the good and great
Have often prov'd, in her ſurvey,
Beyond the pomp of ſtate.

But hardly ſhall your Lordſhip find,
In your extended view
Of human life, or human kind,
A caſe ſo odd, ſo new!

Thus, 'mid the very froſt of Time,
When ardour dies away,
To glow with all the rage of rhyme,
As 'twere the month of May!

No rhyme diſturb'd my youthful reſt;
No rage did then inſpire:
And can it be, this aged breaſt
Now feels poetic fire?

Freely to ſpeak its ſecret ſource;
The freedom you'll excuſe;
In ſcenes ſublime lies mighty force;
And HIGH CLIFF is my muſe.[a]

Perhaps ſome readers, when they conſider the lively ſtyle and manner of Dr. Fordyce in all his writings, from the *Temple of Virtue* to his *Addreſſes to the Deity*, may think that there is nothing miraculous or even marvellous in the caſe;

caſe; and apply to him the famous ſaying of Moliere's Bourgeois Gentilhomme, "that he has been writing poetry "all his life without knowing it."

We ought to judge of a book according to the plan and intention of the author. In a very modeſt preface to theſe poems Dr. Fordyce informs us that, "he had not the va- "nity to imagine he could ever reach the higher ſtrains of "poetry; and that the utmoſt to which he pretends is to "exhibit his ideas in a ſhape not too common or familiar, "yet neither forced nor extravagant, with the addition of "ſome melody to pleaſe the ear, ſome deſcription to ſtrike "the fancy, and ſome ſentiment to affect the heart." This end he has fully attained. His poems are ſometimes elegant and affecting; always innocent or moral.

The following ſtanzas on *Future Fame* are the moſt poetical that we have met with in this collection.

'Ah me! what countleſs myriads lie entomb'd,
To deep forgetfulneſs for ever doom'd,
Who once adorn'd life's active ſtage,
Who ſhone the wonders of their age,
And hop'd poſterity to charm,
By their atchievements to diſarm
Time's ruthleſs all-oppoſing force,
And give their fame an endleſs courſe!
No more, alas! are heard the high acclaims
That promis'd to tranſmit the glory of their names.

Thoſe very names have long on earth been loſt:
In ſolemn ſilence ſunk their loudeſt boaſt!
Soon were their gaudy enſigns torn;
Soon were their gilded ſcutcheons worn;
Their marble monuments no more
Are ſeen, to tell they liv'd before:
All, all is vaniſh'd like a dream.
Yet pride ſtill hopes to be the theme
Of praiſe unwearied to the wond'ring world;
Nor fears to be forgot, when from its confines hurl'd!

While you are acting your allotted part,
Well-tim'd applauſe, no doubt, will cheer the heart.
Your languid powers demand ſuch aid:
Without it virtue ſoon would fade.
Virtue, alas! is weak at beſt,
And ſlight her hold upon the breaſt.
Self-love could ne'er content the mind:
She ſeeks the ſanction of her kind.
But when Heav'n's awful verdict once is paſt,
What can avail to her Fame's fondeſt, loudeſt blaſt?

Of

Or grant its notes could pierce the ear of Death;
They could not yet reſtore the vital breath,
Or call forth Pleaſure in the tomb,
Or change or fix your final doom.
The world's joint plaudit ſtill were vain:
Each ſoul would in the place remain,
Aſſign'd her by the Judge ſupreme,
Whoſe approbation, or whoſe blame,
Muſt ſtamp the colour of her fate,
In that untry'd, unſeen, and dread eternal ſtate."

In this poem the ſtanza is well choſen, the thoughts ſtriking, and the verſification ſpirited and harmonious. Dr. Fordyce's poems have a merit of no common kind; they are entirely his own. We ſeldom meet with poetical common places; with ideas and expreſſions taken from other poets; with *ſhreds of purple and ſcarlet* ſtolen from the nobles of Parnaſſus, and inſerted incongruouſly on a plain ground.

But although we are of opinion that Dr. Fordyce (to uſe his own phraſe) holds a "reſpectable rank in the numer-"ous army of verſifiers," we would not wiſh him to perſiſt in his poetical amours, or to hold any farther dalliance with the muſes.

Among the Engliſh diſſenters Dr. Fordyce ſhone without a rival in the eloquence of the pulpit. His "Sermons to "young Women," though not free from ſhining faults, have much merit, and met with a greater and more rapid run than any ſermons in the Engliſh language, except thoſe of Dr. Blair. A collection of diſcourſes of equal merit, on ſubjects of general importance, would be a valuable preſent to the public, and a laſting monument to his fame. In the calm evening of life the falſe brilliant that caught the youthful eye loſes its luſtre; the ſober charm of truth and nature takes poſſeſſion of the mind; and an author, addreſſing the wiſe and virtuous part of mankind, learns to diſtinguiſh between the beauties and the prettineſſes of holineſs; between the ſolemnity and the foppery of devotion. We have ſuggeſted theſe hints to the author, becauſe we know him to be a benevolent and worthy man.

ART.

ART. VI. *The Hiſtory of Henry VII. of England. Written in the Year* 1616. *By Francis Bacon, Baron of Verulam, Viſcount St. Alban, and Lord High Chancellor of England. Now firſt new written* 1786. 8vo. 5s. boards. Printed for the Editor, at the Logographic Preſs. Murray. London, 1786.

NO period in the hiſtory of England is more intereſting to following ages than the reign of Henry the VIIth. The tranſition from the anarchy and oppreſſion of the feudal ſyſtem to regular government, which began at that time, forms a kind of epoch in the conſtitution. Under the tyrannical ariſtocracy of former ages, a warlike and reſtleſs ſpirit prevailed throughout Europe. The great barons, with their numerous retinue of vaſſals, were ever ready to attempt any martial enterprize where honour was to be won; and often, on the moſt frivolous pretences, to take up arms againſt the ſovereign. Though their martial retainers enjoyed the appearance of freedom, the great body of the people was held in ſlavery; and there was no intermediate claſs between the nobles and the commonality. From theſe inſtitutions, equally unfavourable to the happineſs of individuals and the welfare of ſociety, the hiſtory of Europe, for many years, appears to be one continued ſcene of turbulence and anarchy, of war and bloodſhed.

Happily for England, in the reign of Henry the Seventh, a train of circumſtances had prepared the way to remedy evils of ſuch magnitude; to reduce the power of the haughty barons; to ſubdivide the property of land; and to raiſe a middle claſs of men in ſociety, who could ſecure their property from the graſp of oppreſſion, and defend their rights againſt the encroachments of tyranny. The ſagacious and provident Henry, though merely with a view to exalt the royal authority, and fill the empty treaſury, enacted laws which were attended with the moſt beneficial effects to ſociety at large. He prohibited the barons from keeping beyond a limited number of ſervants or retainers; he enabled them to break the entails on their eſtates, and to alienate their property; and he gave every encouragement to the improvement of arts, of manufactures, and of commerce. The diſcovery of America, in the courſe of this reign, was attended with important conſequences to all the nations of Europe. The extenſion of commerce and navigation gave a new ſpring to induſtry and the uſeful arts: the nobles diſſipated their fortunes in luxury and expenſive pleaſures; men of an inferior rank, acquiring the

the poſſeſſion of land, began to hold a name in the community, and to form a new order in ſociety. In ſome nations of Europe the people enjoyed political and civil rights; in all they obtained many of the privileges and advantages which belong to liberty.

Lord Bacon's hiſtory of this reign has always been reckoned among the moſt finiſhed of his productions. The obſolete phraſes which he frequently employs; the harſhneſs of his language, rendered more uncouth by time; have confined this valuable performance, like his other voluminous works, from which it has never been ſeparated, to the libraries of the learned, and the inſpection of the curious. The publiſher of this edition of the "Hiſtory of Henry the Seventh" performs, therefore, an acceptable ſervice to the public by preſenting it in a new dreſs, and in a ſeparate volume.

As a ſpecimen of this tranſlation (if we may ſo call it) of Lord Bacon's "Hiſtory of Henry Seventh," we ſhall preſent our readers with a paſſage which conveys a very curious anecdote.

'When Henry the Eighth's divorce from Queen Catherine was in agitation, it was doubted whether Arthur was ever bedded to his lady, or had that knowledge of his wife which huſbands have *; the lady herſelf denied it, at leaſt her counſel denied it for her. And this doubt was long kept up, in reſpect to the two ſucceeding queens, Mary and Elizabeth, whoſe legitimacies were incompatible with each other, though their ſucceſſion was ſettled by act of Parliament. The times that favoured Queen Mary's legitimacy would have it believed that Arthur had no actual knowledge of his wife. Not that they would ſeem to derogate from the pope's abſolute power of diſpenſing with the marriage, even had it been ſo, but only to make the caſe more favourable: and thoſe that favoured Queen Elizabeth's legitimacy maintained the contrary. So much is remembered, that it was half a year between prince Arthur's death and the time that Henry was created Prince of Wales, which was conſtrued to give full time to know whether the Lady Catherine was with child by Prince Arthur or not. Beſides, the princeſs herſelf procured a bull for the better confirmation of her marriage, with a clauſe of *vel forſan cognitam*, which was not in the firſt bull. There was alſo given in evidence, when the cauſe of divorce was heard, that one morning Prince Arthur, on riſing from his bed, called for drink, which he was not accuſtomed to do; and, obſerving his gentleman of the chamber that brought him the drink to ſmile at it, he ſaid merrily to him, that he had been in the midſt of Spain, which was a hot country, and his journey had made him dry; and that if the other had been in ſo hot

* For Henry the Eighth married his brother Arthur's widow.

a clime,

a clime, he would have been more dry than he was. Beſides, the prince was on the eve of ſixteen when he died, and was a forward youth of a ſtrong conſtitution.

'On the February following, Henry, Duke of York, was created Prince of Wales, and Earl of Cheſter and Flint, the dukedom of Cornwall devolving to him by ſtatute. Henry, unwilling to part with a ſecond dowry, and thinking it politic to continue the alliance with Spain, prevailed with the prince, then not twelve years of age, to be contracted in marriage to his brother's widow; the ſecret providence of God ordaining that marriage to be the occaſion of great events and changes.'

After the manner of the ancients, Lord Bacon inſerts ſpeeches in his hiſtory, ſome of which, particularly that of the prior of the Trinity to the privy-council of England, are very eloquent. The ſpeech of Perkin Warbeck, alſo, to the king of Scots, when he ſought refuge in his dominions, is in the ſpirit and ſtyle of the Roman hiſtorians; though a great part of it is tranſlated from Buchanan's Hiſtory of Scotland.

Notwithſtanding the confeſſed excellence and univerſal reputation of Hume's hiſtory of this monarch, the curious reader, eſpecially in an age that is in love with antiquities, will be pleaſed to ſee a more ancient, more circumſtantial, and more familiar account of that period, written by an author who held the higheſt offices in the ſtate, and who was a philoſopher and a man of the world.

ART. VII. *The Holy Bible; containing the Books of the Old and New Teſtament, and the Apocrypha: Carefully printed from the firſt Edition (compared with others) of the preſent Tranſlation: With Notes by the Right Reverend Father in God Thomas Wilſon, D.D. Lord Biſhop of Sodor and Man; and various Readings, collected from other Tranſlations, by the Rev. Clement Cruttwell, the Editor.* 3 vols. royal 4to. 4l. 14s. 6d. Bath; printed by R. Cruttwell, 1785. Dilly, London.

[*From a Correſpondent.*]

IN this age of diſſipation in literature, when the preſs is continually teeming with books of a trifling nature, and not infrequently with the efforts of ſcepticiſm and infidelity, it cannot but afford us peculiar pleaſure to announce the appearance of a work of this kind; which, in addition to the ſacred text, has at once the appendages of learning and elegance, as well as piety, to recommend it.

There

There are few of our intelligent readers who are not more or leſs acquainted with the character of the late venerable biſhop of Sodor and Man. His writings and his labours for the promotion of the Chriſtian religion have been widely extended and moſt deſervedly eſteemed; and ſo long as the paſtoral function ſhall be regarded as important to the happineſs of individuals, and the good of ſociety, ſo long may we hope that the labour of ſuch a man will live in the minds of the friends of mankind, and be revered by the wiſe of ſucceſſive generations.

We ſhall not expatiate further on a name which holds the principal place in the title-page of this work, but proceed to give a ſhort account of its contents. The title ſufficiently explains the general plan. The biſhop's notes ſeem to have been the accumulated daily expoſitions and reflections which he ſet down in the margin of his family bible during a long ſeries of years. And, as he was both a daily and devout ſtudent of the ſacred ſcriptures, the ſerious reader may expect to find in theſe notes a great variety of matter and practical aid in his devotional inquiries. They are familiar, explanatory, eaſy to be underſtood, pious in a high degree, and have one uniform tendency, viz. to fix in the mind the neceſſity of fervent devotion and practical Chriſtianity.

From ſuch a maſs of commentaries it would be ineffectual, for the purpoſe of particular information, to make extracts within the ſhort limits of a Review; we therefore paſs to the diſtinctive characteriſtics of this publication. The text is printed all acroſs the page, inſtead of being divided into two columns; but, as the type is remarkably clear and beautiful, this diſpoſition ſeems ſufficiently favourable to familiar reading, while much loſs of paper is prevented. The numerical figures, uſually affixed to the verſes of each chapter, are placed in the margin, where, without interrupting the courſe of the period, they are certainly more conſpicuous, and equally uſeful. The heads or contents of the chapters are divided and judiciouſly placed in the oppoſite margin of the page, againſt thoſe portions of ſcripture they reſpectively refer to; which is without doubt an improvement on the more common diſpoſition. The diviſions are made in paragraphs; and, in the Old Teſtament, the Hebrew bible of Athias is followed; and Bengelius principally in the New. The parallel references, which are uncommonly numerous, are printed at the bottom of the text.

Next below the parallel references are placed the various renderings, which conſtitute a very important part of this

bible, and muſt have been a work of infinite labour to collect. The names of the tranſlators and verſions from which all theſe renderings are taken, are as follow: Coverdale, Matthew, Becke, Cranmer, Geneva, the biſhops Doway and Purver, for the Old and New Teſtaments; for part of the Old Teſtament, Ainſworth, Broughton, Hunt, Dr. Lowth (the preſent learned biſhop of London), and Mr. Blaney, the editor of the Oxford bible: and for the New Teſtament, Wicliffe, Tomſon, Broughton (M. S.), Rhemiſh, Whiſton, Weſley, Hammond, Whitby, and Doddridge; with the tranſlation that was printed with the paraphraſe of Eraſmus. This is an undertaking, ſo far as we recollect, new; and is at the ſame time a taſk of infinite labour, in which the induſtry and perſeverance of the editor are conſpicuouſly diſplayed.

Such an arrangement, which unites the advantages of ſo many learned verſions, does great credit to the abilities and judgment of the editor; who has likewiſe tranſlated and introduced into this bible the third book of the Maccabees, a book of very reſpectable authority, and but little known; which will of courſe excite the curioſity of all readers who delight in biblical information. The tranſlation is faithful, and not inelegant.

The preface is valuable, and abounds with information, particularly in matters relating to the Engliſh church, and the tranſlation of the ſcriptures; and the biographical account of the different tranſlators, though conciſe, is drawn up with care, and is in a high degree judicious and intereſting.

The text is printed from the firſt edition of 1611, compared with twelve others; and wherever theſe editions vary, the different readings are noticed.

A liſt of the various editions of the bible, and parts thereof, in Engliſh, from the year 1526, follows the editor's preface; and immediately preceding the text is biſhop Wilſon's preamble.

On the whole, this valuable work cannot fail of being highly acceptable to the clergy of every Chriſtian church, to the ſcholar, and to the critic, as well as to devout readers of the holy ſcriptures among all Chriſtian denominations.

With regard to paper and typographical execution, the former is excellent (too good for the advantage of the charity to whoſe uſe the profits of the work are to be applied *),

* The widows and children of the clergy in Lancaſhire, Cheſhire, and the Iſle of Man.

and

and the latter such as cannot but ensure to the printer (who is brother to the editor) a high degree of typographical reputation.

ART. VIII. *La Pucelle*; *or, The Maid of Orleans. From the French of Voltaire.* 4to. 6s. Wilkie. London, 1785.

THE original work of this lively and extraordinary writer is well (perhaps too well) known. Keeping Ariosto and La Fontaine in his eye, he has not, in any of his productions, displayed more genius and invention than in this ludicrous performance; and no where has he given more scope to the faulty peculiarities which characterize too many of his writings. His *Pucelle*, though possessed of many allurements, yet often disgusts by her unmaidenly impudence, and flagrant impiety. He cannot say, with Horace, *Virginibus puerisque canto.* For faults of this kind the translator has endeavoured to apologize in an advertisement prefixed to the five cantos now published as a specimen. It has been frequently observed that translators are naturally led to think too highly of the authors they translate; the present writer is not an exception from the general rule. If he will *impartially* consider the original, he will often find the poet's satire levelled at more than "the frippery of a de-"clining superstition, the abuses and corruptions of popery "in particular, and of priestcraft in general," and that many passages of *La Pucelle* tend fully as much to "taint "the mind," as "to entertain the fancy." We have observed too, with regret, that the translator has, for the most part, expanded passages of this kind, and expressed the ideas more grossly than Voltaire himself. We could give many instances of this, but it is needless and improper; needless, because the translator, we dare say, knows it well; and it would be considered as an impropriety at least, if not something worse, if the comparison appeared *at full length* in our Review. It may then be sufficient to refer to the candour of the translator himself, whether the description of *Agnès Sorel* by Voltaire, beginning with "Sous un "cou blanc," and ending with "Le plaisir embellit toute "belle," or his translation, or rather paraphrase, of it, be the most exceptionable?

Voltaire's ludicrous defence, prefixed to the *Pucelle*, has still less weight than the serious one of his translator. It is in vain that he endeavours to shelter himself under the wings of *Luigi Pulci*, *Ariosto*, the author of *Lancelot du Lac*,

Rabelais, and *La Fontaine*. What they did does not juſtify him; a thouſand companions in vice do not, cannot change its nature, though they may contribute more widely to diſſeminate its baleful influence.

Though, from the reaſons we have aſſigned, the original work does not meet our approbation, and though, for the ſame reaſons, we have particular objections to the tranſlation, yet juſtice to the abilities of the tranſlator obliges us to ſay that he has executed a work of great difficulty with more than tolerable ſucceſs. The peculiar manner of the original is not unhappily imitated; and leſs of its ſpirit has evaporated than could have been expected. We could have wiſhed the tranſlator leſs diffuſe; but are ſenſible that, in many parts, this was no eaſy matter, without falling into an unpleaſing meagreneſs of expreſſion. In others, indeed, he ſeems purpoſely diffuſe; they ſeem to be paſſages he dwells upon *con amore*. Sometimes (not often) he riſes above his prototype. As an inſtance, we give the following deſcription of a hound purſuing his game:

'As in the foreſt when a hound
Has, with ſagacious noſtril, found
Some ſtag's freſh odour, and inhales
The ſtrong effluvia from the gales,
The game unſeen he ſwift purſues,
Led only by the tainted dews,
O'er hedge and ditch his courſe he takes,
Skims o'er the heath and thrids the brakes,
To one devoted ſpot confin'd,
Leaving th' unnotic'd herd behind.'

There is an expreſſive eagerneſs and rapidity in the tranſlation which is wanting in the French original, "Ainſi "qu'un chien," &c. chant quatrieme.

An extract from the French, accompanied by the tranſlation, will enable our readers to form an opinion of their own,

'Devers la Lune où l'on tient que jadis
Etait placé des fous le Paradis,
Sur les confins de cet abîme immenſe,
Où le cahos, et l'Erèbe, et la nuit,
Avant les tems de l'univers produit,
Ont exercé leur aveugle puiſſance,
Il eſt un vaſte et caverneux ſéjour
Peu careſſé des doux rayons du jour,
Et qui n'a rien qu'une lumiére affreuſe,
Froide, tremblante, incertaine et trompeuſe:
Pour toute étoile on a des feux folets.
L'air eſt peuplé de petits farfadets.

De

De ce pays la Reine eſt la ſottiſe.
Ce vieil enfant porte une barbe griſe,
Oeil de travers, et bouche à la Danchet.
Sa lourde main tient pour ſceptre un hochet;
De l'ignorance elle eſt, dit-on, la fille.
Près de ſon trône eſt ſa ſotte famille,
Le fol orgueil, l'opiniâtreté,
Et la pareſſe et la crédulité.
Elle eſt ſervie, elle eſt flattée en Reine;
On la croirait en effet Souveraine;
Mais ce n'eſt rien qu'un fantôme impuiſſant;
Un Chilperic, un vrai Roi fainéant.
La fourberie eſt ſon miniſtre avide.
Tout eſt réglé par ce Maire perfide;
Et la ſottiſe eſt ſon digne inſtrument.
Sa Cour plénière eſt à ſon gré fournie
De gens profonds en fait d'Aſtrologie,
Surs de leur art, à tous momens déçus,
Dupes, fripons, et partant toujours crus.
' C'eſt là qu'on voit les maîtres d'alchimie
Faiſant de l'or, et n'ayant pas un ſou,
Les Roſes-croix, et tout ce peuple fou
Argumentant ſur la Théologie.
' Le gros Lourdis pour aller en ces lieux
Fut donc choiſi parmi tous ſes confrères.
Lorſque la nuit couvrait le front des Cieux
D'un tourbillon de vapeurs non légères.
Envelopé dans le ſein du repos,
Il fut conduit au Paradis des ſots.
Quand il y fut, il ne s'étonna guères:
Tout lui plaiſait, et même en arrivant,
Il crut encor être dans ſon couvent.
' Il vit d'abord la ſuite emblématique
Des beaux tableaux de ce ſéjour antique.
Caco-Démon qui ce grand temple orna,
Sur la muraille à plaiſir griſonna
Un long croquis de toutes nos ſottiſes,
Traits d'étourdi, pas de clerc, balourdiſes,
Projets mal faits, plus mal exécutés,
Et tous les mois du mercure vantés.
Dans cet amas de merveilles confuſes,
Parmi ces flots d'impoſteurs et de buſes,
On voit ſurtout un ſuperbe Ecoſſais,
Law eſt ſon nom; nouveau Roi des Français,
D'un beau papier il porte un diadême,
Et ſur ſon front il eſt écrit *ſyſtême*.
Environné de grands balots de vent,
Sa noble main les donne à tout venant:
Prêtres, Catins, guerriers, gens de juſtice,
Lui vont porter leur or par avarice.

'Towards the moon, where erſt the ſpace
Yclep'd Fool's Paradiſe had place,
A region on the confines drear
Of that abyſs unfathom'd, where,
Before creation ſprang to light,
Old Chaos, Erebus, and Night,
Sworn foes to order, and to day,
Maintain'd their blind deſpotic ſway,
There lies a cavernous retreat,
Impervious or to light or heat;
Or pervious only to ſuch light
As gleams to chill, miſlead, affright,
That ſhould the dubious beam pervade,
Horror more horrible is made.
For ſtars there jack o' th' lanthorns glare,
And goblins people all the air.
Daughter of Ignorance her reign
Folly extends o'er this domain;
A child grey-bearded and ſquint-ey'd,
With mouth, like Danchet's, open wide;
A coral in whoſe heavy hand,
Marks, like a ſceptre, her command.
Her fooliſh family in ſtate
Around her throne collected wait;
Here Obſtinacy, Pride, and there
Credulity and Sloth appear.
Flatter'd, attended as ſhe's ſeen,
You would indeed believe her Queen;
But a mock ſov'reign only, ſhe
A pow'rleſs phantom's found to be;
For all her councils are by fraud,
Her greedy miniſter o'eraw'd,
'Tis his perfidious will is law,
And ſhe is merely his cat's-paw.
At will ſhe makes her court abound
With your aſtrologers profound,
Who, ev'n in error, boaſt their ſkill,
Dupe-gulling knaves, yet truſted ſtill.
You there can never fail to ſee
Profeſt adepts in Alchymy,
Makers of gold, and yet whoſe curſe
Is to poſſeſs an empty purſe;
Your Roſicrucians, and thoſe fools
Who ſtun the theologic ſchools.
Thither fat Lourdis was to go,
The Saint's deputed plenipo.
What time the Queen of darkneſs had
The heav'ns in murkieſt ſable clad,
Lourdis, on Sleep's ſoft boſom laid,
Was to Fool's Paradiſe convey'd,

Where

Where ev'ry object met his eyes,
Rather with pleasure than surprize:
For here no sooner was he come,
Than he conceiv'd himself at home.
The suit of pictures from on high
Caught, as by sympathy, his eye,
For Cacodemon's art, to grace
This antique venerable place,
Had, with his emblematic scrawls,
Furnish'd the vast extent of walls;
In never-fading fresco, where
The follies of mankind appear:
Blunders in groups, a social train,
And whims, the fly-blows of the brain:
Growing to maggots here one sees
Caprices too in swarms like bees;
Absurdities all scatter'd thick,
And here and there a hair-brain'd trick:
With sketches from the life of many
An ignoramus and a zany;
Schemes, under evil planets hatch'd,
In theory, as practice match'd,
Yet, in the monthly mercuries,
Extoll'd for merit to the skies.
Amidst this wonderful confusion
Of folly, madness, and delusion,
Where, quick succeeding to the eyes,
Sots, buzzards, and impostors rise,
A haughty Scotchman, Law by name,
Superior notice seems to claim;
A paper crown adorns his head,
And *System* on its front is read:
Amidst large bales of wind he stands,
And deals them out with lib'ral hands;
His bounty no distinction knows,
On every comer he bestows:
In visions of enormous gain,
Priests, judges, bawds, their coffers drain."

It may be proper to notice, that Voltaire has hurt the verisimilitude of his poem by indulging in anachronisms without end: to wanton in a field of satire as extensive as possible was his object; and to this he sacrificed the probability of his narration. It is perhaps not worth while to remark that his translator has indulged still more freely in this way; for example, he presents us with *Circassian bloom*, and *olympian dew*, in the days of the maid of Orleans.

Imperfect lines, words improperly accented, and inaccurate expressions, are not unfrequently to be met with in this publication.

' *Every* pulſe be not ſuppreſt'—
' *Every* outline now broke down.'

Every never conſiſts of three ſyllables in correct poetry. " St. Auguſtin"—" That with their doom thou *can't* diſ- " penſe"—" A door commodious lay a-jar." A door, in the ſituation alluded to, does not *lie*, but *ſtand* a-jar. But theſe are petty ſins of inadvertency which do not take from the general merit of the performance.

ART. IX. *Letters of an Engliſhman; in which the Principles and Conduct of the Rockingham Party, when in Adminiſtration, and Oppoſition, are freely and impartially diſplayed.* 8vo. 2s. 6d. Stockdale. London, 1786.

THESE letters were originally printed in the Public Advertiſer. The attention which they drew, and the approbation which they met with, in the circle of reſpectable and impartial men, has induced the author to republiſh them in the preſent form, and with conſiderable additions. The chief object of the performance is to inveſtigate and diſplay the principles and conduct of the Rockingham party, when in adminiſtration and oppoſition. And it muſt be confeſſed that the acute and penetrating author is well qualified for the taſk he has undertaken. From the parliamentary debates he has brought and verified ſuch a charge of inconſiſtency, contradiction, and abſurdity, againſt ſome of the leading members in oppoſition, as to make us bluſh for patriotiſm, and pity human nature.

It may be queſtioned whether it be altogether fair and candid to aſſume the " publiſhed debates in the Houſe of " Commons" as authentic and legitimate evidence in political diſcuſſions? In anſwer to this, it may be obſerved that the debates in the Houſe of Commons are open to the world; that the nation watches its repreſentatives; and that there is a *cloud of witneſſes* always at hand, prompted by curioſity and intereſt, to remember and record the tranſactions and deliberations of the day. Although it might be difficult to verify an individual expreſſion by legal evidence before a court of juſtice, yet, from the number and harmony of concurring witneſſes on every remarkable occaſion, there are ſufficient grounds, and ſtronger than the general ſtrain of hiſtorical teſtimony, to influence the belief, and determine the opinion, of the public.

Independent of the queſtion *de jure*, this opinion has gained ground *de facto*. The printed debates of the Houſe of

of Commons circulate as hiſtorical authority not only through the kingdom, but over the continent; and they will form the materials of hiſtory in future ages.

The ſpeeches of members of parliament publiſhed by themſelves, however they may convey their cool ſentiments on political affairs, and may be uſeful pamphlets to the party to which they belong, are not ſuch accurate copies of the real tranſactions and ſpeeches in St. Stephen's chapel as the common vehicle by which they are tranſmitted to the public. Hiſtorical evidence never amounts to abſolute certainty. The policy of kings, and the military atchievements of generals, are ſeldom delineated with ſo much fidelity as the ſpeeches of the members in the Houſe of Commons are reported to the public.

The coalition between Mr. Fox and Lord North, after the former had declared "that he had ſuch a deſpicable "opinion of his Lordſhip that he would not truſt himſelf "alone in a room with him, on a matter of buſineſs; and "that he muſt hear of his ruinous meaſures at *the tribunal* "*of juſtice*, and *expiate them on the public ſcaffold*;" is the object of our author's juſt cenſure and crimination. But on this ſubject there is no occaſion to expatiate. That event ſtruck the nation with feelings which they knew not how to deſcribe; and when at laſt they gave them utterance, it was in the ſevereſt language of reprobation. "The coali-"tion" gave a ſtrength to prerogative which it had not enjoyed ſince the revolution; and a ſtab to the wig-intereſt which it will not recover for half a century.

The Engliſhman, in his ſixth letter, gives an account of the riſe of the Britiſh empire in Indoſtan; which, as it has been the ſubject of groſs miſrepreſentation, we ſhall lay before the reader.

'The Mogul Empire, which had been declining from the death of Aurengzebe in 1707, was almoſt entirely deſtroyed by the invaſion of Nadir Shah; and though the forms of it were preſerved, the emperor has exerciſed no authority of any kind in Bengal for the laſt forty years. It is not true, as many have erroneouſly imagined, that the Engliſh overturned the authority of the Mogul in Indoſtan. Ally Verdy Cawn, who was nabob of Bengal in 1750, was in fact an uſurper, having illegally depoſed and murdered his predeceſſor; and he tranſmitted the government to his grandſon, Surajah Dowlah, in oppoſition to the laws of the empire. From 1750 to 1756, as from their firſt eſtabliſhment in Bengal, the Engliſh were peaceable and inoffenſive merchants, ſubject at times to the inſults, oppreſſion, and injuſtice of the Mahomedan government; and in 1756 were wantonly, and without the leaſt provocation, attacked by that inhuman tyrant Surajah Dowlah, who, ſtrange to tell, has of late years found advocates in a Britiſh Houſe of Commons.

Commons. The conſequence of this attack is well known. The Engliſh were driven from their forts and ſettlements, and many of them were cruelly murdered. At this period Mr. Haſtings was ſituated in the interior parts of Bengal, and when taken priſoner was treated with a peculiar degree of kindneſs and attention, juſtly attributed to the reſpect in which his character was even then held by the natives. He ſpoke their language, and was deemed the beſt Perſian ſcholar at that time in Bengal. The conſequence of Surajah Dowlah's conduct is well known. By exertions, which poſterity will not credit, the Engliſh recovered not only their former ſtanding in Bengal, but effected a revolution in the government of that country, which led to our preſent envied empire in Indoſtan.

'Mr. Haſtings, who ſerved as a volunteer at the capture of Calcutta, was confidently employed by Lord Clive, after that event, until his lordſhip quitted the country; and Mr. Haſtings himſelf, after having filled the firſt offices in Bengal for many years, returned to England in 1765, with a fortune exceedingly moderate, and with the reputation of extraordinary abilities. He remained in England until 1769, and was then appointed ſecond in council, and to ſucceed to the government of Madras. He was removed and appointed governor of Bengal in April 1772, when the affairs of the Eaſt-India Company were before parliament. In the following year Lord North propoſed *his plan* for the better government of India. His lordſhip was then the miniſter; of courſe his meaſures were highly reprehenſible in the opinion of the Rockingham party.'

In the eighth letter our author mentions the introduction of Mr. Fox's India bill into parliament, and of the arguments uſed in ſupport of it, calculated to ſuit the opinions of the various members who compoſed the majority. The ſpeech which Lord Thurlow delivered on the occaſion is ſpirited and manly.

'Whence (Lord Thurlow obſerved) this remarkable degree of delicacy towards Mr. Haſtings? The little, low, dirty attempts of malice and faction to deſtroy the character of that great man, can have no weight with your lordſhips. How induſtriouſly, my lords, has every tranſaction of Mr. Haſtings's long government, that could tend to criminate him, been circulated! The reports of a committee have been ſold as pamphlets. The ingenuity of ſome men, and the warm imagination of others, have been long employed to ſully the well-earned reputation of Mr. Haſtings. To my mind, my lords, Mr. Haſtings is one of the moſt extraordinary characters that this country has ever produced; he has ſerved the Eaſt-India Company thirty-three years in the moſt important ſituations; twelve years as governor, or governor-general of Bengal: he is a man whoſe honour, whoſe integrity, whoſe firmneſs of mind, and whoſe perſeverance, are not only very generally acknowledged in this kingdom, and in Aſia, but throughout the continent of Europe: he is a man, my lords, who poſſeſſes a moſt extenſive knowledge of the languages, the politics, the cuſtoms, and the revenues of Indoſtan: he

is

is a man, who infuſed the ſpirit which animated his own mind, and roſe ſuperior to the aſtoniſhing difficulties he had to encounter, into the breaſts of our brave and intrepid countrymen, who have ſo nobly diſtinguiſhed themſelves in Aſia. Mr. Haſtings is a man, *who has re-eſtabliſhed peace in India, who furniſhed reſources for the war while it laſted*, by an increaſe of revenue in Bengal; and has preſerved the provinces under his more immediate control in peace and tranquillity. Mr. Haſtings is a man who has held a bold and conſiſtent language throughout. What have been the means, my lords, to which Mr. Haſtings has had recourſe to preſerve his power? Has he employed the low and dirty arts of intrigue which have heretofore been practiced? No, my lords; he has been ſupported by the voice of the public; by great and meritorious actions. This being my opinion of Mr. Haſtings, I ſhall ſupport him until evidence of his delinquency ſhall be produced. Whence, my lords, this extreme deſire to avoid a full and fair diſcuſſion of this queſtion? I again repeat it, if Mr. Haſtings is guilty, recal him, puniſh him; but do not let us be deluded by tales fabricated for the purpoſe of the hour, and circulated with a degree of induſtry which diſgraces the dignity and honour of the Britiſh nation."

'This manly ſpeech, from ſo conſpicuous a nobleman as Lord Thurlow, produced a wonderful effect in the Houſe of Peers, and throughout the nation. Lord Camden took an early opportunity of declaring that Mr. Haſtings "was the ſoul of our ſucceſs in India;" and his nephew, Mr. George Hardinge, (the ſame gentleman *who took the other ſide of the queſtion a few months ago*) when pleading the cauſe of the Company at the bar of the Houſe of Lords, declared that the ſervices of Lord Chatham and Mr. Haſtings would "make them the idols of poſterity *when their little adverſaries would be too obſcure for infamy to record them*,"

The Engliſhman, in his ninth letter, endeavours to prove this ſingular and extraordinary fact, "That the Rock-"ingham party were not right, even by accident, in one "ſingle prediction that they hazarded, with regard to India, "from the year 1782 to the preſent time." In the month of May 1782 the Houſe of Commons voted that it was the duty of the court of directors to recal Mr. Haſtings from the government of Bengal. The vote was reſiſted. When the parliament met in December 1782, the Rockingham party were too buſily employed in turning out Lord Shelburne to beſtow a thought upon Mr. Haſtings; but no ſooner was the grand buſineſs of the coalition effected, than their fears for India were again proclaimed. In November 1783 Mr. Fox produced his bill, the preamble of which recites "that India would fall into utter ruin if a fit and be-"coming remedy for the abuſes and diſorders which pre-"vailed there were not inſtantly applied." In the ſame ſpirit they perſiſted till the diſſolution of the late parliament.

'Let

'Let me next turn your attention to the actual state of India, in order to prove my assertion that they were not once right, even by accident.

'In the month of May 1782, precisely at the moment Mr. Hastings's recal was recommended in the House of Commons, because he had forfeited the confidence of the native princes of India, and could not make peace, he *actually made a peace with the Mahrattas*; for which he has since received the thanks of the board of control, and the unanimous thanks of the directors and proprietors.

'In the month of February 1783, when the most impudent and false libels were published against Mr. Hastings, by a bookseller in Piccadilly, under the title of "Reports of the Select Committee," the most strenuous exertions were made in order to preserve India to Great-Britain.

'In the month of November 1783, when Mr. Fox described the internal and external government of the Company as disgraceful to the national honour, and oppressive to the natives, our character, as a nation, in India stood higher than at any former period of time.

'When Mr. Fox accused Mr. Hastings of personally ill treating the Nabob Vizier of Oude, and when he struck off eight hundred thousand pounds of the Company's property as irrecoverable from the Vizier, that prince reposed the most explicit confidence in the late governor-general, adopted the plans which he recommended, and has since paid the debt due to the Company. When the party said India was convulsed to the centre, we actually had not an enemy there; and it is also a fact of undoubted notoriety, that, while the party were describing the revenues of Bengal as declining, and its population decreased, it was fuller of inhabitants than at any former period, the revenues more productive, and private property perfectly secure. I have therefore a right to repeat, *that the party were not right, even by accident, in any one assertion they made relative to Mr. Hastings, or the state of India.*'

The Englishman, in his thirteenth letter, considers a maxim which has been often repeated, "That it would have been "better for this country if the trade between Great-Britain "and Indostan had been carried on in the same manner as "we now carry on our trade with China." Our author enters, with great ability, upon the discussion of this important point; and shews the absurdity of the opinion held on this subject by Lord John Cavendish and others. From the year 1657 to 1764, when we traded with Indostan without having any empire there, this nation was drained of immense sums of money in order to support its East-India commerce, probably not less than thirty millions sterling. Still, however, the public deemed the trade advantageous upon the whole, and continued it. But, in consequence of our having acquired an empire in India, that is, from the year 1764, we have not only saved the bullion that we had been

been accuſtomed to export annually from England, but the nation has gained, in circulating ſpecie, not leſs than ten millions ſterling.

Our Indian acquiſitions, ſays our author, ought to be conſidered in another point of view. The nation expended vaſt ſums of money in the colonization of America. Our commerce with Europe was fettered, while that with America was encouraged by bounties and drawbacks. We raſhly involved ourſelves in two expenſive wars, and contracted a debt of two hundred millions in American ſpeculations; and in the end America was ſevered from Great-Britain for ever.

But what treaſures has this nation expended in attaining a rich empire in India? None. It was acquired by a trading company; a circumſtance which poſterity will hardly credit. The acquiſition has been followed by a vaſt increaſe of our export trade; by an addition of ſeven hundred thouſand pounds annually to our cuſtoms and excife; and an accumulation of national wealth.

In the laſt letter our author ſums up his pamphlet in a ſeries of reſolutions, founded on undeniable truths, and expreſſed in ſo pointed a manner as to leave the ſtrongeſt conviction on the mind of the reader. They exhibit a picture of the violence, abſurdity, and folly of party ſpirit, that has ſhocked the preſent age, and that will ſcarcely be credited by poſterity.

Upon the whole, the "Letters of an Engliſhman" are the productions of an ingenious and acute author. Perfectly acquainted with his ſubject, and ſtrong in the eloquence of truth, he has adduced a variety of facts that are convincing and unanſwerable. He lays the axe of reaſon to the root of the tree of rhetoric; and performs the ſame office to ſome modern orators that Phocion did to Demoſthenes, who, from that circumſtance, called him "the "pruner of his periods."

ART. X. *Obſervations on the Nature, Kinds, Cauſes, and Prevention, of Inſanity, Lunacy, or Madneſs. By Thomas Arnold, M.D. Vol. I. Containing Obſervations on the Nature and various Kinds of Inſanity.* 8vo. 2 vols. 10s. boards. Leiceſter printed. London, Robinſons. 1782.

THE ſecond volume of this work is properly the object of our attention; but it is neceſſary that we ſhould give ſome account of the firſt volume, which was publiſhed in 1782.

1782. The author there proſecuted the ſubject at great length, and, indeed, with a minuteneſs that favoured more of ideal refinement than of poſitive and uſeful inquiry. He frittered the diſeaſe into ſuch a number of ſpecies and ſubdiviſions, that it multiplied aſtoniſhingly; and, according to his theory, the unfortunate perſon who was vexed with the demon of inſanity, might truly be ſaid to be poſſeſſed with a legion. The diſtinctions, for the moſt part, ſeemed not only unimportant, but erroneous; and, by univerſally eſtabliſhing a diſcrimination in caſes which we cannot ſuppoſe to be wholly unmixed, he gave to every ſpecies of the diſorder a degree of conſiſtency, to ſay the leaſt, not very ſuitable to the conceptions uſually entertained of a ſtate of madneſs.

The ſecond volume of the work is conducted in a manner much more ſatisfactory. Dr. Arnold begins with detailing the appearances on diſſection, extracted from the copious collections of Bonetus and Morgagni; on both which he makes judicious remarks, and ſubjoins obſervations on the ſame ſubject from Haller's Elementa Phyſiologiæ.

The remote cauſes of inſanity Dr. Arnold very properly divides into two claſſes, namely, *bodily* and *mental*. "The "bodily cauſes," ſays he,

'Are either ſuch internal ones as are immediately ſeated in the brain, its veſſels, and membranes; or ſuch external ones as operate mechanically upon that organ; or ſuch cauſes as, while they affect the ſyſtem in general, at the ſame time produce inſanity, either by acting *directly* and immediately upon the brain, or by effecting ſuch a *gradual change* in the body as diſpoſes to inſanity by diminiſhing the healthful tones, occaſioning debility, inducing *morbid irritability* and *ſenſibility*, and exciting uneaſy and painful ſenſations; or ſuch as, being ſeated in, or primarily affecting, ſome particular parts, give riſe to inſanity, either by *ſpeedily*, and ſometimes almoſt inſtantaneouſly, diſordering the brain, as by ſympathy or tranſlation; or by operating *ſlowly*, and introducing, like the third ſort of cauſes, ſuch a *gradual change* in the conſtitution as diſpoſes to, and readily terminates in, inſanity.

'The mental cauſes all conſiſt either in the immediate and *intenſe action of the mind* itſelf; or in ſuch a *conſtitution of mind*, either natural or acquired, as diſpoſes it to be eaſily put into a ſtate of intenſe action. In the former caſe, it is earneſtly fixed on one, or a few, or buſily ranging through a variety of objects; in the latter, it is in a ſtate of imbecility, which renders it incapable of withdrawing its attention from any train of thinking in which it has engaged, diſpoſes it to be readily carried away by the impulſe of the paſſions, or deluded by the haſty and ſuperficial combinations of imagination; and is ſubverſive of ſelf-command, rational conduct, and ſound judgment.'

In order to aſcertain the manner in which inſanity is excited by ſuch bodily cauſes as do not act immediately upon the

the brain, our author takes a view of the mutual influence of the mind and body in the production of sensation and motion; in the generation of the appetites; and in the excitement and operation of the passions; all which he very clearly illustrates, though with a degree of prolixity, and, in some instances, upon principles which, in our opinion, are either erroneous or doubtful. We shall only specify his opinion relative to the cause of sleep, as it tends to lay a foundation for unadviseable practice. His idea is, that sleep derives its origin from a waste of the nervous power, joined to an accumulation of blood in the vessels of the brain. We cannot help thinking that a waste of the nervous power is far too partial a cause to be generally productive of sleep; and the accumulation of the blood is neither countenanced by the symptoms accompanying the invasion of sleep, nor by the powers which induce or dispel it.

We shall lay before our readers the author's most practical injunctions with regard to the prevention of insanity.

'To defend ourselves, as much as may be, from the attacks of an enemy so hostile to our comfort, and so subversive of the dignity of the human character, it is fit that every man should be rationally and diligently, but not anxiously, attentive to the strict observance of whatever may tend to preserve or regain the health, and to contribute to the perfection of his whole nature, bodily and mental. This opens to our prospect a large field of speculation and practice. I shall confine myself to the following views:

'1. Temperance in food, drink, sleep, and the indulgence of the venereal appetite.

'2. Exercise.

'3. The due regulation of the passions.

'4. Attention to the operations of the imagination; and care to check its propensity to too great activity.

'5. An assiduous diligence in the improvement of the *reasoning faculties* of the *mind*; and a watchful avoidance of the various causes of imbecility.

'6. The careful avoidance of too *long*-continued, too *intense*, and too *uniform*, thinking; and of excessive watching.

'7. The avoidance of the other occasional causes of insanity, so far as they may, by our care and diligence, be avoided.

'8. *Rational views* of God and religion; free from superstition, enthusiasm, or despondency; and a conscientious and chearful performance of the duties which religion prescribes.

'1. The best rule of temperance in food is, that it be taken in such quantity as to leave little or no fulness after eating; as that the body shall feel refreshed and not oppressed, and the mind lively and chearful, and fit for the performance of all its operations, if requisite, with ease and alacrity; that dinner be the principal meal; and that supper either be taken very early, or be very light.

'With

'With regard to *drink*, temperance is necessary in small liquors, as well as in strong; for, though the former cannot injure by inebriation, they are capable, when used immoderately or injudiciously, to do much mischief by their quantity, and by their other sensible qualities. Small cold liquors should never be drank but with the greatest caution when we are warm with exercise; and not at all when we are very hot; and large draughts should always be avoided. If drank by persons who are very hot, they frequently bring on inflammatory, and other violent diseases, which often either end in death, or leave behind them complaints which remain for life; and may prepare the way for insanity, as well more immediately by giving occasion to the delirium of a fever, or by otherwise violently disordering the brain, as more remotely, by such permanent injuries of the brain, of other kinds, as proceed from the violence of these original disorders.

'How *warm diluting liquors* may lay the foundation of insanity, and how *wine*, and other fermented or spirituous liquors, may produce the same effect, has already been explained in treating of the remote causes.

'*Warm diluting liquors* should never be drank in large quantities, unless with some particular views, and under such particular circumstances, as may render copious dilution with small, warm fluids, proper in the cure of a disease; and should never be drank warmer than new milk, or the human blood while yet flowing in the course of circulation.

'*Wine* should either be avoided altogether, or, when that is not very practicable, or not very prudent, should always be taken in such moderation as not to produce intoxication, nor flushing in the face, nor drowsiness, nor great spirits on the one hand, nor dulness and depression on the other; two or three glasses, twice a day, should rarely be exceeded, even by such as have not the smallest reason to be apprehensive of insanity; and one glass will, in most cases, where no great exercise is made use of, be quite sufficient. But I would advise such as have any particular reason for guarding against insanity, unless in cases of debility, in which a small quantity of wine is found useful as a medicine, to abstain from vinous and spirituous liquors entirely; or, at most, to drink nothing stronger than small beer.'

Though we must be of opinion that this work abounds with hypothetical and superfluous distinctions, we think Dr. Arnold has exerted laudable industry, as well as much judgment, in investigating the causes of the disease; and it would afford us great pleasure to see him extend his researches, with equal attention, to the cure of this deplorable malady.

ART.

ART. XI. *Letters on Egypt; with a Parallel between the Manners of its ancient and modern Inhabitants, the preſent State, the Commerce, the Agriculture, and Government of that Country; and an Account of the Deſcent of St. Lewis at Damietta: Extracted from Joinville, and Arabian Authors. Illuſtrated with Maps. By Mr. Savary, Author of the Life of Mahomet, and Tranſlator of the Coran. In Two Volumes.* 8vo. 12s. Robinſons. London. 1786.

[*Continued.*]

THE remarks on the interior ſtructure of the great pyramid, which Mr. Savary *extracts* from the learned Maillet, and his inaccurate meaſuration of the height of that ſtupendous ſtructure, which we noticed in our laſt Review, ſhew that, as a traveller, his march has been too rapid, and his glance too ſuperficial, to be always depended on. His deſcriptions, however, poſſeſs very conſiderable merit. By travelling with the ancient hiſtorians in his hand, who deſcribe the curioſities and wonders of Egypt, and comparing their accounts with his own obſervations, he has reſtored probability to the hiſtoric page of Herodotus and Strabo, and, in many inſtances, corrected and confuted the ſcepticiſm of the moderns. By his acquaintance with the Arabian authors he introduces us to a period of Egyptian hiſtory which is little known, the ſtate of that kingdom after it became ſubject to the dominion of the caliphs.

Mr. Savary's remarks on the Nile, its ſources, and the phenomena of its annual inundation, are inſtructive and pleaſing.

'The Nile, Sir, is the moſt celebrated river on the earth. Travellers, in all ages, have ſpoken with enthuſiaſm of the fecundity of its waters. The poets have ſung its ſeven mouths; and all hiſtory is filled with the wonders of its inundation. It owed its celebrity to the ancient people who cultivated on its banks the arts and ſciences, and brought them to perfection. Loaded with its bounties, they eſtabliſhed a feſtival in honour of this river, and raiſed altars to it as to a god, or rather as to the moſt exalted gift of the Creator. Had this river nouriſhed only Turks and Arabs, its name, like that of many others, would only have been known on maps and charts of geography; but its glory was connected with that of a celebrated nation; and from the ends of the univerſe men came to admire the noble works conſtructed to contain it, and the immortal monuments erected on its borders.

'All the ancients, except the Egyptians, were ignorant of its origin. A Portugueſe jeſuit, in the laſt century, pretended to have diſcovered it. The following is his narrative: "In the province of Sahala, ſituated to the weſt of the kingdom of Goiam, the inhabitants

of which are called *Agous*, we discover the sources of the Nile. They are two deep fountains in an elevated situation. The earth around them is marshy, and trembles under the feet. The water spouts up from the foot of the mountain, with a noise like that of a cannon. After running some time in the valley, it receives a second rivulet which comes from the east. Joining together, they direct their course towards the north. Two other torrents discharge themselves into them, and form a river which joins river Jemam; and, after long circuits to the east and west, throws itself into a great lake. On coming out of that lake, it forms the river of the Nile, which precipitates its course towards the Mediterranean."

'Whether this account be true or false, this quantity of water would not supply the general inundation, which covers a space of near four hundred leagues; for it is also felt sensibly in Ethiopia. But, in the months of March, April, May, and June, the northerly winds drive the clouds towards the lofty mountains on the other side of the equator. Stopped by this barrier, they collect in heaps upon their lofty summits, dissolve into rain, which falls in torrents, and fills the vallies. The junction of such an innumerable multitude of streams forms the Nile, and produces the inundation. From the unanimous testimony of the Abyssinians, who bring the gold-dust to Grand Cairo, we learn, that this river, on reaching Ethiopia, separates itself into two branches, one of which, known by the name of Aferac, or the blue River, strikes off to join the Niger, and, traversing Africa from east to west, throws itself into the Atlantic Ocean. The other branch flows towards the north, between two chains of mountains, and, meeting with rocks of granite which obstruct its bed, forms six cataracts, far more frightful than those of Sienna. These tremendous falls absolutely prevent the navigation of the river. Arrived at the first town in Egypt, it falls eleven feet into a gulph it has formed, and the dangers of which are surmounted by the boldness of navigators. Descended into this beautiful kingdom, it fills the canals and the lakes, overflows the lands, leaving behind it a fruitful mud, and throws itself, as formerly, by seven mouths, into the Mediterranean.

'At the beginning of June the Nile begins to swell, but its increase is not very sensible till the solstice. At this period its waters become troubled, assuming a reddish tinge, and are then esteemed unwholesome. They must be purified before they are drinkable. This is done by throwing the powder of bitter almonds bruised into a jar full of water, and stirring them for some minutes with your arm plunged in the middle of the vessel. After this operation they are left to settle, and, at the end of five or six hours, all the heterogeneous particles are precipitated to the bottom of the vessel, and the water is clear, limpid, and excellent to drink. The inhabitants of Egypt attribute this fermentation of the Nile to the dew which then falls in abundance. Even several historians have gravely told us that it contributes to the inundation. But it is much more natural to imagine that the river, overflowing its banks in Abyssinia and Ethiopia, carries with it a great quantity of sand, and millions of eggs of insects, which, hatching towards the solstice, produce the fermentation of the waters, and that reddish tinge that renders them unwholesome.

'The

'The Nile continues to ſwell till towards the middle of Auguſt, and often even in September. Formerly the nilometer of Elephantinos ſerved to indicate the future inundation. Particular ſigns, founded on the experience of ſeveral ages, announced it to thoſe who were entruſted with this obſervation. They loſt no time in giving notice to the prefects of the provinces. According to the nature of this intelligence the huſbandman regulated his labours. When the Arabs conquered Egypt, the nilometer was placed at the burg of Halouan, oppoſite to Memphis. Amrou having overturned that ſuperb capital, and built the city of Foſtat, the governors, or the caliphs, fixed their reſidence there. Some centuries after the Mekias was built on the point of the iſland of Raouda, and the column for meaſuring was placed there, in the middle of a low hall, whoſe walls are very ſolid, and its bottom is on a level with that of the Nile. From that period the Mekias has not changed its place. At this day officers appointed to examine the progreſs of the inundation, communicate it to the public criers, who proclaim it daily in the ſtreets of Grand Cairo. The people, who are intereſted in this event, make them a ſmall acknowledgment. It becomes the public topic. Egypt, owing no tribute to the Grand Signior, when the waters do not riſe to ſixteen cubits, they often conceal the truth, and do not publiſh their attainment of a certain point, even when they have paſſed it.'

The moment that this proclamation is made, a day of rejoicing and a ſolemn feſtival prevails in modern, as it did in ancient Egypt. This univerſal gladneſs is not ſurprizing. The fate of the country depends on the inundation. When it arrives, every individual beholds the image and token of abundance, and anticipates the enjoyment of a plentiful harveſt.

In the fortieth letter we have an account of the Egyptian government, from the conqueſt of the Arabs to the preſent time. This ſubject is curious, and is but little known in Europe. The Arabs were in poſſeſſion of Egypt from the middle of the ſixth century to the year 1250. During that time it was governed by viziers in the name of the caliph, of whoſe vaſt empire it formed a part. Inveſted with unlimited powers, theſe viceroys exerciſed the ſupreme authority according to the dictates of their cruelty or caprice, and cruſhed this unhappy country with an iron ſceptre. In the year 932 Moaz, a prince on the weſtern ſide of Africa, and a deſcendant of the Fatimate caliphs, who had founded a kingdom there two centuries before, conquered Egypt by his generals, and fixed in it the ſeat of his empire. His poſterity reigned over it till 1189, when Salah Eddin, commonly called Saladin, eſtabliſhed there the dynaſty of the Aioubites. This warlike prince, the terror of the cruſaders, was defeated by Richard Cœur de Lion. Egypt flouriſhed under the dominion of Salah Eddin and his ſucceſſors. We

ſtill ſee the remains of the academies they founded at Grand Cairo, and where they attracted, by large ſalaries, the learned men of the Eaſt. In 1250, immediately after the death of St. Louis, the Bakarite Mamalukes, of Turkiſh origin, murdered Touran Chah, the laſt prince of the family of the Aioubites. In his perſon terminated the government of the Arabian princes in Egypt; and from that time it has been always governed by foreigners.

The government which the Mamalukes eſtabliſhed is a ſingular phenomenon in politics.

'The Baharite Mamalukes changed the form of government for that of the republican. The principal among them elected a chief, whom they entruſted with great authority. He had the right of making war or peace, with the advice of his council, of which they were the members. He could appoint miniſters, ambaſſadors, governors, and generals, provided he choſe them from the Mamalukes. The neceſſity of gaining the ſuffrages of the chiefs marked the limits of his power. His policy conſiſted in conciliating their favour, ſecuring the moſt powerful party, and in ſtifling, in their origin, the plots that might be formed againſt his perſon; for in this ariſtocracy each of the Mamalukes, on attaining the firſt employments, ſtrove to overthrow the poſſeſſor of the throne, to ſeat himſelf in his place. Though the people were conſidered as nothing, the prince naturally dreaded their diſcontent, leſt an ambitious chief might avail himſelf of it to deprive him of the crown. Thus was the chief of this republic ſurrounded by precipices, the duration of his empire ſolely depending on his perſonal qualities; nor could he tranſmit his power to his children, unleſs they poſſeſſed diſtinguiſhed talents; accordingly, in the ſpace of one hundred and thirty-ſix years that the Bahorite Mamalukes governed Egypt, they had twenty-ſeven of theſe kings; a proof that their reigns were very ſhort, and very turbulent.

'Towards the middle of the fourteenth century the Circaſſian Mamalukes dethroned the Baharites, retaining the ſame form of government. They kept poſſeſſion of Egypt until the conqueſt of Selim, emperor of the Turks, who took it from them in 1517. Before I ſpeak of the changes he made in the conſtitution, it is proper to give you a clear and preciſe idea of the Mamalukes. This name, the meaning of which you know, is beſtowed on the children carried off by merchants, or by robbers from Georgia, Circaſſia, Natolia, and the different provinces of the Ottoman empire, and ſold at Conſtantinople and Grand Cairo. The grandees of Egypt, who are of a ſimilar origin, bring them up in their families, and deſtine them to ſucceed to their dignities. The antiquity of this cuſtom is far more remote perhaps than in the time of Joſeph, who, being ſold in this manner to Potiphar, high-prieſt of Heliopolis, became "ruler over all the land of Egypt." At preſent none but theſe ſtrangers can have the title of bey, and fill the poſts of government. This law is ſo expreſs, that the ſon of a bey can never attain that eminent ſtation. He uſually embraces the military life. The divan aſſigns him a decent revenue, and calls him "Ebn Elbalad, child of the country."

'The

'The Mamalukes are almoſt all of Chriſtian families. When ſold, they are forced to embrace the Mahometan religion, and be circumciſed. Language-maſters teach them the Turkiſh and the Arabic. As ſoon as they can read and write well, they are taught the Coran, which is the code of their religion and their laws. The knowledge of theſe clear, ſimple, and preciſe laws, enables them to judge equitably every affair that happens on the ſpot. The Mahometan, who is perfect maſter of this book, knows all his duties towards God and towards man. He may then occupy every civil, military, and eccleſiaſtical employment.

'From the tendereſt age the Mamalukes learn to ride, to throw the javelin, to make uſe of the ſabre and fire-arms. They are continually exerciſed in military evolutions; and are taught to ſupport with conſtancy the heat of the climate, and the diſtreſſing thirſt of the deſerts. Theſe exerciſes give them a ſtrong conſtitution, and an unconquerable courage. They want no requiſite to form excellent ſoldiers but maſters verſed in the European tactics. If this corps were diſciplined by our officers, it would be ſecond in bravery to no nation on the earth; but they fight without order, and are totally ignorant of the art of artillery, brought to ſuch perfection in our days.

'At fifteen or eighteen years of age theſe young men manage with addreſs horſes not broken in, ſpeak and write ſeveral languages, poſſeſs a profound knowledge of the worſhip and the laws of the country, and are capable of filling any employments to which they may be deſtined. They paſs ſucceſſively through the different degrees in the houſehold of the beys; and their elevation is generally the reſult of merit. Having attained the poſt of cachef, they govern the towns dependent on their patrons. They are allowed to purchaſe Mamalukes, who follow their fate, and become the companions and inſtruments of their fortunes. There is now only one ſtep to arrive at the dignity of bey, which gives a ſeat amongſt the twenty-four members of the divan, or council of the republic; but, on their attaining it, they do not ceaſe to look upon themſelves as the ſervants of their former maſters, and to preſerve for him the moſt profound ſubmiſſion. Such, Sir, is the origin of the Mamalukes; ſuch is the routine of their career.'

The conqueſt of Egypt by Selim, the emperor of the Turks, in 1517, made no eſſential alteration in the government of the Mamalukes. The pacha, or viceroy, poſſeſſes but a phantom of authority; the real power is in the poſſeſſion of the beys or grandees, who, though they acknowledge their ſubjection to the Ottoman emperor by paying an annual tribute, exerciſe an abſolute empire over the inhabitants of Egypt.

In the forty-firſt letter we have related the ſingular and eventful hiſtory of Ali Bey, who, after having been ſold to a bey of Grand Cairo, was promoted to different offices in the ſtate, and at laſt obtained the rank of Cheik Elbalad, and governor of Egypt. His hiſtory very much reſembles

that of the patriarch Joſeph; and his ſending for his father and his family, after he had attained the pinnacle of greatneſs; and the mutual congratulations and tears of the father and the ſon on this tender occaſion, remind us of the diſcovery of Joſeph to his brethren and his father in that ſimple but pathetic ſtory of ſacred ſcripture, which has drawn tears from every eye.

In the forty-fourth letter Mr. Savary gives an account of the temperature of the climate. Although part of Egypt lies within the torrid zone; though the heats of the Thebais exceed thoſe that are experienced in many countries directly under the equator; and, from the overflowings of the Nile, ſtagnant waters are frequently found; yet the ſalubrity of the climate has been univerſally confeſſed. Old men abound in it who preſerve their vigour and vivacity to the period of fourſcore years. The north wind, which prevails conſtantly during the ſummer, drives the vapours of the lakes and marſhes towards Abyſſinia, and perpetually renews the atmoſphere. The exhalations from the moſt odoriferous plants and flowers contribute to this ſalubrity; and the waters of the Nile, whoſe excellence is confeſſed by all antiquity, has conſiderable influence on the health of the inhabitants. In Lower Egypt, the neighbourhood of the ſea, the extent of the lakes, and the abundance of the waters, deaden the fires of the ſun, and maintain a delightful temperature. In ancient times, Herodotus ſays, "the Egyptians are the moſt healthy people in the "world; an advantage which they owe to the ſalubrity of "the air, and the temperature of their climate, which va"ries but little; for moſt of the diſorders of men are to be "attributed to the rapid viciſſitudes of the ſeaſons." Some modern authors, and in particular M. le Paw, have ſuppoſed Egypt to be the cradle of the plague and other infectious diſtempers. It is now univerſally known that this epidemical diſeaſe is introduced by the Turks. According to the obſervations of M. Savary, during the months of June, July, and Auguſt, if merchandiſe, infected with this poiſon, be introduced into Egypt, it dies of itſelf, and the people are under no alarm. If it has been conveyed into the country at any other ſeaſon, it invariably ceaſes at that period *. The ingenious Baron de Tott, in his Memoirs, confirms this account. "The inquiries I carefully made," ſays he, "reſpecting the plague, which I had always

* The ceſſation of infectious diſtempers during intenſe heat is a fact well known to phyſicians.

"imagined

" imagined to be of Egyptian origin, convinced me that *it* " *would not even be known in that country* were not the infec- " tion conveyed to Alexandria by its commerce with Con- " ſtantinople. It is in Alexandria that it makes its firſt ap- " pearance in Egypt, and ſeldom reaches Cairo, although " no precaution is taken to prevent it. When it appears " there, the great heats ſoon put a ſtop to it; beſides, it is " well known that the piercing dews which fall in Egypt " towards midſummer deſtroy, even at Alexandria, the very " ſeeds of this diſtemper."

In the forty-fifth letter we have obſervations on the different inhabitants of Egypt. The portrait of the wandering Arabs is well drawn.

' The third ſpecies of Arabs is comprehended under the general denomination of Bedaoui, inhabitants of the deſert. Theſe paſtoral people occupy thoſe burning ſolitudes which extend to the eaſt and weſt of Egypt. Separated into tribes, they do not cultivate the earth, and feed on barley, the fruit of the date-tree, the fleſh and milk of their herds. Theſe they conduct into the vallies, where they find paſturage and water. When every thing is exhauſted in one ſpot, they place their tents, their wives and children, on camels, mount on horſeback themſelves, and the whole tribe ſets off in ſearch of another habitation. Theſe ſovereigns of the deſerts, declared enemies of all the caravans, attack them wherever they fall in with them, and compel them either to pay a tribute, or to fight. If they meet with too ſharp a reſiſtance, they retire without apprehending the purſuit of their enemies. If they conquer, they ſtrip every body, and divide the booty; but they never kill any one, unleſs to avenge the blood of their companions. The traveller who puts himſelf under their protection has nothing to fear, either for his life or his riches, for their word is ſacred. I have never read in hiſtory, I have never heard upon the ſpot, that an Arab ever violated his plighted faith. This is a trait which characterizes at once, and ſeparates this from all other nations on the earth. Their eagerneſs for plunder has not made them renounce the laws of hoſpitality. This virtue is not leſs honoured amongſt them than amongſt the Arab cultivators. Mr. de St. Germain, after his misfortunes in paſſing the iſthmus of Suez, arriving at the tent of a Bedouin, almoſt dead, owed his life to the generous attention of his hoſt, who conducted him to Grand Cairo as ſoon as his health was reſtored. Mr. Pagès, flying acroſs the ſands of Deſert Arabia, with ſeven Arabs, loſt his water and his proviſions. Falling from his camel, he was on the point of being ſacrificed to the reſentment of a tribe which had been inſulted. One of his companions diſmounted at the hazard of his life, made the Frenchman mount behind him, and carried him off to a place of ſafety. On the journey, the Arabs, who had only a ſmall barley cake for their daily nouriſhment, divided it into eight ſhares, of which they always gave a double portion to the ſtranger.

' Their exceſſive love of liberty makes them prefer theſe frightful deſerts, where they live independent, to the rich plains of Egypt,

which would enslave them. That government has more than once offered them lands, which they have refused rather than submit to be governed by despots. This spirit of independence, so well painted in the scriptures, they have inviolably preserved from Ismael, their ancestor.'

In the forty-seventh letter we have an account of the revolutions in the commerce of Egypt from the most remote antiquity to the present time.

The revolutions of Egypt present a singular and astonishing scene to the mind. The striking contrast between the magnificence and splendour displayed in the early periods of the monarchy, and the uninterrupted depression and degradation which have taken place since the reign of Sesostris, has made this part of history very problematical, and induced sceptics to call in question the ancient atchievements and early grandeur of the Egyptians. If we can trust the concurrent testimony of Grecian historians, corroborated in many parts by the certain evidence of sacred scripture, the inhabitants of Egypt were the first civilized nation of the world; were authors of the inventions most beneficial to man; and cultivated the arts and sciences; while Asia was traversed by migrating hordes; while Greece was a scene of contention and bloodshed among roaming savages; and while the rest of the world, equally unknown to geography and to history, was only inhabited by wild beasts. The expedition of Sesostris to conquer the world, that is, the parts of it which were inhabited and known at that time, the victories which he obtained, and the colonies which he established, are related by all the ancient historians. The records of their conquests and their greatness are inscribed on durable monuments that have triumphed over time. The celebrated obelisks were erected for that purpose. The very ancient one of Rameses, which formerly adorned the city of Heliopolis, and is now standing before the pontifical palace at Rome, contained a panegyric on that monarch, and a history of his conquests *. According to Diodorus Siculus "Sesostris erected two obelisks of very durable stone, each "twenty cubits high; on which he engraved the number "of his forces, the particulars of his revenue, and a cata-"logue of the nations he had conquered †." At Thebes, Strabo informs us, "there were certain obelisks with in-"scriptions, recording the riches and power of their kings, "and the extent of their dominion, stretching into Scythia, "Bactria, India, and the country now called Ionia; together

* Ammian. Marcellin. † Lib. i.

"with

" with the multitude of the tributes, and the number of " the ſoldiery, which conſiſted of a million of men *." Tacitus, the moſt philoſophical hiſtorian of antiquity, relating the voyage of Germanicus into Egypt, and his curioſity in examining its antiquities, gives us this particular information: " Mox viſit veterum Thebarum magna veſti- " gia; et manebant ſtructis molibus literæ Egyptiæ, priorum " opulentiam complexæ; juſſuſque è ſenioribus ſacerdotum " patrium ſermonem interpretari, referebat habitaſſe quon- " dam ſeptingenta millia ætate militari; atque eo cum ex- " cercitu, regem Rhamſen Libyâ, Ethiopiâ, Mediſque et " Perſis, et Bactriano ac Scythiâ potitum. Quaſque terras " Syri, Armeniique et contigui Cappadoces colunt, inde " Bithynum, hinc Lycium ad mare, imperio tenuiſſe. Le- " gebant et indicta gentibus tributa, pondus argenti et " auri, numerus armorum equorumque, et dona templis " ebur atque odores, quaſque copias frumenti et omnium " utenſilium quæque natio penderet, haud minus mag- " nifica, quam nunc vi Parthorum, aut potentiâ Romana " jubentur †."

Notwithſtanding, however, theſe proofs and veſtiges of their ancient greatneſs, when their hiſtory becomes connected with that of other nations, we never find them a warlike or formidable people. They never were attacked by any enemy without being conquered. They have ſucceſſively paſſed in ſubjection to the yoke of the Arabians, the Babylonians, the Perſians, the Greeks, the Romans, the Mahometans, and the Mammalukes, who conquered them without reſiſtance, and governed them with facility. In the time of Auguſtus three cohorts were ſufficient to guard the Thebais. Egypt is now retained in ſubjection by eight thouſand foreigners; and the firſt warlike nation that attacks it will make an eaſy conqueſt of the kingdom.

But a humbled and ſubjected people may have formerly been conquerors, as the annals of Greece and Rome ſufficiently confirm. It is to be remembered alſo, that the conqueſts of the Egyptians were over wandering tribes, or uncivilized nations, and before the great empires in Aſia were formed. In the new world, the kingdoms of Mexico and Peru had extended their dominion over the neighbouring tribes who lived in the ſtate of nature, but fell an eaſy prey to a handful of ſoldiers who carried with them the valour, the diſcipline, and the arms of Europe.

* Lib. xvii. † Annal. lib. ii.

In

In the following letters M. Savary explains and illuſtrates the ancient religion of the Egyptians. There is much ingenuity and learning in this part of the work, although it is chiefly taken from the "Pantheon Egyptiacum" of Jablonſki.

Upon the whole, M. Savary is an enlightened and agreeable, though ſometimes an inaccurate traveller. He poſſeſſes an enthuſiaſm and a feeling which give a charm to his deſcriptions, and an intereſt to his ſentiments. But he is too prone to admiration, and too much addicted to embelliſhment. He employs the pencil more frequently than the pen; and wiſhes rather to give a fine deſcription than a juſt one. He is acquainted with the authors of antiquity, and has adduced their teſtimony to illuſtrate his ſubject; but he does not ſeem to have made great advances in hiſtorical criticiſm. Although he reſided five years in Egypt, he has ſurveyed the monuments of antiquity with a very careleſs inſpection; and has truſted more to the teſtimony of former authors than to his own obſervation.

There is a remarkable and ſtriking difference between the travellers of France and thoſe of England. While the unſocial, unaccommodating, and inſolent character of the former diſpoſes them to look with contempt on other nations, and deſpiſe manners and cuſtoms different from their own; the agreeable courteſy and vanity of the latter leads them to adorn every object, and embelliſh every occurrence. An Engliſh traveller generally gives us a caricature; a French traveller preſents us with a flattering likeneſs. To ſtrike the medium between the two would be to travel like a philoſopher.

The tranſlation is generally faithful to the author's meaning, but abounds with violations of grammar, with incorrect expreſſions, and with Galliciſms.

ART. XII. *An Inquiry into the preſent State of Medical Surgery; including the Analogy between external and internal Diſorders; and the Inſeparability of theſe Branches of the ſame Profeſſion. By Thomas Kirkland, M.D. Member of the Royal Medical Society at Edinburgh.* 2 vols. 8vo. 13s. Dodſley. London, 1786.

THE preceding volume of this work was publiſhed near four years ago, and contained chiefly the author's ſentiments reſpecting inflammation in general, and thoſe ſpecies of it which terminate in reſolution. Objections having

ing been made to ſome of his doctrines, the preſent volume is introduced with the author's defence: but, as it might be thought invidious in us to take any part in the diſpute, we ſhall wave the conſideration of this ſubject, and proceed to the continuation of the work.

The firſt object of Dr. Kirkland's attention is purulency; the nature of which he explains upon phyſiological principles. He likewiſe examines, with much judgment, the different methods of promoting ſuppuration, and diſcharging the matter from abſceſſes; ſpecifying, at the ſame time, and frequently illuſtrating by examples, thoſe caſes in which it may be adviſeable, in particular circumſtances, to change the topical applications. The following remarks on the nervous cough, which often accompanies the forming of matter in any part of the body, are highly worthy of attention.

'Now, every cough ariſes from nervous affection, and may be ſaid to be nervous; but that we now allude to proceeds from a diſeaſe in the nerves, independent of any flux, or obſtruction in the lungs; and the ſlighteſt irritation from the common air, from the natural mucus or lymph, or the moſt trivial cauſe, excites a fit of coughing. We have already obſerved, that local inflammation is always accompanied with an increaſed degree of irritability throughout the whole body; which, where the patient is ſtrong and healthful, is of the inflammatory kind, and brings on, for a time, an inflammatory fever, in a greater or leſs degree. We alſo obſerved, that increaſed irritability from wounds and ulcers ſubjects the patient to evening rigors and fever; and, where the forming of matter is ſlow, in debilitated habits, a different kind of irritability, and the cough we are ſpeaking of, is the conſequence; owing to the nerves of the lungs being rendered more irritable, in general with the reſt of the body. We formerly took notice where this ſymptom came on from an abſceſs in the hand and wriſt. I have ſeveral times known a fit of coughing inſtantly brought on, when the nervous ſyſtem was preternaturally irritable, by irritating the nerves in the ear with an ear-picker; fairly confirming the doctrine before taught, that, by affecting any one part of the brain we affect the whole.

'A young man was emaciated, and had a violent dry cough for a long time, during the forming of an abſceſs about the rectum; and, the cauſe not being known, he was ſuppoſed to be in a pulmonary conſumption, and treated accordingly; but, upon the abſceſs ſhewing itſelf, and the tenſion being taken off, by diſcharging the matter, there was an end of this ſymptom, which had given him much trouble. I have frequently obſerved theſe coughs in abſceſſes about the joints; but upon the cauſe being removed they diſappeared.

'A young woman had a white ſwelling in the knee, attended with foul bone and abſceſſes. She was greatly emaciated, had a violent cough, and ſpit up matter: which at that time gave us reaſon to apprehend the lungs were affected, and deterred us from any thoughts of ampu-

amputation. Nevertheleſs, the pain which this unfortunate girl bore, obliged her to ſeek after this remedy to procure eaſe; and, at her earneſt requeſt, I performed the operation without any other proſpect. Yet, contrary to all expectations, the cough very ſoon left her, and ſhe recovered; which hints may lead us to be very accurate in diſtinguiſhing one kind of cough from another, that we may not omit the aſſiſtance the art affords.

'When a cough comes on upon the gathering taking place, the cauſe will often be obvious, if not accompanied with any other apparent diſeaſe; but in ſcrophulous joints, attended with ſwelling in the glands of the neck, we muſt have an eye to tubercles in the lungs, and the ſymptoms which uſually attend them. A true nervous cough is frequently ſhort and quick, though ſometimes fierce and violent, or, in weak habits, deep and hollow; at one time dry, and others moiſt; for, in irritations of the lungs, there is often a greater ſecretion of mucus or lymph than uſual; and theſe, being inſpiſſated, reſemble matter ſpit up in conſumptions: but what we have already ſaid on this ſubject will lead us to diſtinguiſh different kinds of matter, and be ſome guide to us in our proceedings.

'It is impoſſible to ſubdue the ſymptom we are ſpeaking of till the irritability of the habit is removed by diſcharging the matter, &c. from the abſceſs; but it may be mitigated by very ſmall doſes of laudanum, or paregoric elixir; for though twenty of the former may be neceſſary to procure ſleep, yet one drop will allay the irritability of the whole habit, if repeated every three or four hours, by deadening the ſenſation of the nerves ſufficiently, without offending the ſtomach. It may be given in oil and ſyrup, or in the ſaline julep, if heat makes it neceſſary; but, when heat is abſent, a decoction of myrrh is a more powerful aſſiſtant; the bowels being kept regularly open at the ſame time, and care taken to avoid, if poſſible, the breathing of air replete with effluvia that may irritate the lungs.'

The author next conſiders thoſe abſceſſes which require particular treatment, on account of their reſpective ſituation. This claſs is very numerous; and Dr. Kirkland has interſperſed, in his detail, ſeveral caſes confirming the practice which he recommends. Our own obſervation induces us to join with him in opinion relative to a remark he makes on the ſtate of the teſtes; it is, that inflammations, in the inward part of this gland, like the parenchymatous part of the liver, and other lymphatic glands, does not bring on violent, but obtuſe pain: and during the time that purulent matter is confined to the inſide of the teſticle, the ſymptoms are much milder than in common gatherings. Ever ſince he has made this diſtinction he has been able to determine from theſe ſymptoms, viz. from the tunica vaginalis not being thickened, and the cellular membrane remaining unaffected, when inflammation and abſceſs were confined to the teſticle. He thinks it is the tunica vaginalis, when inflamed, which brings on the violent ſymptoms that have

have been ſuppoſed to ariſe from an inflammation of the teſtes; though the abſence of violent ſymptoms, he admits, is no proof that the tunica vaginalis is not inflamed; as is evident in the radical cure of the hydrocele, whether by the ſeton or cauſtics.

Several ſubſequent chapters of the volume are employed on gangrene and ſphacelus. The author takes a view of the practice in theſe diſorders from the earlieſt ages of phyſic; accurately diſcriminating the different ſpecies, and ſpecifying the particular method of cure adapted to each. We ſhall lay before our readers the following extract from this part of the work, becauſe the author is particularly explicit in his opinion with regard to the method of cure.

'The crural artery and its branches being found oſſified in a gentleman aged ſixty-ſeven, who died of a mortification which began in one of his toes, an opinion took riſe that the ſame cauſe moſtly produced this diſeaſe, and that there were no hopes of recovery. Experience has proved the falſity of this reaſoning; and, though the malady is always to be dreaded, yet we have ſometimes the pleaſure of ſeeing our patients get well. It moſt commonly happens to old people; but we alſo meet with it in thoſe not far advanced in years, who, from free living, &c. have injured their conſtitutions. In the former, a deficiency in nervous energy may alone be the cauſe; or this may be accompanied with an acrid ſtate of the juices; in the latter, both theſe cauſes are moſtly joined; and preternatural irritability, with great pain, often attend the whole.

'Now, when the pain and preternatural irritability are great, opium is indiſpenſable: but it cannot always be followed with ſucceſs, becauſe the diſorder is often incurable. Beſides, though under proper regulations, I believe opium to be a moſt powerful remedy in this diſeaſe, yet it will ſometimes increaſe it; nor is it always alone ſufficient to effect a cure, the aſſiſtance of other remedies being requiſite. Its being given in large doſes will frequently fruſtrate our intentions; and it may alſo be rendered uſeleſs by improper applications to the part.

'I do not remember ever ſeeing one inſtance of opium ſucceeding in the cure, or in the mitigation, of this complaint, where fomentations and turpentine digeſtives were uſed; and I do believe we might preſcribe it to eternity without ſucceſs, were no alterations to be made in theſe particulars. I am very certain fomentations, of whatever kind they may be, increaſe putrefaction in ſores; and that in this mortification, when a red line has pointed out a diſpoſition in the diſeaſe to ſtop, a repetition of the fomentation has frequently interrupted nature in her progreſs towards a cure, and aſſiſted in haſtening the patient to his grave; eſpecially when aided with thoſe dreſſings which invite a flux of humours to the part.

'The uſe of opium in this inſtance appears to be in leſſening the irritability of the affected part, becauſe pain is not capable of bringing on either inflammation or ſphacelus, as pain itſelf evinces. And

why

why ſhould not our ſedatives be applied immediately to the affected part? Lenients, indeed, have been recommended; and I have not the leaſt doubt but ſoaking the foot and ancle in warm milk, and applying a ſimple emollient poultice, is a method preferable to that commonly uſed; and the patient will often derive much advantage from its eaſing pain. Nevertheleſs, remedies being mild and ſoft, and lying eaſy upon the part, are not ſufficient; they ſhould not only have a property of procuring eaſe, by taking off tenſion, but they ſhould have an innate property of leſſening the irritability of the nerves; and for this purpoſe various ſedatives may be neceſſary, as preternatural ſenſation does not always give way to the ſame remedy. Opium, it is true, in general, leſſens all kinds of preternatural irritability for a time; but the diſeaſe occaſioning this affection, can often only be entirely removed by the native balſams, eſſential oils, and the like. Pitch has a powerful ſedative quality; and an ointment of thin conſiſtence, compoſed of equal quantities of this ingredient and bees-wax, with a large quantity of oil, will, for the moſt part, be found a remedy perfectly capable of allaying, without inconvenience, that kind of irritability which commonly prevails in this diſeaſe: and, by mixing tincture of myrrh, or the like, along with it, we have a good antiſceptic for the parts, where, on account of the ſphacelus, antiſceptic dreſſings are required. If a proper quantity of opium be added to the bread and milk poultice, which covers the whole, it will be found a better remedy than the ſimple poultice only. In ſome caſes, an anodyne emollient cerate, made of diacuylon, the powder of marſhmallow-leaves, or linſeed flour, a little wax, opium, pitch, and oil, ſhould be preferred; though I have ſeveral times ſeen dry dreſſings of bark and myrrh put an entire ſtop to the mortification, even in worn-out conſtitutions, where death ſeemed inevitable; and I generally now have recourſe to them in this complaint.

'By this method of proceeding there is leſs neceſſity for taking large doſes of opium, which very frequently bring on a drunken delirium, make the patient ſick, take away appetite, and thus do miſchief inſtead of good; as is evident from their no way ſtopping the progreſs of the diſeaſe, when they have theſe effects; whereas ſmall doſes, frequently repeated, will gradually leſſen nervous irritability without ſuch inconveniences. I can aver, that I have repeatedly ſeen this kind of mortification removed under the uſe of anodyne topics, when we were obliged to leave off opium becauſe it brought on a delirium, and took away the appetite, without producing any good effect; and it may, I think, be laid down as a rule, that, unleſs the patient can eat mild, nouriſhing food, there will be but ſmall hopes of a cure.'

Our author ſeems to entertain no very favourable opinion of the cataplaſm compoſed of honey, flour, and yeaſt, in ſuperficial ſphaceli; but we think his obſervation on this ſubject is not ſufficiently confirmed by experience.

The abovementioned ſubjects are ſucceeded by ſome remarks on the amputation of mortified limbs, gangrenous abſceſſes,

abſceſſes, and ſtrumæ, or the evil. Our author examines the ground upon which the opinion reſpecting the utility of the bark, in the latter of theſe complaints, has been founded. The authorities particularly inveſtigated are thoſe of Dr. John Fordyce, Dr. Fothergill, and Dr. Bond. Dr. Kirkland obſerves it is reaſonable to conclude, that, in the caſes recited by theſe authors, in which a courſe of deobſtruents took place, they were preparatory to the uſe of the bark, and favoured its ſucceſs, which might not have happened without their aſſiſtance; otherwiſe, how came it to paſs, ſays he, that Dr. Fothergill could not remove ſtrumous glands by bark alone? Our author ſubjoins, he has found it true from experience, that when, in relaxed habits, the bark is adminiſtered as a cure for the ſtruma, it ought to be accompanied with deobſtruents. We readily join with him in this opinion; and ſuch treatment is particularly adviſeable in the earlier ſtage of the cure.

In a poſtſcript the author makes ſome obſervations on ſwelled glands which are not ſtrumous; on the dyſhymeny, or ſero-purulent abſceſs; abſceſſes of the joints, amputation, and lymphatic abſceſſes, with a few addenda on ſubjects before treated in the work. The plan which Dr. Kirkland has propoſed, is not yet completed. He has hitherto conſidered the treatment of abſceſſes ſo far only as to the commencement of their ulcerated ſtate, intending to proſecute the hiſtory and cure of the ſubſequent ſtage of thoſe complaints in a future volume. From the progreſs he has already made, we may anticipate the utility of the remaining part of his undertaking. He ſhews himſelf to be well acquainted with the hiſtory, as well as the principles, of ſurgical practice; his obſervations are dictated with judgment; ſome of them highly valuable; and though he ſhould not enrich the art with any new acquiſitions of knowledge or therapeutic expedients, yet the work may be juſtly regarded as a rational and uſeful commentary on ſurgical authors, opinions, and ſyſtems.

FOREIGN

FOREIGN LITERATURE.

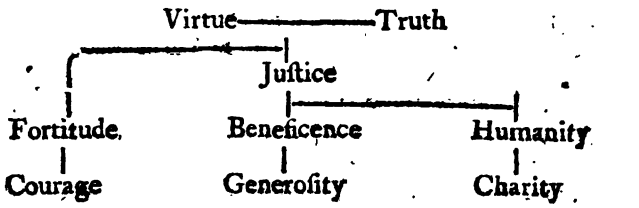
ART. XIII. *St. PETERSBURG.*

THE imperial academy of Ruſſia continues to labour with ſucceſs in the production of the grand etymological and critical dictionary of the Ruſſian language, of which already many ſheets have been preſented to the world. *The Princeſs de Daſchkaw*, its preſident and founder, *Mſgr. le Metropolite de Novogorod et de St. Peterſburg Gabriel*, and the perpetual ſecretary *M. le Conſeiller de Cour Lepechin*, are particularly diſtinguiſhed by their zeal and their activity. A committee aſſembles almoſt every week at the houſe of the preſident, the purpoſe of which is to examine minutely each word, to diſcover its etymology, and to fix its proper ſignification. At one of theſe meetings they were deſirous of defining the word *virtue*; they analyzed every definition of it which both the ancient and modern philoſophers have given; they conſulted the *Encyclopedia*, that treaſure which ought to be ſufficient for every intellectual want, but which often, as in the preſent inſtance, preſents only a magnificent diſplay of brilliant declamation. In theſe reſearches this ingenious ſociety only found itſelf the more embarraſſed; and one of the academicians already deciſively aſſerted, that the ſignification of the word *virtue* could not poſſibly be determined, ſince different nations, in times remote from each other, had given various interpretations of it, and applied it in a very different manner. At laſt, the *Princeſs de Daſchkaw* offered her ſentiments upon the queſtion, which were applauded in ſo high a degree, that the aſſembly unanimouſly requeſted that ſhe would preſerve them in writing. This requeſt being complied with, the academy, with her permiſſion, hung up the paper for public inſpection, perſuaded that it would afford both matter of amuſement and inſtruction.

The *Princeſs de Daſchkaw*'s opinion is, that the word *virtue* has a deciſive meaning, which cannot ſuffer change; that virtue is *the ſame* in all times, and amongſt all nations; that, as a celeſtial eſſence, it admits not variation; that it alone elevates man to a degree of ſuperiority independent of every power, event, or opinion whatſoever. That if different nations have defined it differently, it is becauſe they have taken an *attribute* or *ſhoot* of virtue for *virtue* itſelf. In fine, that, if the word *virtue* needed any other term by which it ſhould be diſtinguiſhed, ſhe would give the following definition:

Virtue,

Virtue, Juſtice, Truth, taking them as ſynonymous; or rather exhibiting its meaning by the ſubſequent genealogy:



Behold, ſays the princeſs, what a picture the term *virtue* preſents to my imagination! It is with this view of it that my mind is penetrated; and I conſider it as that *juſtice*, which is the root or trunk from which ſpring all the beſt qualities of the ſoul. A moment's reflection will convince you, that, if a firm attachment to juſtice be once eſtabliſhed, the practice of every ſocial virtue will ceaſe to be difficult. Every eſtimable quality, every great and noble action, is naturally derived from this ſacred ſource. They are the pure ſtreams from a divine fountain. The juſt man is humane, honeſt, and compaſſionate, without difficulty. Juſtice is the true baſis of all theſe virtues; the only immoveable and ſolid principle which can comprehend different ages and opinions under one perſpicuous and determinate point of view. It is uniformly the ſame, and ſhall remain ſo to all eternity! It alone can be the ſource of every thing which deſerves our reverence; it alone is productive of whatever is uſeful to mankind. Without *juſtice*, utility would not exiſt; and were it not natural to the human heart, when uncorrupted, all thoſe branches which have ſprung from it had been unknown. If *juſtice* were no more, if this ſecret *monitor* ceaſed to ſpeak to our conſcience, the abſence of every virtue would ſoon be the reſult. The *juſt* man, accuſtomed to weigh his own actions, thoſe of his friends, and of his enemies, in the ſame balance, which he always ſuſpends by the hand of truth, far from blackening merit, feels, on the contrary, a pure delight which exalts him in his own eyes when he renders juſtice to the good actions or intentions even of his enemies. He acknowledges frankly that ſuperiority which others have over himſelf; he ſees, without envy, merit receive its reward. The moſt rigid duties ceaſe to him to appear difficult; and his ſelf-love finds no longer any ſacrifice oppreſſive. Vice only can trouble the repoſe of the juſt man's heart. Humanity renders him indulgent to human weakneſs. He is the enemy only of the vicious; and if *juſ-*

tice be the ſource of every virtue, vice is its oppoſite; and this oppoſition, though in an imperfect manner, proves the excellence and the ſuperiority of virtue. I know," added ſhe, "that there are thoſe who have declared, that the Greeks, even in their heroic times, had no idea of virtue or of vice; and they have endeavoured to prove their aſſertion by exhibiting their groſſneſs and ferocity: they pretend alſo, that the Greek language had no words to expreſs theſe ideas; that the terms Areti and Kakia * meant only—the former, valour, and an ardour to encounter difficulty—the latter, the natural defects of the human body, and diſagreeable ſenſations. But I am perſuaded that the juſt man in Greece, as well as in other countries, and in other ages, if he had ſufficient *light* to know *virtue*, attributed it to a meaning more extenſive and more worthy. Gratitude, that ſentiment ſo delightful to a virtuous man, hath been, in all times, and amongſt all people, even the moſt ſavage, felt and revered. This ſentiment is doubtleſs a virtue; it is a branch from the ſame tree, although it be not what we underſtand by the term *valour*, and ſtill leſs by that of *phyſical ſtrength*. Far from conſenting to deſpoil the Greeks of thoſe ideas which can alone elevate and enlighten the human mind, I cannot allow myſelf to uſe the ſame argument, and to ſay, that the Latins and the French had no juſt idea of *virtue*, becauſe *virtus*, in its original meaning, expreſſed only force, courage, and valour. But I am firmly ſatisfied that the Romans, the French, the Greeks, and the Ruſſians, enlightened by truth, and animated by juſtice, (perhaps without knowing how to deſcribe their ſentiments) have felt, and will feel to the end of time, the meaning of *virtue*, however it may be enfeebled by thoſe abſtract terms which are attached to it by the imperfection of language."

ART. XIV. *Extract of a Letter from Germany.*

THE wars in which the Germans have ever been engaged, have long retarded their progreſs in polite literature; and, in their philoſophical writings, they have adopted an arrangement of phraſes ſo complicated and unwieldy, that, without long practice, a ſtranger can never underſtand them. The affinity between our language [the Engliſh] and the German, has been of great ſervice to me

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* ἀρετὴν κακίαν.

in

in reading the productions of this country; and I have now got over all difficulties in it. The German taste is more akin to ours than the French. France can boast of no such poet as Klopstock, who may, in many respects, be put on a level with Milton. Gessner is all sweetness and simplicity. The lyric poems of Rambler are excellent. Their dramatic compositions are but moderate. Pretending to imitate Shakespeare, many of their writers have mistaken extravagance for genius, and unintelligible absurdity for the sublime. Goethe, the author of *The Sorrows of Werter*, is soon to publish a new edition of Werter, much enlarged, with other new pieces, making in all eight volumes octavo. Goethe lives just in our neighbourhood; is a pleasing companion, and a worthy member of society. Wieland, the Voltaire of Germany, is engaged in translating Lucian, who he thinks furnishes the best counterpoison to that fanaticism, jesuitism, scepticism, and free-masonry, which make so much noise here. The metaphysics of Professor Kant, at Koenigsberg, gain ground. A parson in Brandenburg has been suspended from his office for endeavouring to prove to his peasants, that, upon Kant's principles, there exists no God. The present king of Prussia is believed to be a jesuit, and for certain named a Saxon general of the Roman Catholic religion to be governor to the prince-royal of Prussia. You cannot conceive what an alarm is spread through Germany, and how much free-masons and jesuits are dreaded. Upon receipt of this, I hope you will write me another long letter, with as large a parcel of news as you can cram into a sheet. Send the books as soon as possible, with orders to be forwarded from Hamburgh immediately. Let mine be in a parcel separate from those addressed to Professor Schutz, Lord ——— offers you his best compliments.

Jan. 1787. I am, &c.

ART. XV. *To the Editors of the English Review.*

Gentlemen,

I Could not observe, without some concern and surprise, that, in your criticism on the "Essay on the Slavery and Commerce of the Human Species," in August, you seem *indirectly* to allow the *necessity* of *cultivating* our West-India islands some degree of weight in *palliation* of that infernal system of cruelty and oppression! Permit me to expostulate. Is there any revelation from the Divinity vesting either the

aggregate of the Britiſh nation, or that *ſelect part* of them the Weſt-India planters, with a right to appropriate and treat their *fellow*-creatures, of *any* country or complexion, merely as cattle; and their treatment is worſe than that of cattle, excluſive of the aggravation induced by their faculty of reflecting on their hopeleſs miſery? Can Chriſtians, who, in their prayers, make their meaſure of treatment of their neighbour the ground and rule of their own hopes from the Deity, be ſo ſelfiſhly abſurd to imagine that this cruelty will be palliated in His eſtimation by the neceſſity of their making more gain by their ſugar and rum?

Can theſe ſavage oppreſſors produce a charter from that God who we are told from reaſon, as well as by revelation, is no reſpecter of perſons, for thus annihilating the common rights of their ſpecies for the emolument and indulgence of their predeceſſors, themſelves, and poſterity, from the firſt diſcovery and poſſeſſion of thoſe iſlands?

The arrogance, folly, and impudence, of ſaying to the inhabitants of another quarter of the globe, "We have lately diſcovered and taken poſſeſſion of certain iſlands, the cultivation of which will redound greatly to the indulgence of our palates, as well as to our profit; and therefore, finding the climate not ſuitable to the exerciſe of ſo much labour by our own people as to turn it to much account, and having found by experience that it does not agree with our conſtitution or humour to undergo the fatigue that it requires; there is therefore a clear and abſolute neceſſity, founded on the law of God, as well as the common reciprocal rights of the ſpecies, that we ſhould convert you into a ſaleable commodity like cattle, and ſacrifice your well-being to our wants and wiſhes!"

Perhaps I have already enlarged too much on a point which does not require the elucidation of laboured argument. I am, Gentlemen, with much eſteem, and wiſhes of ſucceſs to your publications, which wear the appearance of candour,

Your obedient, humble ſervant,

HUMANUS.

We have willingly inſerted HUMANUS's *letter, being of opinion that a diſintereſted advocate, claiming the rights of humanity for a wretched and helpleſs race of men, who, in our Weſt-India iſlands, and other places, ſeem to be almoſt totally deprived of them, is a truly dignified character, and cannot be too ſeriouſly attended to. Nor will zeal or warmth, in ſuch a cauſe, ſtand in need of apology.*

MONTHLY

MONTHLY CATALOGUE,

[*For* JANUARY 1787.]

MISCELLANEOUS.

ART. 16. *Ranæ Comicæ Evangelizantes; or, The comic Frogs turned Methodist.* 8vo. 1s. Macklew. London, 1786.

WE are sorry that a writer, who displays no inconsiderable talents, should have so egregiously misemployed them, as he has certainly done, in the production now before us. A more flagrant and outrageous attack upon every thing which a Christian holds most sacred, we have no where met with. Though friends to the liberty of the press, yet we think *that* liberty should have *some* bounds; and that a publication, replete with such indecent sarcasms as the following against the established religion of the country, might have been suppressed without the smallest injury to society. The author's imaginary methodist-preacher, Dr. Strap, is made to say (amongst many similar things) of the New Jerusalem, which he personifies, "On her nose, a noble nose! which Solomon has justly compared to the tower of Lebanon, that looketh towards Damascus, three glorious carbuncles, mystic type of the Trinity! flame with fiery radiance." He goes on: "And there follows, in the train of the New Jerusalem, eager in grateful gutterals to greet the air-traversing elect, Shadrach, Meshach, and Melchisedick, with other mellifluous names of Israelitish antiquity; even the father of the faithful, the great Abraham, hails the elect, and hugs them brawnily to his breast; and on the downy bristles of his venerable bosom for ever and ever they shall repose, bleft with the seraphic society of sweetly modulating jews, and charmed from everlasting to everlasting with the drowsy din of lulling hallelujahs." In another place, describing the joys of heaven, he says, "Rapt in visionary joy, Mary Magdalen views the vigorous resurrection of her crucified Adonis, while the immaculate Mother meets, in spicy groves, the Proxy of Omnipotence, and receives, with prostrate resignation, from the rosy lips of Gabriel, the fructifying word *."

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* Priapus, says an ancient mythologist, a beneficent demon, is the cosmos or universe, or rather the logos, or life of the universe: Αγαθος δε δαιμων ητοι παλιν ο κοσμος—η ο προοστως αυτου ΛΟΓΟΣ, Phur. de Nat. Deor. de Pane.

'To this beneficent logos the Roman ladies paid particular adoration. His image, ominous of good luck, they wore about them perpetually, which they either stuck in their hair, hung about their necks, or held like a rosary in their hands, and sometimes, from a sense of delicacy, hid under their cestus.'

This author exceeds the licentiousness even of Voltaire, from whom he has borrowed many of his ideas. There appears in the work a certain wildness and extravagance; whether assumed or not we shall not pretend to determine. We could almost wish that this writer was in the state of Margaret Nicholson, at whose door he is desirous of laying his mischievous urchin.

ART. 17. *The Rochforts; or, The friendly Counsellor: Designed for the Instruction and Amusement of the Youth of both Sexes. By M. P.* 12mo. 2 vols. 4s. Marshall. London, 1786.

Though these little volumes are not possessed of the first degree of merit, yet there are many things in them well calculated to answer the purposes for which the author, in the title-page, says they were designed. While they will be of much use to the youth of both sexes, they shew that the author has a sound understanding, and is not unacquainted with the human heart.

ART. 18. *Memorial, or Brief, for the Comte de Cagliostro, Defendant; against the King's Attorney-General, Plaintiff, in the Cause of the Cardinal de Rohan, Comtesse de la Motte, and others. From the French Original, published in Paris in February last; with an introductory Preface. By Parkyns Macmahon.* 8vo. 2s. 6d. Debrett. London, 1786.

A vindication of Comte Cagliostro, by himself, from the charges brought against him by the Comtesse de la Motte, (who is said to have been bred a mantua-maker in Paris, and imposes on the world by an assumed title) for being concerned with the Cardinal Rohan in defrauding two jewellers of a diamond necklace, under a pretence of its being for the Queen of France.

Comte Cagliostro is a very extraordinary character; by his own account, he is a man of high birth, (though a stranger to his parents) who finds, wherever he goes, bankers ready to assist him with all the money he wants, but without his knowing from whom the supply originates. He has travelled through Europe, Asia, and Africa; gives the names of those men of rank in each country to whom he was known, and challenges them to say whether they ever knew or heard of his doing a thing derogatory to the man of honour, the good citizen, or the Christian. He has practised physic wherever he went, and dispensed the medicines without fee or reward; and yet, through an acquaintance with the cardinal, whom he supposes innocent, and wrongfully accused, he has been charged, by this La Motte, as an accomplice in the fraud, and is now, with his wife, a prisoner in the Bastile.

The narrative is curious and entertaining, and carries with it a face of plausibility and integrity.

ART. 19. *An Astrological Catechism; wherein the Principles of Astrology are fully demonstrated, by Way of Question and Answer; the various Objections brought against it answered; and the Utility of it proved to be highly necessary: With Instructions for acquiring a perfect Knowledge*

of

of this celeſtial Science, and the various Purpoſes it may be applied to. Tranſlated from Leovitius. Reviſed and corrected by Robert Turner, Aſtro-Philo. 12mo. 1s. Kearſley. London, 1786.

Some dealer in futurity means, by this publication, to bring griſt to his mill; and we are afraid that with many he will ſucceed. We, for our parts, notwithſtanding all his "demonſtrations," muſt be claſſed with "ignorant people, ruſtics, bigotted divines, and other men of contracted ſentiments, who are prejudiced againſt the art." We obſerve that Mr. Turner recommends the new aſtrology of Mr. Heydon; do they vend the celeſtial influences in Co. or is Heydon, as we ſuſpect, only an *alias* for Turner?

ART. 20. *The Beauties of Mrs. Siddons; or, A Review of the Performance of the Characters of Belvidera, Zara, Iſabella, Margaret of Anjou, Jane Shore, and Lady Randolph. In Letters from a Lady of Diſtinction to her Friend in the Country.* 8vo. 1s. Strahan. London, 1786.

Theſe ſort of writers, who teach us when to cry and when to laugh, are certainly very obliging. We have always been of opinion that ſerious criticiſm upon actors is of all ſubjects the dulleſt and moſt barren. It can never be ſupported but when, like the Roſciad, it has recourſe to wit, and deſcends to perſonality. To borrow the noted ſaying of Lord Monboddo to Lord Kaims, "My good lady of diſtinction, we have read through your work, and we ſee no reaſon to alter our opinion."

ART. 21. *Macbeth reconſidered; an Eſſay: intended as an Anſwer to Part of the Remarks on ſome of the Characters of Shakeſpeare.* 8vo. 1s. T. and J. Egerton. London, 1786.

Mr. Wheatley, in his "Remarks on ſome of the characters of Shakeſpeare," had placed the courage of Macbeth far below that of Richard. "In Richard," ſays Mr. Wheatley, "it is *intrepidity*; and in Macbeth no more than *reſolution*: in him (Macbeth) it proceeds from exertion, not from nature; in enterprize he betrays a degree of fear, though he is able, when occaſion requires, to ſtifle and ſubdue it." The author of "Macbeth reconſidered" proves, we think, clearly from Shakeſpeare, that the intrepidity of Macbeth cannot be called in queſtion; and likewiſe judiciouſly remarks that the moral effect of the play depends greatly on the intrepidity of his character. His reaſoning is arranged under the three following heads: "1. A repetition of the ſimple character of Macbeth, as it ſtands before any change is effected in it by the ſupernatural ſoliciting of the weird ſiſters. 2. A conſideration of his conduct towards Banquo and Macduff. And, 3, A Review of his deportment as oppoſed to Richard's in the "Remarks." The writer, after a minute inveſtigation of the character in this threefold point of view, appears fully to have eſtabliſhed the undaunted diſpoſition of the murderer of Duncan. This little eſſay concludes with the diſcriminating features in the characters of theſe "great bad men."

'Ambition is the impulſe that governs every action of Richard's life; he attains the crown by diſſimulation that owns no reſpect

reſpect for virtue; and by cruelty which entails no remorſe on the valour that would maintain his ill-acquired dignity. Ambition is the predominant vice of Macbeth's nature; but he gratifies it by hypocriſy that reveres virtue too highly to be perfectly itſelf; and by murders, the recollection whereof, at times, renders his valour uſeleſs, by depriving him of all ſenſe but that of his enormous wickedneſs. Richard's character is ſimple, Macbeth's mixed. Richard is only intrepid, Macbeth intrepid and feeling. Richard's mind not being diverted by reflection from the exigencies of his ſituation, he is always at full leiſure to diſplay his valour; Macbeth, diſtracted by remorſe, loſes all apprehenſions of danger in the contemplation of his guilt; and never recurs to his valour for ſupport till the enemy's approach rouzes his whole ſoul, and conſcience is repelled by the neceſſity for exertion."

We have only to add, that the controverſy is carried on with a calmneſs and urbanity unknown to the common run of diſputants.

ART. 22. *The Life, Hiſtory, Adventures, and Opinions of the poor blind Philoſopher, &c. Written in a Series of Letters. By the Rev. A. G. S——r, A.M.* 12mo. 2s. Southampton printed; Law, London. 1786.

"The Life, &c. of the poor blind Philoſopher," we dare ſay, fell "ſtill-born from the preſs;" we ſhall not, therefore, (as the author expreſſes himſelf) either "give his child a box on the ear, or a kick in the breech;" not that we dread his threat of returning "the compliment with intereſt;" our lenity proceeds from not wiſhing to diſturb the aſhes of the *dead*.

ART. 23. *The Maniacs; a tragi-comical Tale. By Nicholas Nobody.* 4to. 1s. Ridgeway. London, 1786.

Though officially obliged to examine all the abortions of the teeming preſs, we have ſeldom met with one more diſtorted than the preſent. Mr. Nobody endeavours to give a ridiculous turn to the attempt of Margaret Nicholſon, and to laugh at the king, queen, and miniſtry; but the production is remarkable only for its indecency, groſſneſs, and ſtupidity. The author is hardly equal to the taſk of writing a St. Giles's ballad.

ART. 24. *A candid Inquiry into the Caſe of the Prince of Wales; ſhewing that a very conſiderable Sum is due to his Royal Highneſs, more than the Amount of his Debts. Inſcribed to the Right Hon. Alexander, Lord Loughborough.* 8vo. 1s. Bell. London, 1786.

This warm advocate for the prince alleges that the king is debtor to his royal highneſs 594,000l. which he makes out in the following manner:

	£.	£.
The united incomes of the principality of Wales, and of the duchy of Cornwall, he rates at per ann. - - - -	34,000	
Twenty-four years at 34,000l. per ann. - -		816,000
Deduct paid the prince, for 3 years, 74,000l. per ann.		222,000
Remains balance due : : :		594,000

Such

Such being this author's ſtate of the caſe, he adviſes his royal highneſs, inſtead of conſidering himſelf as "*inſolvent* for 400,000l." to "open his eyes to the true ſtate of his circumſtances; and ſeeing things in a juſt light, to emancipate himſelf from that *improper controul* which has concealed his undoubted right, and led him into difficulties and diſgrace at a period when his mind is noble, and his circumſtances are actually better than thoſe of the Duke of Bedford." The only meaning we can give to the advice of this counſellor of the Prince of Wales, is, that he wiſhes him to ſue his majeſty for a debt of 594,000l. We hope this pamphleteer is not of the prince's cabinet.

ART. 25. *The Aſtronomy of Comets: In Two Parts. By Blyth Hancock, Teacher of the Mathematics.* 8vo. 2s. 6d. Murray. London, 1786.

The firſt part contains a variety of the conceptions, relative to comets, of different philoſophers, bothancient and modern; as alſo a ſhort deſcription of our ſolar ſyſtem, of which comets are a part; together with rational ideas relative to the fixed ſtars. In reſpect to the comets, the author looks on Hevetius, Flamſted, Newton, and Halley, to have been moſt worthy of notice. The ſecond part contains many curious calculations and tables, and his mode how to find where the comet expected in the year 1789 will make it's appearance in the heavens; which may be of uſe to thoſe who are diſpoſed to obſerve the progreſs and appearance of it. The expected comet is that which appeared in 1661; and, if it anſwers agreeable to his calculations, it will be a pleaſing proof that the principles of our countryman, the great Newton, in reſpect to comets, may, in a great degree, be depended on. In this treatiſe is a table of ſeveral comets appearing at different times, and the parts of the heavens they were ſeen in at different periods of their courſe. He concludes with a wiſh that the lovers of aſtronomy will never let a comet paſs without making neceſſary obſervations thereon. In the firſt part the reader will ſee that Diodorus Siculus, an ancient hiſtorian, ſays, that the Chaldeans, by a long courſe of obſervations, were able to predict the appearance of comets; and Seneca ſays, that Appollonius, the Mydian, who was very ſkilful in natural ſciences, affirmed that comets were, by the Chaldeans, reckoned among the planets, and had their periods and courſes like them.

POLITICAL.

ART. 26. *A ſhort Review of the political State of Great-Britain at the Commencement of the Year* 1787. 8vo. 1s. 6d. Debrett. London, 1787.

This is a very eloquent and ſpirited pamphlet; not written by a partizan of faction, or a tool of miniſtry, but by an impartial ſpectator of public life, and a citizen of the world. After an exordium, perhaps too pompous and diffuſe for the ſubject, the author tells us that his object, in this performance, "is to conſider the preſent juncture as detached from the *general maſs of time and matter* which conſtitutes

ſtitutes hiſtory, and to preſent a picture of the actual and exiſting moment." The principal figures in this "picture of the moment" are the King, the Prince of Wales, the Coalition, the Rolliad and Probationary Odes, Mr. Pitt, Mr. Fox, the King of Pruſſia, Lord Rodney, and Mr. Haſtings. On all theſe ſubjects the author's reflections are ingenious, agreeable, and, for the moſt part, juſt; though there is ſometimes too much declamation and rhetoric for an eſſay which is addreſſed to the underſtanding.

On the unhappy animoſities that are ſuppoſed to take place in the royal family, he has touched with a delicate hand; and has had the merit of firſt announcing what has been frequently thought and felt by the enlightened and refined part of the public. His portraits of Mr. Pitt and Mr. Fox are drawn with ſtriking colours, and by an impartial hand. How the "Rolliad" and the "Probationary Odes," which certainly do not belong to the picture of the moment, came into this groupe, is beyond our comprehenſion or conjecture. Theſe abuſive compoſitions he conſiders as maſter-pieces of wit and humour. "In theſe," ſays he, "the moſt claſſical purity is blended with modern urbanity;" and, in the next page, "I muſt, with equal impartiality, cenſure and condemn that *daring* and *licentious ſpirit* which pervades them through *every page*." This is not a very favourable account, either of claſſical purity or modern urbanity.

His encomium on the King of Pruſſia is faithful to nature, and conſonant to hiſtory, but will be reckoned by the critics *hors d'œuvre*, as it has no connection with the political ſtate of Great-Britain. His obſervations on the merits of Lord Rodney and Mr. Haſtings, and the ignominious perſecution they have met with, are ſenſible, manly, and ſpirited. On the former ſubject his account will appear, in ſome inſtances, overcharged. With regard to the latter, we are happy to find that our ſpeculations have not only been frequently republiſhed both in the ſouthern and northern parts of the iſland, (without our knowledge or conſent) but have alſo tended to form the ſentiments of the public.

The extraordinary ſucceſs which this pamphlet has met with, will induce the author, we hope, to continue his political ſpeculations, and to complete the picture of which he has here traced the outline.

In this pamphlet there are ſome involved ſentences, many looſe and vague expreſſions, ſome incorrect ſentiments, but there is ſuch a fund of juſt obſervation and elegant writing as will delight every reader who is not hurried into the vortex of political faction.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

For JANUARY, 1787.

RECAPITULATION OF POLITICAL EVENTS IN THE YEAR 1786.

THE fourth year has now revolved of the moſt univerſal and profound peace that the world has beheld or enjoyed

joyed ſince the commencement of hiſtory. Harraſſed and exhauſted with wars that extended their devaſtations to the four quarters of the globe, the ruling nations of Europe have ſacrificed their ambition to their intereſt, and, in the ſhade of tranquillity, are exerting their efforts to multiply and improve the ſources of induſtry, to extend their commerce, and augment their revenues.

Of all the wars that have ever been the ſubject of hiſtorical record, that of Great-Britain with America, which eventually involved France, Spain, Holland, the Eaſt and Weſt Indies, has proved the moſt calamitous and diſgraceful to all the belligerent powers. After incurring an expence equalling if not exceeding that of all the wars of the preſent century; after appointing the moſt powerful armies, and conveying them to the diſtance of two thouſand miles; after equipping the moſt formidable navies that ever ſwam on the ocean; a ſtruggle of ſeven years, that agitated and convulſed both hemiſpheres, terminated in a cataſtrophe that was neither honourable nor beneficial to any of the contending parties. If, like the Peloponneſian war in the Grecian annals, it is not the prelude to the deſtruction or downfal of ſome of the European ſtates, it has given a ſhock to the general ſyſtem, which will require the wiſdom and economy of half a century to repair.

In the political map of Europe, Great-Britain and France are the prominent kingdoms, whoſe rank in the ſcale of nations renders them the principal objects of hiſtorical obſervation. The prime movers in the political ſyſtem, their intercourſe graſps every continent; their war or peace agitates or compoſes the world. Ruſſia poſſeſſes immenſe territories both in Europe and Aſia; her boundaries are more extenſive than thoſe of the Roman empire; but her real importance is inadequate to her nominal greatneſs; and ſhe wants the glory both of arts and of arms to figure in the circle of nations, or adorn the pages of hiſtory. An uninterrupted ſucceſſion of able ſovereigns ſince the reign of Peter the Great, beyond the experience of hiſtory, or the calculations of probability, has raiſed her to a temporary, and perhaps forced and premature greatneſs, which the ſhock of accidents may diminiſh or deſtroy. As there is no internal ſpring of aggrandizement in the Ruſſian conſtitution; as the principles of political life do not pervade the body of the ſtate; the vigour and ſucceſs of the government depend entirely on the hand to which it is intruſted. Whenever a Sardanapulus ſhall ſucceed to the ſceptre of a Ninus and Semiramis, the boundaries of Ruſſia will be contracted, and her ſplendour defaced.

Germany

Germany is a powerful and populous empire, and governed by a prince who has attracted the attention of the world. Poſſeſſed of extenſive dominion, and at the head of an army of two hundred thouſand men, it might be expected that the German emperor would occupy the firſt ſtation in the political ſyſtem, and hold the balance of Europe. But the complex form of the government, the want of revenue and of commerce, and the neighbourhood of a powerful rival, circumſcribe the ſphere of his operations, and prevent the execution of thoſe extenſive military and political plans that change the deſtiny of nations, and make a revolution in hiſtory.

In modern Europe the maritime and commercial ſtates have not only held an aſcendant over the neighbouring kingdoms, but alſo extended their acquiſitions and conqueſts to the fartheſt corners of the earth, and the remoteſt nations of the world. Superiority at ſea has conferred dominion by land; and the power that ſwayed the trident of the ocean, has held the lever of the earth. A new equilibrium has thus been eſtabliſhed; and the ballance of power has paſſed into the hands of the maritime kingdoms.

In reviewing, with a critical eye, the fourth year of peace between the great naval powers of Europe, England and France, there are few events ſo important or beneficial as to render recollection grateful, or expectation pleaſant.

In an early period of the laſt ſeſſion of parliament, Great-Britain beheld, with aſtoniſhment and indignation, the Duke of Richmond's ſcheme of fortification, and Mr. Pitt's plan to redeem the national debt, announced at the ſame time. Two propoſitions, more contradictory and deſtructive to each other, were never held forth to a reſpectable aſſembly in an enlightened age. The Duke of Richmond's project of fortifying the iſland of Great-Britain, which was rejected by the wiſdom, and reprobated by the virtue, of the national repreſentatives, would have been attended with expences unbounded and unknown; and if it had not plunged the nation into bankruptcy, might have furniſhed a weapon in the hands of future ſovereigns to overturn the conſtitution and liberties of England. When this meditated injury and offered inſult to the nation was treated with the indignation and contempt it deſerved, from that obſtinacy which marks the apoſtle and martyr of folly as well as of wiſdom, it was again renewed, and the nation was ſaved from ignominy by the caſting voice of the Speaker in the Houſe of Commons, whoſe vote on that occaſion will

will give him a place in hiſtory. The plan for diminiſhing the national debt, by a ſinking fund, has neither ſatisfied the wiſhes, nor met with the approbation, of the enlightened part of the people. It is by no means clear that there will be an annual ſurplus of a million after the intereſt of the public debt, and the neceſſary expences of government, are paid, without the impoſition of new taxes; it is ſtill leſs certain, that, amid the fluctuations of power, changes of miniſtry, unexpected coalitions, and the probable contingency of war, that ſuch a fund will either be *ſacred* or *unalienable*. But allowing its proſperity and permanency, its operation is too diſtant and remote to alleviate the evils, and remove the burden, under which the nation groans. Like an opiate, it may lull the ſenſe of ſuffering, but it will not remedy the maladies, or reſtore the vigour, of the conſtitution.

The paſt year has produced two inſtances of party animoſity and national ingratitude, which fix a ſtigma on the preſent age, and will be deeply felt by poſterity; the dark proſecution which has been carried on againſt Lord Rodney, and the impeachment of Mr. Haſtings. After a ſeries of the moſt diſaſtrous and ignominious ſcenes to be found in the hiſtory of Britain; after the ſurrender of whole armies, and the ſhameful flight of Britiſh fleets before thoſe of France and Spain; it was reſerved to the glory of Rodney to repair, in ſplendid moments, the infatuation and criminality of years; to raiſe the genius, and turn the fortunes, of his country; and to reſtore, in all its luſtre, her ancient triumph on the ocean. Recalled, in the career of conqueſt, and in the moment of victory, from availing himſelf of that enthuſiaſm which his own genius had kindled, and from purſuing the track which he had opened to future greatneſs and renown, he was, in appearance, rewarded with an empty title, but in reality diſgraced; and has ſince been proſecuted as a criminal at the bar of that country which he extricated from ruin, and overſhadowed with laurels. While, to the aſtoniſhment of the world, the papers which he tranſmitted to a public office, the vouchers and documents of the criminal tranſactions at St. Euſtatia, have been removed in a clandeſtine manner; and a ſecretary of ſtate privy to this ſcene of iniquity!

In any period of Engliſh hiſtory the adminiſtration of Mr. Haſtings in India would have ſhone with uncommon luſtre; and would have enrolled his name with cotemporary heroes and ſtateſmen, when Britain, in the zenith of her power, held the balance of Europe, and gave laws to the world. But, by a ſingular combination of circumſtances, while

while calamity and disgrace attended our operations in every other quarter of the globe, the British empire in Indostan was not only protected from a formidable confederacy of native and European powers who had concerted its destruction, but also raised to a greater degree of prosperity and power than it had ever attained. To add to the public astonishment, the cowardly or criminal commanders who dismembered the British dominions, and tarnished the glory of their country, have been not only acquitted, but rewarded with offices and honours, while the thunders of parliamentary vengeance are aimed at the hero whose councils and exertions supported the glory of a falling empire! Attacked by the violence of enemies whose protection he could not accept consistently with principles on which he had acted through life, he has been feebly supported by ministry, whose contradictory and equivocating conduct on this occasion has made their friends to blush, and their enemies triumph.

At the critical time that a governor-general of Bengal, who was subject to the control of a factious council in India, and fettered by the orders of a fluctuating company at home, was brought to trial in the House of Commons, a military nobleman, a total stranger to India, was invested with almost uncontroled power, civil and military, over the whole extent of the British empire in the East. We do not call in question the expediency or propriety of the appointment; the governor of India ought to possess a power absolute and complete within itself, and independent of actual control, in order to be responsible for his conduct. But the *coincidence* of these events must strike every reader.

MARGARET NICHOLSON.

The feeble attempt of an obscure and contemptible maniac against the life of the sovereign, in the face of the sun, and in the sight of a multitude of spectators, has rendered her extremely famous, and will bring her name into history. This sally of insanity would have merited little attention on its own account, as it only served to add a new inhabitant to Bedlam, if it had not been for the consequences with which it was attended. The greatest and most successful sovereign of Europe, if his life had been exposed to real danger from the dagger of the fanatic, the rebel, or the traitor, could not have met with more cordial congratulations of joy than George the Third experienced on this occasion, when the danger was just sufficiently great to shew how much he was beloved by his subjects. The general exultation which prevailed after that event, reflected honour on the people as well

well as the king; for all parties and denominations expreſſed their abhorrence of aſſaſſination, and their concern in the ſafety of their ſovereign.

RECAPITULATION.

The foreign politics of laſt year have not been ſo important or deciſive as to ſhake the councils or change the ſyſtem of Europe. The death of the King of Pruſſia has embalmed and conſecrated his name in the hiſtory of all ſucceeding times. From the important figure which he made, and the deciſive part which he acted in continental affairs, it was expected that his death would prove the ſignal for war and revolutions. But a prince has aſcended the throne of Pruſſia educated in the maxims, and partaking of the ſpirit of his predeceſſor; and Germany and Holland may feel that the genius of Frederic watches over the empire which he formed.

GERMANY.

The rage for reformation which the emperor of Germany has exhibited, and which, in ſome inſtances, he has carried to fanaticiſm, has diſplayed his character in the cleareſt light, but renders the ſucceſs of his deſigns extremely doubtful. The monarch of an empire in which the catholic religion prevails, acting on the principles of the moſt ſceptical philoſophy; overturning the ancient laws of the kingdom, confirmed by the deep-rooted prejudices of the people; declaring open war againſt the papal power, the inſtitution of monks, the convents of nuns, the belief in purgatory, the prayers for the dead, and the moſt diſtinguiſhed rites of the Romiſh faith, which have been hallowed and conſecrated by the obſervance of ages, may correſpond with the ſentiments of a few who call themſelves enlightened, but will never carry along with him the force of the nation. Innovations may be ſudden, but improvements muſt be gradual; there is a difference between the martyr's crown of thorns, and the laurel wreath of a hero or a ſage.

HOLLAND.

Holland continues in the ſame ſtate of anarchy and torpor which it has diſplayed for ſome months paſt. Faction is not ſo fervent as to occaſion revolutions; nor unanimity ſufficiently ſtrong to cement peace. The French party, however, is continually gathering ſtrength; the power of the Stadtholder is inſenſibly moulding away; and were it not for the inſpection and dreaded interference of foreign powers, their High Mightineſſes would ſhake themſelves looſe of their allegiance to the family of Orange.

FRANCE.

FRANCE.

Since the late peace, the French have conducted their affairs with that insinuating policy and real wisdom by which the cabinet of Versailles has been generally distinguished. While Britain is without an ally upon the face of the earth, France has strengthened and cemented her alliances with all the courts of Europe. Spain is governed by her princes and her policy; Germany is devoted to her by a matrimonial alliance; her councils prevail in Holland; her influence in Sweden; her faction has divided, and in all probability will soon govern, Russia; while at the same time she is the firm and faithful ally of the Sublime Porte! Conscious that commercial and naval powers must govern the world, her great object now is to extend her commerce, and increase her marine. The magnificent works at Cherbourg will be a lasting monument to the memory of Lewis the Sixteenth, and attest to posterity his triumph over the ocean. Already the second maritime power of Europe, without the indefatigable industry and persevering exertions of her rival, she may soon become the first.

OPENING OF THE SESSION OF PARLIAMENT.

His Majesty, in his most gracious speech, after assuring both houses of parliament of the general tranquillity of Europe, mentions that he has concluded a commercial treaty with France; that he is carrying similar negociations into execution with Spain, Portugal, and Russia; and that he intends to colonize Botany Bay with the refuse of the gaols of England. With regard to the French commercial treaty, we have already given our sentiments at full length. Taken in the aggregate, though it may injure particular manufactures, which is yet by no means proved, it will promote industry in general, and encourage the extension of our trade and commerce. By exciting emulation between the two nations, it will be a spur to industry and future improvements. As a measure of enlarged policy, it reflects honour on the wisdom and philanthropy of administration, who have not viewed the important business through the medium of bigotted prejudice, but with a benevolent eye to the advantage of both kingdoms.

The unfortunate and continually increasing occasion which gave birth to the new colony of Botany Bay, merits a separate discussion, and will be the subject of a future speculation.

☞ Drinkwalter's Gibraltar *is not neglected.*

*** *Communications for* THE ENGLISH REVIEW *are requested to be sent to* Mr. MURRAY, No. 32, Fleet-street, London; *where Subscribers for this Monthly Performance are respectfully desired to give in their Names.*

THE

ENGLISH REVIEW,

For FEBRUARY, 1787.

ART. I. *Hiſtorical Memoirs of the Iriſh Bards. Interſperſed with Anecdotes of, and occaſional Obſervations on, the Muſic of Ireland. Alſo, an Hiſtorical and Deſcriptive Account of the Muſical Inſtruments of the Ancient Iriſh. And an Appendix, containing ſeveral biographical and other Papers, with ſelect Iriſh Melodies. By Joſeph C. Walker, Member of the Royal Iriſh Academy.* 4to. 13s. boards. Payne. London, 1786.

THE high antiquity claimed by the Iriſh nation has long been a topic of enthuſiaſtic admiration among themſelves, and a theme of ridicule to their neighbours. It is an univerſal feature in the character of ſubjugated nations, as of depreſſed families, to boaſt of their illuſtrious and remote extraction, and to ſolace themſelves, in a ſtate of degradation or oppreſſion, with the ſplendour of their anceſtors, and the antiquity of their origin. This obſervation may be verified in the pages of univerſal hiſtory, and ſerves to explain the pretenſions to a remote origin, which have been claimed by many ancient and modern nations. It was not till after they were ſubjected to a foreign yoke, and received the law of the conqueror, that the Egyptians, the Babylonians, the Chineſe, and the Indians, had recourſe to thoſe extravagant fictions, with regard to their antiquity, which ſhock credibility, and are equally repugnant to ſacred and profane hiſtory. The pretenſions of the Iriſh merit no better reception. Their long liſt of Belgic monarchs, their Heremons and Hebers, the Danonians and the Mileſians,

ought to be reprobated by the ſound antiquary, and diſmiſſed to the regions of fable.

But, although we reject theſe extravagant claims, we cannot aſſent to the opinion which is held by many of our countrymen, that the ancient arts, cuſtoms, and improvements of Ireland were borrowed from their Britiſh neighbours poſterior to the Norman conqueſt. Moſt of the Engliſh writers, conceiving that deſolate and diſtracted kingdom to have been naturally ſuch as they found it after the conqueſt, eagerly pronounced it to be a nation without laws, without monuments, without records, and without any traces whatever of former civilization. Many reliques of antiquity, that have eſcaped the wreck of time and the fury of invaders, concur to demonſtrate this to be a haſty aſſertion. The remains of ancient towers and religious buildings to be found in many parts of the iſland, original in their kind, and not inelegant in their ſtructure, exhibit a ſpecies of architecture differing exceedingly both from the Grecian ſtyle of building, and from the Gothic orders which were adopted in Britain. The fragments of the Brehon laws, recovered by the ingenious induſtry of Colonel Vallancy, refer to an improved ſtate of ſociety, when agriculture flouriſhed, and property was ſecured. The numerous inſtruments of peace and war, the curious and coſtly ornaments of dreſs, which are every day dug out of their fields, afford abundant proofs that the arts once flouriſhed in Ireland, and that the precious metals were not unknown in that country.

But it is not in architecture or the mechanical arts alone that the Iriſh ſeem to have made a conſiderable figure; the moſt ancient Britiſh authors who have treated of that country have recorded it as the ſeat of learning and of piety. The venerable Bede, who lived eleven hundred years ago, ſpeaks of it as a rich and happy kingdom, undiſturbed by thoſe bloody wars which haraſſed the reſt of the world during the barbarous ages; as the land to which the nobility and gentry of Britain reſorted for their education; as a nation which gratuitouſly afforded maintenance, books, and maſters, to all ſtrangers who came thither for the ſake of learning. After the conqueſt of England by the Saxons it is probable that many of the original inhabitants might migrate to their deſcendants in Ireland to eſcape the fury of the conquerors; and that, according to Dr. Prideaux, Hibernia might then become "the prime ſeat of "learning in Chriſtendom;" and, according to Dr. Johnſon, "the ſchool of the weſt; the quiet habitation of "ſanctity and literature," until the invaſion of the Danes.

Their

Their ſanctity, however, embraced no very refined ſyſtem of Chriſtianity; and their literature and arts were ſimilar to what prevailed in Britain, the parent country, when it was invaded by Julius Ceſar.

Theſe ſpeculations on the antiquities of Ireland we thought neceſſary in reviewing a book, publiſhed in the latter end of the eighteenth century, in which the author relates that Heremon and Heber, the leaders of the Mileſians, determined by lots, a few centuries after the flood, which of them ſhould poſſeſs Cirmacles the poet, and Onna Ceanfinn the harper; and gravely records the acceſſion of Tighernmas to the monarchy of Ireland anno mundi 2815.

According to Mr. Walker, and his authorities, Keating, O'Halloran, and Warner, the reign of Cormac O Con, who was proclaimed monarch of Ireland Anno Dom. 254, gave birth to the heroic times and the golden age of Ireland. Cormac was not only a victorious prince, but a friend and patron of the fine arts. He eſtabliſhed three academies at Trara: the firſt a military academy for inſtructing the young nobility in the uſe of arms; the ſecond an hiſtorical one, where the Seanachiadhe aſſembled from time to time to examine the public records; and the third an academy for the Brehons to meet in, to ſuperintend, explain, and render law and juſtice compatible. Theſe are certainly very ſingular inſtitutions in the third century, and among an unrefined people. One would think that there was little occaſion to inſtitute a military academy when war was the only honourable profeſſion, and every man was bred to arms; that there was no neceſſity to inſtitute an *hiſtorical* academy to examine *public records* before the uſe of letters was known; and that the attempts of the Brehons to reconcile law and equity were rather *premature*, as this refinement, though often propoſed, has never yet been accompliſhed in any part of the world.

It was in the court of Cormac, who lived in all the *ſplendour* of an *Aſiatic prince*, ſays our author, that Fingal, Oſſian, and all the heroes of Mr. Macpherſon, figured and flouriſhed.

'Let us now turn to Fin, the brighteſt ornament of Cormac's court, and the pride of Iriſh heroes. This great commander was ſon of Cumhal, who was lineally deſcended from Niah Neacht, king of Leinſter. His exploits, and the victories obtained by the Fiann (or militia) which he commanded, are recorded by ſo many of our hiſtorians, and ſo often ſung by our bards, that it is not neceſſary we ſhould, nor indeed is it our buſineſs to enlarge on them here. However, there is one circumſtance in his life which we will take leave to mention. Cormac, at the head of the Fian, and attended by our

hero, ſailed into that part of North-Britain which lies oppoſite to Ireland, where he planted a colony of Scots, (the name which the Iriſh then bore) as an eſtabliſhment for Carbry Riada, his couſin-german. This infant colony, which the Iriſh monarch foſtered with the ſolicitude of a parent, was often protected from the oppreſſive power of the Romans by detachments from the Fian, under the command of Fin, occaſionally ſtationed in the circumjacent country. Hence the claim of the Scots to Fin, whom one of their writers has dignified with the title of 'King of woody Morven:' and hence the many traditional tales concerning him and his militia, which are ſtill current on the weſtern coaſt of Scotland.

'The ceremony which (if Mr. Macpherſon is to be credited) was uſed by Fin when he prepared for an expedition, ſtrongly marks the manners of theſe gloomy times. A Filea at midnight, went to "the hall of ſhells," (where the tribes feaſted on ſolemn occaſions) raiſed the war-ſong, and thrice called the ſpirits of their deceaſed anceſtors to come "on their clouds" to behold the actions of their children. He then hung a ſhield on a tree, ſtriking it, at times, with the blunt end of a ſpear, and ſinging the war-ſong between. This he did for three ſucceſſive nights. In the mean time, meſſengers were diſpatched to ſummon together the ſeveral tribes.

'Fin fell, A. D. 294, in an engagement at Rathbrea, on the banks of the river Boyne, near Duleek. In conſequence of this event, the name of Rathbrea was changed into that of Killeen, or Cill-Fihn, that is, the burying place of Fin. Fin's death was immediately followed by the diſſolution of the Fian.

'Our hero was ſometimes called Fin Almhain, from his palace which ſtood at Almhain (or Allen), in the county of Kildare. He was not deficient in any accompliſhment of his time; but he was pre-eminent in poetry and muſic; arts of which none of the Fian were allowed to be ignorant. In a poetical dialogue between Oiſin and St. Patrick (which was probably the production of a bard of the middle ages) we find Oiſin thus extolling the vocal powers of his father; "When Fin ſat upon a hill, and ſung a tune to our heroes, which would enchant the multitude to ſleep, O! how much ſweeter was it than thy hymns." Fin was twice married. His firſt wife, Graine, a daughter of Cormac, intrigued with Dermid, one of his ſubordinate officers; in conſequence of which he repudiated her, and wedded her ſiſter Aibbhe. By theſe wives he had ſeveral children, the moſt celebrated of whom was Oiſin, an intrepid hero, and one of the moſt eminent poets of his age. To this great man ſeveral fugitive pieces of Iriſh and Erſe poetry have been attributed; but only a few fragments of his works, and thoſe much mutilated and ill-authenticated, have come down to us. Indeed, had his productions reached us in a ſtate of original perfection, our beſt Iriſh ſcholars would have found much difficulty in tranſlating them; for there are many paſſages in Iriſh poems, of the fifth and ſixth centuries, which ſeem at preſent, and probably ever will remain, inexplicable. Yet we are told, that the poems of Oiſin are recited and ſung at this day, by ignorant Scottiſh hinds, though the characters of the language in which they were

compoſed

compoſed are as unintelligible to the modern Scots as the hieroglyphics of the Egyptians.

'At this diſtant period it is impoſſible to aſcertain the time of Oiſin's birth, or the part of Ireland in which he was born; and it is equally impoſſible to aſcertain the place of his reſidence; for the life of a military man is erratic. But it is certain that, in the county of Donegal, there is "a cloud-capt" mountain called Alt Oſſoin, around which (according to a learned writer) is the whole ſcenery ſo finely deſcribed by Mr. Macpherſon in *his* "Oiſin's Poems;" and, to the northward of Lough-Derg are the mountains, caverns, and lakes of Fin. Here the peaſant, as he hies to his field, the images impreſſed on his youthful mind being awakened by the ſcenes around him, "hums to himſelf the tale of other times;" and ſhould he unexpectedly hear the ſoft tread of an approaching foot, or a ruſtling amidſt the buſhes, he ſtarts, and tremblingly turns around, expecting to behold the airy form of ſome Finian hero. In an extract made by Camden from an "Account of the Manners of the Native Iriſh," in the ſixteenth century, "they think," ſays the author, "the ſouls of the deceaſed are in communion with the famous men of thoſe places, of whom they retain many ſtories and ſonnets; as of the giants Fin Mac-Huyle, Oſker-Mac-Oſhin, or Oſhin-Mac-Owin; and they ſay, through illuſion, that they often ſee them."

If ſeven Grecian cities ſtrove for the birth of Homer, we need not be ſurprized that Ireland and Scotland ſhould contend for the birth of Fingal and Oſſian. As none of them have any evidence but remote tradition, we are inclined to prefer the moſt elegant account of the two, which is certainly that of Mr. Macpherſon. There is a wide difference between the Fingal of the Scottiſh bards, the king of woody Morven, the venerable huſband of Roſcrana, and father of Oſſian, who, when he raiſed the voice of the ſong, "his hundred bards leaned from their ſeat to liſten "to the voice of the king," and the Fin of the Iriſh, whoſe wife Graine conferred on him "the crown of cuckoldom," and who "ſung a tune to his heroes that *lulled them into a* "*ſound ſleep.*" Our author informs us, in a note p. 37, "that the Scottiſh monarchs and the preſent royal family "of England are deſcended from Fingal and Oſſian." What a pity that Mr. Macpherſon did not know this anecdote! What a fine occaſion would have preſented for a prophetic epiſode in the manner of Virgil, unfolding the future ſplendour of the Fingalian line, and tracing, from the patriarchal loins of Oſſian or Oſcar, the learned houſe of Stuart, and the illuſtrious houſe of Hanover, which ſits with ſo much dignity on the throne of theſe kingdoms!

In the firſt part of his work our author gives an account of the education, offices, and privileges of the bards. But as this ſubject has been ſo much inveſtigated of late by the

learned induſtry and ingenious conjecture of the Engliſh, Scottiſh, and Welch antiquaries, and as Mr. Walker throws no farther light on this corner of antiquity, we ſhall paſs it over in ſilence.

Having thus groped his way through the dark ages of paganiſm, Mr. Walker, adopting ſome of that "Aſiatic "ſplendour" which he imputes to Cormac O Conn, tell us "that henceforth he will proceed with that ſteady ſtep and "confident air which a benighted traveller aſſumes on ob- "ſerving the miſts of the morning tinged with the glowing "radiance of the riſing ſun."

"When the light of the goſpel firſt dawned on this "iſland," continues our author, "the order of the druids "melted like viſion into air. But the order of bards con- "tinued, for many ſucceeding ages, invariably the ſame; "with this difference, that, inſtead of raiſing pæans to "falſe gods, they attuned their harps to the praiſes of the "Moſt High; and the ſublime bard Cearbhal played on the "harp to Almighty God after *his firſt ſleep*."

About this time the apoſtle Patrick, with a choſen committee of three kings, three biſhops, and three bards, reviſed the records of the kingdom, illuſtrated the antiquities of the iſland, ſettled the genealogies of families, tranſlated the laws into proſe, and, having *purged* them all from the corruptions of *paganiſm*, tranſcribed the *purified quinteſſence* into the *Seanachas More*, or Great Book of Antiquity, which venerable volume is unfortunately loſt! The wiſdom of the Iriſh apoſtle, we are told, continued to illuminate his countrymen, *leſs or more*, and the *ſciences* and *polite arts* moved progreſſively to *perfection* in Ireland till the invaſion of the Danes, "when the kingdom was *torn* with *broils*, the "*ſeas were dyed with blood*, and the *light of the ſong eclipſed*." Here a grey miſt riſes from the ſea which darkens the ſplendour of the Hibernian morning.

To ſupply this *hiatus valde deflendus*, Mr. Walker preſents us with "an account of the ſtate of muſic among the an- "cient Iriſh." The Iriſh language, he tells us, poſſeſſes all the qualities *le plus convenable au chant* which Rouſſeau attributes to the Italian. The Hibernians cultivated three ſpecies of muſical compoſition, anſwering to the three muſical modes which the Greeks borrowed from the Egyptians. Theſe were the *Goltraidheacht*, the *Geanttraidheacht*, and the *Suanttraidheacht*. The Engliſh reader who *ventures* to articulate theſe words will not recognize in them the *ſoftneſs* or *harmony* of the Italian language. But Iriſh ears are the beſt judges of Iriſh melody.

Every

Every inſulated and unmixed nation, like the ancient Iriſh and Scotch, have a muſic peculiar to themſelves; and with regard to the ſweetneſs, the wildneſs, and the plaintive excellence of the Iriſh melodies, we entirely agree with our author.

The order of bards and muſicians continued during the middle ages, though not with their former luſtre, and at laſt died away under the perſecution of the Tudors and Stuarts. After the invaſion of the Engliſh the ſtyle of their muſic changed from the ſprightly Phrygian to the grave Doric, for which our author endeavours to aſſign the cauſe.

"Thus we ſee that muſic maintained its ground in this country, even after the invaſion of the Engliſh. But its ſtyle ſuffered a change; for the ſprightly Phrygian (to which, ſays Selden, the Iriſh were wholly inclined) gave place to the grave Doric, or ſoft Lydian meaſure: ſuch was the nice ſenſibility of the bards, ſuch was their tender affection for their country, that the ſubjection to which the kingdom was reduced affected them with the heavieſt ſadneſs! Sinking beneath the weight of ſympathetic ſorrow, they became a prey to melancholy. Hence the plaintiveneſs of their muſic; for the ideas that ariſe in the mind are always congenial to, and receive a tincture from the influencing paſſion. Another cauſe might have concurred, with the one juſt mentioned, in promoting a change in the ſtyle of our muſic. The bards, often driven, together with their patrons, by the ſword of oppreſſion from the buſy haunts of men, were obliged to lie concealed in marſhes, in gloomy foreſts, amongſt rugged mountains, and in glyns and vallies reſounding with the noiſe of falling waters, or filled with portentous echoes. Such ſcenes as theſe, by throwing a gloom over the fancy, muſt have conſiderably increaſed their ſettled melancholy: ſo that, when they attempted to ſing, it was not to be wondered that their voices, thus weakened by ſtruggling againſt an heavy mental depreſſion, ſhould riſe rather by minor thirds, which conſiſt but of four ſemitones, than by major thirds, which conſiſt of five. Now, almoſt all the airs of this period are found to be ſet in the minor third, and to be of the ſage and ſolemn nature of the muſic which Milton requires in his Penſeroſo:

——— "bid the ſoul of Orpheus ſing
Such notes as warbled to the ſtring,
Drew iron tears from Pluto's cheek,
And made Hell grant what Love did ſeek."

We confeſs we have ſome doubts about the fact. In the wildneſs and ſolitude of all uncultivated countries, and among nations within certain limits of civilization, the character of men *ſombre*, their life is diverſified with few incidents, and thoſe generally of the human kind; and the ſtrain both of their poetry and muſic partakes of the grave

and the melancholy. Sprightlineſs, cheerfulneſs, and the effuſions to which they give birth, are bleſſings for which we are indebted to a ſmiling aſpect of nature, to the ſecurity of regular government, and to poliſhed ſociety.

There are many copies of verſes ſcattered through theſe Memoirs, ſaid to be tranſlations from the Iriſh; but they have no character, ſtamp or originality, and contain nothing but the common places of poetry.

It is a remarkable fact, which we ſhall leave to the inveſtigation of future critics, that, among all the tranſlators from the Welch, Iriſh, or Highland bards, Mr. Macpherſon is the only ſucceſsful ſon of Apollo, who has enriched the republic of letters with veins of poetry equally unknown to ancient and to modern times; and, by revealing, or creating, a new poetic world, has preſented a literary phenomenon, which, whether real or imaginary, will always be contemplated with admiration and delight.

The author of theſe Memoirs has been much indebted to his learned friends in Ireland for their contributions to this miſcellany; and in the appendix there are ſome curious papers that will gratify the curioſity of the antiquary, and the lover of anecdote. The letter from the Rev. Mr. Ledwich to the author deſerves to be diſtinguiſhed; and, as one paſſage in it throws light both on Chriſtian and pagan antiquities, we ſhall preſent it to the reader.

'St. Paul deſires the Epheſians to ſpeak to each other in pſalms, and hymns, and ſpiritual ſongs. He here ſeems to make uſe of a harſh expreſſion to avoid introducing a heathen term. With what propriety could Chriſtians be ſaid to ſpeak to each other in hymns which celebrated the divine perfections? But they might, as in the pagan Dithyrambics and Pæans, exerciſe themſelves in the antiphonial ſinging, and ſucceed or anſwer each other. And this is clearly the apoſtle's meaning.

'However he diſliked the practices of idolatry, the permiſſion he here gives the Epheſians, a gay and luxurious people, of uſing pſalms, hymns, and odes, was abſolutely neceſſary for keeping new converts in the faith; they could not eaſily forget the raptures of their feſtal and choral hymns; and it is probable the apoſtles, and their diſciples, formed ſpiritual ſongs, on their model, in various metres and melodies; at leaſt, the early fathers of the church, as Clemens of Alexandria, Euſebius, Chryſoſtom, Baſil, and Gregory Nazienzen, did ſo. Some of their imitations are poetical; but no merit of this kind could compenſate a Grecian ear for the negligent, injudicious and offenſive uſe of improper meaſures, with which the Chriſtian compoſitions abounded. Dioniſius Hallicarnaſſæus, in his beautiful treatiſe laſt cited, gives inſtances of the moſt favourite performers being hiſſed on the ſtage for the ſmalleſt want of rythm or accent; ſuch were the delicacy of Grecian organs, and the correctneſs of Grecian taſte.

'The

'The more zealous Catholics digeſted theſe inſipid productions; but the public were very far from acquieſcing in ſuch unlearned and barbarous poetry and muſic. St. Baſil complains that his flock neglected his pſalms and hymns for their old pagan ſongs. The Arrians, Apollinarians, and other heretics, taking advantage of the popular diſguſt, formed poems in the true Greek ſtyle, and in captivating melodies; the union and charms of harmony and verſe were too powerful for orthodoxy; the number of ſectaries ſoon exceeded that of true-believers. The church beheld this triumph with terror and amazement; ſhe ſaw her danger, and endeavoured to avert it. She reformed her hymns, and embraced the Greek modes; nor was John, the œcumenic biſhop of Conſtantinople, aſhamed to urge his people to imitate the Arrian compoſitions. Gildas and Bede agree that Britain was infected with Arrianiſm; and St. Jerom complains that the Chriſtian world groaned under this hereſy.'

If Mr. Walker had been acquainted with the original language of his country, had been leſs credulous, and leſs addicted to idolatry, his Memoirs would have been much more agreeable and inſtructive. The beſt of all cauſes ſuffers from a fanatic; and the incomparable beauty of a dulcinea is injured by the adoration of a Quixote.

ART. II. *Poems, chiefly in the Scottiſh Dialect, by Robert Burns.* 8vo. 5s. Wilſon, Kilmarnoch. 1786.

IN an age that is ſatiated with literary pleaſures, nothing is ſo grateful to the public taſte as novelty. This ingredient will give a guſt to very indifferent fare, and lend a flavour to the produce of the home-brewed vintage. Whatever excites the jaded appetite of an epicure will be prized; and a red herring from Greenock or Dunbar will be reckoned a *delice*. From this propenſity in human nature, a muſical child, a rhyming milkwoman, a learned pig, or a Ruſſian poet, will "ſtrut their hour upon the ſtage," and gain the applauſe of the moment. From this cauſe, and this alone, Stephen Duck the threſher, and many other *nameleſs* names, have glittered and diſappeared like thoſe bubbles of the atmoſphere which are called *falling* ſtars.

Robert Burns, the Ayrſhire ploughman, whoſe Poems are now before us, does not belong to this claſs of *obſcurorum virorum*. Although he is by no means ſuch a poetical prodigy as ſome of his *malicious* friends have repreſented, he has a genuine title to the attention and approbation of the public, as a *natural*, though not a *legitimate*, ſon of the muſes.

The

The firſt poems in this collection are of the humorous and ſatirical kind; and in theſe our author appears to be moſt at home. In his ſerious poems we can trace imitations of almoſt every Engliſh author of celebrity *; but his humour is entirely his own. His addreſs to the Deil (Devil), The holy fair (a country ſacrament), and his Epiſtle, in which he diſguiſes an amour under the veil of partridge-ſhooting, are his maſterpieces in this line; and happily in theſe inſtances his humour is neither local nor tranſient; for the devil, the world, and the fleſh, will always keep their ground. "The viſion" is perhaps the moſt poetical of all his performances. Revolving his obſcure ſituation, in which there was nothing to animate purſuit or gratify ambition; comparing his humble lot with the more flouriſhing condition of mercantile adventures; and vowing to renounce the unprofitable trade of verſe for ever; there appeared to him a celeſtial figure; not one of the nine muſes, celebrated in fiction; but the real muſe of every inſpired poet, the GENIUS of his native diſtrict and frequented ſcenes. This is an elegant and happy imagination. The form of Nature, that firſt met his enamoured eyes, is the muſe of the rural poet. The mountains, the foreſts, and the ſtreams, are the living volumes that impregnate his fancy, and kindle the fire of genius. The addreſs of this rural deity to him marks the character, and deſcribes the feelings of a poet.

'With future hope I oft would gaze,
Fond, on thy little, early ways,
Thy rudely-caroll'd, chiming phraſe,
In uncouth rhymes,
Fir'd at the ſimple, artleſs lays
Of other times.

I ſaw thee ſeek the ſounding ſhore,
Delighted with the daſhing roar;
Or when the North his fleecy ſtore
Drove through the ſky,
I ſaw grim Nature's viſage hoar,
Struck thy young eye.

* Robert Burns, though he has been repreſented as an ordinary ploughman, was a farmer, or what they call a tenant in Scotland, and rented land which he cultivated with his own hands. He is better acquainted with the Engliſh poets than moſt authors that have come under our review.

Or

Or when the deep-green-mantl'd earth
Warm-cheriſh'd ev'ry flowret's birth,
And joy and muſic pouring forth
In ev'ry grove,
I ſaw thee eye the gen'ral mirth
With boundleſs love.

When ripen'd fields and azure ſkies
Call'd forth the reaper's ruſtling noiſe,
I ſaw thee leave their ev'ning joys,
And lonely ſtalk,
To vent thy boſom's ſwelling riſe,
In penſive walk.

When youthful Love, warm bluſhing, ſtrong,
Keen-ſhivering ſhot thy nerves along,
Thoſe accents, grateful to thy tongue,
Th' adored Name,
I taught thee how to pour in ſong,
To ſooth thy flame.

I ſaw thy pulſe's maddening play
Wild ſend thee Pleaſure's devious way,
Miſled by Fancy's meteor-ray,
By Paſſion driven:
But yet the light that led aſtray
Was light from Heav'n.'

" Halloween," or Even, gives a juſt and literal account of the principal ſpells and charms that are practiſed, on that anniverſary, among the peaſants of Scotland, from the deſire of prying into futurity, but it is not happily executed. A mixture of the ſolemn and burleſque can never be agreeable.

" The Cotter's (cottager's) Saturday Night," is, without exception, the beſt poem in the collection. It is written in the ſtanza of Spenſer, which probably our bard acquired from Thomſon's " Caſtle of Indolence," and Beattie's " Minſtrel." It deſcribes one of the happieſt and moſt affecting ſcenes to be found in a country life; and draws a domeſtic picture of ruſtic ſimplicity, natural tenderneſs, and innocent paſſion, that muſt pleaſe every reader whoſe feelings are not perverted.

The " Odes to a Mouſe on turning up her Neſt," and to a " Mountain Daiſy," are of a ſimilar nature, and will ſtrike every reader for the elegant fancy and the vein of ſentimental reflection that runs through them. As the latter contains few provincial phraſes we ſhall preſent it to the reader.

To a MOUNTAIN-DAISY, on turning one down with the Plough in April 1786.

Wee, modeſt, crimſon-tipped flow'r,
Thou's met me in an evil hour;
For I maun cruſh amang the ſtoure
Thy ſlender ſtem;
To ſpare thee now is paſt my pow'r,
Thou bonie gem.

Alas! it's no thy neebor ſweet,
The bonie lark, companion meet!
Bending thee 'mang the dewy weet!
Wi's ſpeckl'd breaſt,
When upward-ſpringing, blythe to greet
The purpling eaſt.

Cauld blew the bitter-biting *north*
Upon thy early, humble birth;
Yet chearfully thou glinted forth
Amid the ſtorm,
Scarce rear'd above the *parent-earth*
Thy tender form.

The flaunting *flow'rs* our gardens yield,
High ſhelt'ring woods and wa's maun ſhield,
But thou, beneath the random bield
O' clod or ſtane,
Adorns the hiſtie *ſtibble-field*,
Unſeen, alane.

There, in thy ſcanty mantle clad,
Thy ſnawie boſom ſunward ſpread,
Thou lifts thy unaſſuming head
In humble guiſe;
But now the *ſhare* uptears thy bed,
And low thou lies!

Such is the fate of artleſs maid,
Sweet *flow'ret* of the rural ſhade!
By love's ſimplicity betray'd,
And guileleſs truſt,
Till ſhe, like thee, all ſoil'd, is laid
Low i' the duſt.

Such is the fate of ſimple bard,
On life's rough ocean luckleſs ſtarr'd!
Unſkilful he to note the card
Of prudent lore,
Till billows rage, and gales blow hard,
And whelm him o'er!

Such

Such fate to *ſuffering worth* is giv'n,
Who long with wants and woes has ſtriv'n,
By human pride or cunning driv'n
To Mis'ry's brink,
Till wrench'd of ev'ry ſtay but HEAV'N,
He, ruin'd, ſink!

Ev'n thou who mourn'ſt the *Daiſy*'s fate,
That fate is thine —— no diſtant date;
Stern Ruin's *ploughſhare* drives elate,
Full on thy bloom,
Till cruſh'd beneath the *furrow*'s weight,
Shall be thy doom!

The ſtanza of Mr. Burns is generally ill-choſen, and his provincial dialect confines his beauties to one half of the iſland. But he poſſeſſes the genuine characteriſtics of a poet; a vigorous mind, a lively fancy, a ſurprizing knowledge of human nature, and an expreſſion rich, various, and abundant. In the plaintive or pathetic he does not excel; his love-poems (though he confeſſes, or rather *profeſſes*, a *penchant* to the *belle paſſion*) are execrable; but in the midſt of vulgarity and common-place, which occupy one half of the volume, we meet with many ſtriking beauties that make ample compenſation. One happy touch on the Eolian harp from fairy fingers awakes emotions in the ſoul that makes us forget the antecedent mediocrity or harſhneſs of that natural muſic.

The liberal patronage which Scotland has extended to this ſelf-taught bard reflects honour on the country. If Mr. Burns has flouriſhed in the ſhade of obſcurity, his country will form higher expectations from him when baſking in the ſunſhine of applauſe. His ſituation, however, is critical. He ſeems to poſſeſs too great a facility of compoſition, and is too eaſily ſatisfied with his own productions. Fame may be procured by novelty, but it muſt be ſupported by merit. We have thrown out theſe hints to our young and ingenious author, becauſe we diſcern faults in him, which, if not corrected, like the *fly in the apothecary's ointment*, may give an unfortunate tincture and colour to his future compoſitions.

ART.

ART. III. *The Bhagvat-Geeta: or, Dialogues of Kreeſhna and Arjoon: in Eighteen Lectures. With Notes. Tranſlated from the Original, in the Sanſkreet, or ancient Language of the Brahmans. By Charles Wilkins, ſenior Merchant in the Service of the Honourable the Eaſt-India Company, on their Bengal Eſtabliſhment.* 4to. 7s. 6d. boards. Nourſe. London, 1785.

THE antiquities of India preſent an intereſting ſcene to the philoſopher and the hiſtorian. The poſition of Indoſtan in the map of the world; the abundant fertility of the ſoil; hiſtorical monuments and written records; point out this country as among the firſt inhabited and civilized parts of the globe. The origin of refinement in Europe aſcends to no very remote period; but the inhabitants of India extend the epoch of their civilization to a high, perhaps imaginary, antiquity; and it is certain that they cultivated the arts, and enjoyed the pleaſures of poliſhed life, while our barbarous anceſtors wandered in the foreſt, or ſojourned in the cave. The moſt ancient productions of art in the cabinets of the Chineſe emperors are of Indian manufacture; the Greeks travelled to India as a ſchool of inſtruction before the time of Pythagoras; Egypt tranſplanted her luxuries; and veſtiges of her ſcience, ingenuity, and inventions, are found over all the Eaſt.

In examining the accounts which travellers give of the religion and policy of Indoſtan, we behold a pile of ruins; we mark the remains of an immenſe edifice which is deſtroyed; but whoſe ſcattered fragments atteſt the grandeur and regularity of the original fabric. Amidſt the relics of an abſurd ſuperſtition, of extravagant ceremonies, and puerile obſervances, we perceive the traces of a ſublime morality, a philoſophic religion, and a refined policy. "*Stá viator, heroem calcas*," is an inſcription that ſhould occur to every perſon who peruſes the records, or traverſes the regions of Indoſtan.

The production before us is extracted from the Mahabharat, which contains the grand myſteries of the moſt ancient religion in the world, the creed of the Bramins. The veil of ſecrecy with which they ſtudied to conceal it from the view of the vulgar, and even from the penetration of their Mahometan conquerors, is now removed. The fruitleſs curioſity of the emperor Mahomet Ackbar is well known. But the liberal treatment which the natives of India have of late years experienced from the mildneſs of the

the Engliſh government; the perſonal attention paid to the learned men of their order by the late governor-general of Bengal; and their experience of internal tranquillity in the midſt of ſurrounding troubles, under his auſpicious adminiſtration; have at length created a confidence in our countrymen, and removed every jealous prejudice from their minds.

This volume, which oriental tradition ſuppoſes to have been written by a learned Bramin four thouſands years ago, is introduced by a very elegant preface from Mr. Haſtings. It contains the genealogy and hiſtory of the houſe of Bhgurut; and relates the diſſenſions and wars of its two great collateral branches, the Kooroos and Pandoos. The ſons of Pandoo, of whom Arjoon, the hero of this hiſtory, was one, were baniſhed by their uncle and guardian from Haſtenapoor, at that time the ſeat of government in Indoſtan. The exiles, after a ſeries of adventures, returned with a powerful army to avenge their wrongs, and aſſert their pretenſions to the empire, in right of their father. In this ſtate the epiſode opens in a dialogue between Arjoon and Kreeſhna, here taken for God himſelf in his laſt incarnation, or deſcent to earth in a mortal form.

The principal deſign of theſe dialogues ſeems to have been to erect a ſyſtem of philoſophic theiſm, in oppoſition to idolatry and ſuperſtition, at the ſame time giving a toleration to the vulgar obſervances and ceremonies inculcated by the *veds*, or ancient ſcriptures of the Hindoos. This points out a remarkable era to be found in the annals of almoſt all civilized nations, when, from the progreſs of knowledge, and the perfection of reaſon, the *ſpirit* of philoſophy moves upon the *chaos* of fables derived from antiquity, and reduces it to form and order. The author does not make a direct attack upon the prevailing prejudices of the people, or the divine authority of the ſacred books; yet, by offering eternal happineſs to ſuch as worſhip Brahm, or the Almighty, while he declares the reward of ſuch as follow other gods ſhall be but a temporary enjoyment of an inferior heaven, his deſign was to accelerate or accompliſh the downfal of polytheiſm; or at leaſt to induce men to believe that a *ſupreme inviſible being* was preſent in every image before which they bent, and the object of all their ceremonies and ſacrifices.

The object of popular ſuperſtition in India, as in all other regions of the world, was to avert the evils, or procure the enjoyments, of the preſent life, by a courſe of voluntary auſterities, or rigorous obſervances. In oppoſition to this univerſal ſyſtem of *corrupted nature*, the reader will be

pleaſed

pleaſed to ſee the ſublime doctrines of the ſtoic philoſophy promulgated in India a thouſand years before their introduction into Greece.

'Let the motive be in the deed, and not in the event. Be not one whoſe motive for action is the hope of reward. Let not thy life be ſpent in inaction. Depend upon application, perform thy duty, abandon all thought of the conſequence, and make the event equal, whether it terminate in good or evil; for ſuch an equality is called *yog*. The action ſtands at a diſtance inferior to the application of wiſdom. Seek an aſylum then in wiſdom alone; for the miſerable and unhappy are ſo on account of the event of things. Men who are endued with true wiſdom, are unmindful of good or evil in this world. Study then to obtain this application of thy underſtanding; for ſuch application in buſineſs is a precious art.

'Wiſe men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happineſs.

'When thy reaſon ſhall get the better of the gloomy weakneſs of thy heart, then ſhalt thou have attained all knowledge which hath been, or is worthy to be taught. When thy underſtanding, by ſtudy brought to maturity, ſhall be fixed immoveably in contemplation, then ſhall it obtain true wiſdom.

ARJOON.

'What, O Kreeſhna! is the diſtinction of that wiſe and ſteady man who is fixed in contemplation? What may ſuch a ſage declare? Where may he dwell? how may he act?

'KREESHNA.

'A man is ſaid to be confirmed in wiſdom, when he forſaketh every deſire which entereth into his heart, and of himſelf is happy, and contented in himſelf. His mind is undiſturbed in adverſity; he is happy and contented in proſperity; and he is a ſtranger to anxiety, fear, and anger. Such a wiſe man is called a *Moonee*. The wiſdom of that man is eſtabliſhed, who in all things is without affection; and, having received good or evil, neither rejoiceth at the one, nor is caſt down by the other. His wiſdom is confirmed, when, like the tortoiſe, he can draw in all his members, and reſtrain them from their wonted purpoſes. The hungry man loſeth every other object but the gratification of his appetite; and when he is become acquainted with the Supreme, he loſeth even that. The tumultuous ſenſes hurry away, by force, the heart even of the wiſe man who ſtriveth to reſtrain them. The inſpired man, truſting in me, may quell them, and be happy. The man who hath his paſſions in ſubjection, is poſſeſſed of true wiſdom.'

Theſe are the ſentiments of Zeno, of Antoninus, and Epictetus. The following image illuſtrates the *ſtoic* freedom from the perturbation of paſſion better than any thing that has been tranſmitted to us from claſſical antiquity. "The

" man whoſe paſſions enter into his heart as *waters* run into " the *unſwelling paſſive* ocean, obtaineth happineſs." The reward of the virtuous is held out in the terms of the ſtoic ſchool. " A man poſſeſſed of confidence in the Supreme " ſhall obtain happineſs in the hour of death, and mix with " the incorporeal nature of Brahm."

The deſcription of the Divine Being, as the original cauſe and animating principle of all nature, contains many ſtrokes of the philoſophical and poetical ſublime.

' ARJOON.

' This ſupreme myſtery, diſtinguiſhed by the name of the *Adhee-atma*, or ruling ſpirit, which, out of loving-kindneſs, thou haſt made known unto me, hath diſſipated my ignorance and perplexity. I have heard from thee a full account of the creation and deſtruction of all things, and alſo of the mightineſs of thy inexhauſtible ſpirit. It is even as thou haſt deſcribed thyſelf, O mighty Lord! I am now, O moſt elevated of men, anxious to behold thy divine countenance; wherefore, if thou thinkeſt it may be beheld by me, ſhew me thy never-failing ſpirit.

' KREESHNA.

' Beheld, O Arjoon! my million forms divine, of various ſpecies, and diverſe ſhapes and colours. Behold the *Adeetyas*, and the *Vaſoos*, and the *Roodras*, and the *Maroots*, and the twins *Aſween* and *Koomar*. Behold things wonderful, never ſeen before. Behold, in this my body, the whole world, animate and inanimate, and all things elſe thou haſt a mind to ſee. But as thou art unable to ſee with theſe thy natural eyes, I will give thee a heavenly eye, with which behold my divine connection.

' SANJAY.

' The mighty compound and divine being *Haree*, having, O *Raja!* thus ſpoken, made evident unto *Arjoon* his ſupreme and heavenly form; of many a mouth and eye; many a wondrous ſight; many a heavenly ornament; many an up-raiſed weapon; adorned with celeſtial robes and chaplets, anointed with heavenly eſſence; covered with every marvellous thing; the eternal God, whoſe countenance is turned on every ſide! The glory and amazing ſplendour of this mighty Being may be likened to the ſun riſing at once into the heavens, with a thouſand times more than uſual brightneſs. The ſon of *Pandob* then beheld, within the body of the God of gods, ſtanding together, the whole univerſe divided forth into its vaſt variety. He was overwhelmed with wonder, and every hair was raiſed on end. He bowed down his head before the God, and thus addreſſed him with joined hands.

' ARJOON.

' I behold, O God! within thy breaſt, the *Dews* aſſembled, and every ſpecific tribe of beings. I ſee *Brahma*, that Deity, ſitting on his lotus-throne; all the *Reeſhees* and heavenly *Ooragas*. I ſee thyſelf,

on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes; but I can neither discover thy beginning, thy middle, nor again thy end, O universal Lord, form of the universe! I see thee with a crown, and armed with club and *Chakra*, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun. Thou art the Supreme Being, incorruptible, worthy to be known! Thou art prime supporter of the universal orb! Thou art the never-failing and eternal guardian of religion! Thou art from all beginning, and I esteem thee *Poorooſh*. I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire; and the whole world shining with thy reflected glory! The space between the heavens and the earth is possessed by thee alone, and every point around: the three regions of the universe, O mighty Spirit! behold the wonders of thy awful countenance with troubled minds. Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The *Mahaarshees*, holy bands, hail thee, and glorify thy name with adorating praises. The *Roodras*, the *Adeetyas*, the *Vasoos*, and all those beings the world esteemeth good; *Aswees* and *Koomar*, the *Maroots* and the *Ooshmapas*; the *Gandharvs* and the *Yakshas*, with the holy tribes of *Soors*, all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O *Veeshnoo!* and I find no rest! Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy then, O God of gods! thou mansion of the universe! The sons of *Dhreetarashtra*, now, with all those rulers of the land, *Bheeshma*, *Dron*, the son of *Soot*, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled. As the rapid streams of full-flowing rivers roll on to meet the ocean's bed, even so these heroes of the human race rush on towards thy flaming mouths. As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths; whilst the whole world is filled with thy glory, as thy awful beams, O *Veeshnoo!* shine forth on all sides. Reverence be unto thee, thou most exalted! Deign to make known unto me who is this God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here portendeth.

ARJOON.

ARJOON.

'The univerſe rejoiceth becauſe of thy renown, and is filled with zeal for thy ſervice. The evil ſpirits are terrified and flee on all ſides; whilſt the holy tribes bow down in adoration before thee. And wherefore ſhould they not, O mighty Being! bow down before thee, who, greater than *Brahma*, art the prime Creator! eternal God of gods! the world's manſion! Thou art the incorruptible Being; diſtinct from all things tranſient! Thou art before all gods, the ancient *Poorooſh*, and the ſupreme ſupporter of the univerſe! Thou knoweſt all things, and art worthy to be known; thou art the ſupreme manſion; and by thee, O infinite form! the univerſe was ſpread abroad. Thou art *Vayoo* the god of wind, *Agnee* the god of fire, *Varoon* the god of oceans, *Saſanka* the moon, *Prajapatee* the god of nations, and *Prapeetamahs* the mighty anceſtor. Reverence! reverence be unto thee a thouſand times repeated! Again and again reverence! Reverence be unto thee! Reverence be unto thee before and behind! Reverence be unto thee on all ſides, O thou who art all in all! Infinite is thy power and thy glory! Thou includeſt all things, wherefore thou art all things! Having regarded thee as my friend, I forcibly called thee *Kreeſhna*, *Yadava*, Friend! but, alas! I was ignorant of this thy greatneſs, becauſe I was blinded by my affection and preſumption. Thou haſt, at times, alſo in ſport been treated ill by me; in thy recreations, in thy bed, on thy chair, and at thy meals; in private and in public; for which, O Being inconceivable! I humbly crave thy forgiveneſs.'

The principle of philoſophical theiſm, the belief in a Deity, the creator and preſerver of the world, having been eſtabliſhed from time immemorial over all the Eaſt, affords the ſtrongeſt demonſtration of the high antiquity and early civilization of that part of the globe. Not that this was the firſt creed of the Aborigines of Aſia, any more than of the Aborigines of Europe or America. The worſhip of the celeſtial bodies, and of an inviſible ſpirit who preſided over a particular tribe, has been the univerſal religion, or rather ſuperſtition, of mankind. The reſolution of the unknown powers or agents in nature into one efficient and almighty cauſe, is an effort of ſcience which originated from the few, and in which no country is generally underſtood or adopted by the many. The vulgar, who are faithful to traditions and obſervances, preſerve, in their ſuperſtitions, the early religion of the country to which they belong; and the exertions of the enlightened to extricate from barbarity, and refine into ſyſtem, the rude notices of untutored nature, arrive only in the progreſs of philoſophy, and mark a ſtate of cultivated life and poliſhed manners. We may obſerve, however, that this philoſophical refinement has aſſumed different forms among different nations of the world. Where

the prieſthood was a ſeparate and diſtinct body, as among the nations of Aſia, the code of morals was brought into the religious ſyſtem, and what philoſophy was known confirmed or purified the eſtabliſhed creed. But among the ancient nations of Europe, in which the care of religion was intruſted to the civil magiſtrate, and the ſacerdotal tribe had no ſeparate exiſtence or juriſdiction, philoſophy and morals were totally disjoined from the popular religion or ſuperſtition: while the groſs appetite of the vulgar was indulged with the latter, the former was cultivated and improved by the ingenious and the elegant. Hence the character, elevation, and purity of the Greek moraliſts. Uncontaminated with any ſyſtem of ſuperſtition, which muſt always be local and temporary, they ſpeak to all nations and all ages. Diſciples of *nature* only, they have become the teachers of the world.

In the notes there is an epiſode, extracted from the Mahabharat, which contains many ſublime images, and bears a ſtriking reſemblance to Heſiod's War of the Giants, and Milton's Battle of the Angels.

Upon the whole, the Bhagvat-Geeta is one of the moſt valuable literary curioſities that has hitherto been tranſmitted to us from the Eaſt. Making allowance for an obſcurity inſeparable from a work of ſuch high antiquity; or a mixture of abſurdity and bombaſt, which mark all the oriental compoſitions, it contains tracks of ſublimity which the lovers of Homer and of Milton will admire, and introduces us to a ſyſtem of philoſophical religion which a Chriſtian will venerate.

ART. IV. *A Maritime State conſidered, as to the Health of Seamen; with effectual Means for rendering the Situation of that valuable Claſs of People more comfortable. To which are annexed, ſome general Obſervations on the Diſeaſes incident to Seamen; and an Appendix of additional Notes and Remarks in the Order of the Work. By Charles Fletcher, M. D. late Surgeon in his Majeſty's Navy.* 8vo. 5s. boards. Dublin; printed for the Author. 1786.

SINCE the general cauſes of the ſcurvy on board of ſhips, and the kind of diet beſt adapted to obviate them, have been fully aſcertained, this diſeaſe, formerly ſo fatal on long voyages, and in tropical climates, may now, by the uſe of proper means, be entirely prevented. Fruits alone, with a free circulation of air, and cleanlineſs, are ſufficient for

for the purpose. In different proposals, made of late years, for preserving the health of seamen, these circumstances have been repeatedly recommended; and their importance is farther urged by the author now under consideration; who, though we cannot say that he makes any new observations on the subject, is at least a warm advocate for supplying the navy, and merchant vessels likewise, with the approved means of preventing the scurvy on long voyages. Consistently with this design he takes a view of the diet of seamen, with regard to several articles of which he suggests some proposals not unworthy of attention. He tells us that, by the following method, butter may be preserved in a solid state, and free from rancidity during a three years tropical station, provided it be sent on board perfectly sweet and good.

'Instead of firkins, let it be put up in waxed canvas bags, containing each about fifty pounds weight; when on board, let it be thrown into water casks, or large tank fixed in the hold for that purpose, constantly kept full with salt water, and renewed once or twice a week, according to circumstances, by drawing off the old water from a cock fixed near the lower end, while the new is admitted from a bunghole made in the upper.

'In this process there is no room for apprehending any bad quality being imparted to the butter by the sea-water. On the other hand, if capable of imparting any thing, it must be that of rendering the body soluble; an happy circumstance this, where the whole of their diet, as it now stands, is rather calculated to create obstructions; a principal cause of most of their complaints.'

It is well known that bread, by being long kept in a hot climate, becomes highly acrid; often generating those complaints of the stomach and bowels so frequent among seamen, terminating in fluxes, fevers, and death. This author, therefore, recommends that an additional quantity of flour be sent on board, for the purpose of baking bread on shore, near the usual rendezvous, as often as convenient. On this subject he informs us that he has found the following the best substitute for yeast:

"Let a quantity of barm be spread out thin upon boards, "and exposed to a moderate degree of heat, so that the "humidity be evaporated, and that it may be left in a dry, "granulated state; it must be then put into phials, well "corked and sealed. Let there be a strong solution of ho- "ney in wort, into which throw a small portion of the "above powder; and, in the ninetieth degree of heat of "Fahrenheit's scale, a brisk fermentation will soon be ex- "cited, perfectly qualified for every purpose for which barm "is employed."

As the moſt effectual method of preſerving beef or pork at ſea, in hot climates, Dr. Fletcher propoſes, that, to the proper quantity of ſalt to every barrel of ſuch meat, four ounces of allſpice, and eight ounces of ſaltpetre, in powder, be added. He obſerves, that, from the general uſe of ſpices among the oriental nations, they are ſo far from being productive of any bad conſequences to the conſtitution of ſeamen, that they really are of eſſential utility. But, ſuppoſing this not to be a fact, though he declares himſelf of the contrary opinion, from the obſervations which he has made in the Eaſt-Indies, he remarks that the ſpices, as well as the ſalts, will, in a great meaſure, be waſhed out in the action of boiling, in the *ſteam*; a method which, he hopes, obtains throughout the navy.

Among the improvements ſpecified by this author, he propoſes the eſtabliſhment of orchards and gardens, under the appellation of Britiſh Naval Gardens, for the uſe of ſeamen in tropical climates. On the whole, we are of opinion that the dietical regulations recommended by Dr. Fletcher would prove of great advantage to the health of ſeamen in hot climates; but we ſhould have approved more of his conduct, as an author, had he not ſwelled the volume to ſo unneceſſary an extent by declamatory amplification, and frequent extracts from poets.

ART. V. *The happy Art of Teazing; a Novel.* Small 8vo. 3s. boards. Jameſon. London, 1787.

MR. Addiſon, in one of his Spectators, informs the reader, that, after he had written a paper, he ſearched among the claſſics for a motto; that is, he did not fit his ſpeculations to a motto, but adapted a motto to his ſpeculations. In like manner the author of this piece, which may be called "*Effuſions of Gallantry, Whim, and ludicrous Conceits*," rather than a novel, inſtead of laying down any regular and artful plan, exhibits a very mixed and various ſcene; in which good and evil, joy and ſorrow, are blended by very ſudden, whimſical, and unexpected tranſitions, as in real life. Yet it is not without a connected ſtory; and, if the unities are allowed not to be ſo neceſſary in productions that are claſſed under the name of novels and romances as in dramatic compoſitions, the degree of irregularity which ſtrikes us very forcibly may perhaps meet with ſome indulgence. The heroine of "The happy art of teazing" is a kind of romantic free-

free-thinker, whimſical, lively, jealous of the dignity of her ſex, and of a genius fertile in ſtratagems and intrigue. Her lover, a man of decent fortune, of a liberal education, of an elevated mind, but of ſuch exceſſive delicacy of ſentiment, that he requires in a miſtreſs, previous to marriage, very ſtrong and unequivocal proofs of unaffected and ſincere affection. The lady is preciſely of the ſame way of thinking on her part, with regard to an huſband. Hence a variety of affectation and art, and a variety of characters and ſentiments, many of which are ſo riſible that they muſt relax the muſcles of the reader if they are not indeed very rigid. The artifices practiſed by both parties end happily, whence the performance is denominated "The happy art of teazing."

There is an underplot alſo, in which there is more regularity, though leſs fire and fancy, than in the main deſign. An artful villain, a fine gentleman from London, is hoſpitably entertained in the houſe of a reſpectable and wealthy farmer in the country. This fellow forms a deſign of ſeducing his hoſt's daughter. The following letters will give ſome idea of this intrigue, and of a numerous and valuable claſs among the people of England.

'Miſs Squabb to Miſs Scarecrow.

'Dear Miſs,

'O pray conggratulate thy happy Maria Squabb; for the fineſt gentleman in London is arrived here. O me! our ruſtics now make me quite ſick. He is ſo purlite and degaygee. Well! he has quite won my heart. Such eaſe, and ſuch a mannur! Then I am ſhure his intentions are honerable. And he was as well acquainted the firſt day as ever ſen. Then I have been very much to blame, that's furtain, elſe he would have ſubdewed my poor fluttering heart intirely; but honour prevents him. O me! how different is his dilicate face from my cuzin's coorſe complexions. Then his hand is ſo ſoft, that my blood runs trotting to my heart. He told me, before I had ſin him a hour, that my eyes was like wheſper, and that my face ekſelled the bluſhing roſe when Aurora unbars the chambers of the eaſte. Yet he is ſo moddiſt, that he never takes indilicate liberties; elſe I am ſhure I ſhould be undon. Then, when our ruſtic fammily be ſleepy, he ſays is the time to be awake. Then, when they are doazing ovet their cards, he comes to me and exes for a kiſs. Tother day he chuſed the fineſt flower in the garden, and gave it me upon his nees, and ſaid my bluſh ekſeeded that beauty as much as his detachment to me ſurpaſt all the languege of the ſublimeſt poets could expreſs. Yet, if I was not ſhure of his paſſion for me, I ſhould be uneaſy on account of wiſits that he makes. But he ſays he is upon a fair of gallantry for a friend. He ſwears his peſſion will laſt as long as his life, and ſmites his breaſt; and by his larning has perſwaded me that

a man huddling over a form of a book is a joke; and that it always ſpoiles love; and that nature was built before churches; and then he laughs ſo bewitchingly! But then my father doant much like him, and wont let us be together alone; tho my mother and brother doat upon him, and every body envies me to diſtraction. But I hear him coming to me ſinging, *Love, gentle tyrant of my breaſt, grant my fond and ſoft requeſt!*

'So Maria Squabb bids the adew.

'Jonathan Squabb, Eſq. to Mr. Wimbleton.

'Dear Sir,

'I am like to be turned out of my own houſe, in mine old aige, by a jackanaps who is come down from London to ſleep Whitſuntide, as he tells us himſelf; for he ſtands for no ceremony. He looks upon us all as unworthy of the monkey breed; and has already, in two or three days, turned all our heads, except mine. My poor wife would liſten to him for morning to night; and my daughter, I really believe, is in love with him; who, though I ſay it that ſhould not ſay it, is a ſmart a garl as any in the county. His manner of addreſſing har is to tell har of the women, poor ſouls, that he has demoliſhed; and, *ods ludly kinz*, I believe there is no other way ſo effectial. But he never ſo much as mentions honur; though my poor wife expects he will propoſe every day to change his life; but, though I am ſhure he likes her, I dont believe he ever intends it. Though I am but a plain honeſt man, I dont think he will marry her, though her fortune be ten thouſand pound; for I cant find that the jackanapes is in debt. Yet he is not bad company. I'll tell thee ſome of his ſtories, which run moſtly upon intrig; and he often brings to my mind poor Moll Turpintine, and Sall Trollop. Ah, poor Moll! I broke thy heart without knowing it. Ah, poor garl! Sall's round cheeks and rogiſh eyes got the better of thy innocent looks, and modeſt face. Well; but to our gentleman, whoſe ſtories are entertaining, if they are true. For though I was as comely as moſt, and had good larning, I muſt not talk the ſame day as he. As for your middle run of ſmiling huſſeys, ſays he, toſs a cool hundred in theirs or their mothers laps, and treat and flatter their fathers, and turn their heads with finery; and tis done. But then I am ſoon tired of them. *The fruit that falls without ſhaking.* And then he goes to ſinging, and perhaps to dancing. Then ever now and then he'll ſqueake. "I'll tell you," ſays he, "how I ſerved Lady Jane, who had been married to Sir William Bumpkin about three months. Nay, I was really in love with her near a week; and, after telling her of it with my eyes, ſlipped a fiery dooe into her hand that ſinged her pocket, informing her of a maſkerade. You may be aſſured ſhe accepted my invitation. I always go in a dominno, for I hate nonſenſe; told him that he knew too much of the world to expoſe himſelf by watching his wife. Twirls away a ſtreet, and back again, whilſt he had been employed in grunting to a Covent-Garden ſultana." He ſays lawyers and ladies are in the ſame predicament of being angry in proportion to their being pleaſed.

'The

'The other day, being left with him alone, "You have got a good plump girl, Squabb. I reckon you'll toſs ten thouſand at her head. But ſhe wants poliſhing, Squabb; ſend her to town. I aſſure you, Sir, I have too much regard for her (for I was rally angry) to ſend her among rakehells and monkies."—"I would be her protector, Squabb, and introducer."—"*Odd-ludly-kinz!* you would introduce her with a vengeance!" He then altered his voice, and talked of indifferent matters. I believe he thought he had ſpoken too freely. And I ſhall take good care, for the future, that he does not go off with her. As for my fooliſh wife, I queſtion if ſhe would be ſorry if he was. *Odd-ludly-kinz!* If you think of any good advice, pray ſend it me, leaſt my poor girl is overreached by his arts; for, *Odd-ludly-kinz!* I know he's for toryrorying her.'

This coxcomb, by the intrigues of the two heroines of the novel, is committed by a juſtice of the peace, on account of ſome bungling and ludicrous, rather than criminal, efforts in the way of low gallantry, to priſon, until he finds ſecurity for his good behaviour. A French valet writes, on this ſubject, the following letter to his maſter, who was privy to the artifice played upon the coxcomb.

'A Gaul to Vainly.

'Onard Sir,

'Me dide coame at the time apointed to entrappe De Chevaliere Cloddye. He be coame very ſmarte, ande dede exarciſe De Grate Buſſe. He dede taulke of de necke, and de breſtes, and de bubbyss, and de ſunne, and de mune. He dede drawe up in bauttle araie. Dene Madaume Iſabellaue dede egge him on, as ure onar, ſo famus for de intrege and de vinninge de hartes of de chaurming vite ſexe, dede derecte. For doughe me be very gallaunte, and of von very polite naſione, me be no match for ue at de intrege. Denne ſhe dede taulke of de cartuche, and he dede taulke of de hatches. Denne ſhe dede ſqueke as ure onar dede directe, and we dede lift de handes alofte and borde *beme*. And doughe he dede caule us de ſcoundrele, ve dede carrie him before de pollece de ſtiffe rumpe. He dede offere a grete dele de munny; and ve begge ure onar to directe how ve are de procede; and be ure onar's obediente umble ſarvante to commaunde,

DE VIE.

'P.S. De Chevauliere be now in de mullegrubs inſtede of de buſſe.'

The ſcene of all is laid in the country. Rural manners and ſentiments are deſcribed with great pleaſantry and truth. There is no moral to be derived from this performance; unleſs, perhaps, we ſhould be inclined to view that as a moral with which it is wound up and concluded, that a country life with them we love, including

cluding books, relations, friends, and a beautiful and good wife, is the happieſt condition of human nature. Although there is a great deal of ſentiment and religion in this novel, yet there is much indelicate and ſenſual deſcription. In the general compoſition or conſtruction of the work there is an irregularity, and even an incongruity, that is very unpleaſing. The author poſſeſſes more learning than judgment; and more fire than taſte. In peruſing his work we often labour to travel over rugged precipices and bleak hills; and are ſcarcely repaid for our toil by the very luxuriant and fertile vallies which intervene.

ART. VI. *Curſory Remarks on Incloſures; ſhewing the pernicious and deſtructive Conſequences of incloſing Common Fields, &c. By a Country Farmer.* 8vo. 1s. Debrett. London, 1786.

AS incloſing of common fields and waſtes is now the rage of the people, it is proper the eyes of every one, who take a part in this ſuppoſed improvement, ſhould be open to its advantages and diſadvantages: and we would recommend them to look over this tract, written apparently by one who has taken ſome pains to make himſelf maſter of the ſubject.

"The ſole inducement," he ſays, "to incloſe common "fields is to engroſs the lands that lie diſperſed about ſuch "fields from the uſe and benefit of the poor; and for which "increaſe of land, when let, no land-tax is paid:" for it is evident, and well known, that, if ſuch incloſures are to be ploughed and ſown with corn, the grain is not ſo good, nor in ſuch plenty, as that which is grown in open fields. Beſides, as, when theſe lands are incloſed, they are generally lotted out into farms, it muſt of courſe diminiſh the number of inhabitants, in which conſiſts the wealth and power of a nation. This is an argument that cannot be demonſtrated; it muſt be determined by the experience of a number of years: and our author ſays he is convinced, if the pariſh-officers of thoſe pariſhes where incloſures have taken place for ſixty years paſt were applied to generally, it would be found that the number of inhabitants are conſiderably leſs than they were prior to ſuch incloſures. In ſome caſes the inhabitants may not have diminiſhed, but have deſerted thoſe incloſed places, and ſettled elſewhere; but this cannot be general. To prove the truth of this aſſertion we can only reaſon from the ſuperintendance of Providence, who, according

according to the vulgar adage, " never ſends mouths but he ſends meat;" ſo he never ſends mouths where there is no meat; that is, the people are not ſo prolific in general where there is a ſcarcity of proviſions or ſupport. In fiſhing towns, where food is in great plenty, the place is every where crowded with children; whereas, on extenſive waſtes we do not ſee an inhabitant for miles. So, if we reaſon from analogy, we may determine the ſame from the increaſe of rats in a granary; a rat brings forth ſix or eight at a litter, and breeds once a month: if two or three couple of rats have taken poſſeſſion of a well-ſtored and undiſturbed granary, they will increaſe wonderfully; whereas, the ſame number, where there is little or no proviſion for them, will ſcarce increaſe at all. This argument, *a priori*, may ſerve, in contradiction to our author's opinion, to ſhew the policy and utility of incloſing the waſtes, and increaſing cultivation; though incloſing common fields, and enabling landholders to lay twenty ſmall farms into four or ſix, may be, on the other hand, taking away from the proviſion of the poor, and of courſe may tend to depopulate the country. If incloſures are ſuffered, ſuch evils ſhould be prohibited.

Another argument againſt incloſures advanced by our author, where, after ſuch incloſing, the farms are made larger, is the great price of proviſions. When farms are ſmall, the farmer is obliged to ſell to pay his rent and ſupply his preſent neceſſities; of courſe the produce of the country is brought to market; but where farms are extenſive, the occupiers muſt be opulent, and will of courſe keep up the price of grain by not ſending it to market till they can have a large price for it.

In the courſe of this work the author has given the reader an eſtimate of the expences of incloſing a pariſh; and has clearly ſhewn that it is not attended with profit, all things conſidered, even to thoſe who covet it; and by an eſtimate of the produce of certain lands before incloſure and after it, he ſhews us that the public, after incloſure, is conſiderably the ſufferer. " Hence," ſays he, " it plainly " appears, from this falſe notion of improvement, that " many thouſands of inhabitants are fenced out of their " livelihood, and out of their native country," (for he avers that it has occaſioned emigration) " and their labour en- " tirely loſt to the remaining community; and, if this prac- " tice is ſuffered to continue, England muſt be content " with about half its number of inhabitants, which will ren- " der them an eaſy prey to their ambitious and aſpiring " neighbours."

He

He is of opinion, however, that were the waste lands allotted to the poor in small parcels, paying the lord of the manor a quit-rent, and, after three years, a land-tax, *ad valorem*, it would prevent emigration, and increase the number of inhabitants. If they were not able to inclose, they might plough the land unenclosed, as open lands are now cultivated. A gentleman in Ireland, who had a great deal of waste land on his estate, used to let a certain portion of it to any one for twenty years *gratis*, on condition they cultivated a twentieth part of it annually; at the expiration of which time he could let it for ten shillings an acre. He thus improved his rents at a very easy rate.

ART. VII. *A concise Account of some Natural Curiosities in the Environs of Malham in Craven, Yorkshire. By Thomas Hurtley, of Malham.* Printed at the Logographic Press, 8vo. 6s. Robson. London, 1786.

AMONG the minute and fashionable subdivisions of literature in the present age, the description and natural history of the romantic scenes and particular districts in England makes a very remarkable figure. There is scarcely a *mountain that rears its head*, a ruin that projects its shade, or a river that winds its course, *unsung* or unsaid in prose or verse. Such descriptions, however, are more interesting to individuals than to the public. Unless they display some uncommon natural curiosities, or introduce to us striking scenes of antiquity, their merit is local, and confined to the *pars parva* of the native inhabitants and their neighbours.

The sublime scenes and romantic situations in the environs of Malham have been already described by Messrs. Gray, Pennant, Walker, and other travellers. Mr. Hurtley, who was born in the midst of these romantic mountains, and whose ancestors once enjoyed there a happy independence in their own domains, has taken a more ample survey, and given a more particular description of scenes and landscapes, which, but for the intervention of evil fortune, he might have called his own. His description of Gordale, of which a good drawing is given, is striking, in some places sublime, and occasionally mixed with the burlesque.

'From such amusive speculations and engagements we must now beg leave to conduct the traveller to a very different piece of scenery and attraction; more vast, more awful, more sublime. Unequal only

only to the Cove in beauty, GORDALE is a more stupendous pavilion of sable rock, apparently rent asunder by some dreadful, although inscrutable elementary convulsion.

'The first appearance of this celebrated Glen is more tremendous and ombrageous than the Cove; but your terror in the approach subsides a little, or is diversified, by the picturesque and romantic prominencies and shrubbery of the banks.

'Dismounting at a neat little farm-house, at the entrance of an expansive vale, your attention immediately is arrested from the meanders of a rapid rivulet filled with concretions and petrifactions to the proud and surly front of an inaccessible mass of solid rock, impending towards the winding of a gloomy cavern and seeming to prohibit your advance.

'The last time I paid my vows to the genius of this my native hermitage, wrapt in contemplation, and lamenting the destruction of many a variegated blossom, cropt by the indiscriminating hunger of the haggard goats, over my head, among the cliffs, one of them stood and scratched an ear upon a shelf where I would not have stood stock *still*

"For all beneath the moon."

'The gloomy, melancholy day suited well the savage aspect of the place; and although my mind, from the frequent adorations I have paid here, ought to have been proof against surprize, yet, just on turning the corner of the Scar, where the fissures are hardly asunder, and seem closing directly over you—Good Heavens! what was my astonishment! "The Alps, the Pyrenees, Killarney, Loch Lomond, or any other wonder of the kind, at no time (says an eminent tourist and philosopher) exhibit such a chasm." But at this instant a dreadful peal of thunder, which, if I had not been stupid beyond conception, I ought to have been prepared for, burst upon me.

'Struck with indescribable terror and astonishment, the natural apprehensions of instant destruction being over, a man must have been dead to rationality and reflection, whose mind was not elated with immediate gratitude to the Supreme Architect and Preserver of the universe.

'In a brighter day, and without any hereditary veneration for the ground, to a mind capable of being impressed with the grand and sublime of Nature, this is a scene which must inspire a pleasure chastised by astonishment and admiration. Personal safety also insinuates itself into the various feelings where the eye and ear are so tremendously assailed.

'As soon as you are turned within the canopy, the superincumbent crags, and a stupendous cataract gushing impetuously through a prodigious arch above an hundred and fifty feet, almost horizontally above you, proclaim again more sternly, "*Huc ades sed non amplius.*" The rock upon your left rises perpendicularly, variegated indeed with yews and evergreens starting from its interstices and shelves. But these are not the thing; it is the rock upon your right, under which you stand to see the fall, which forms the principal horror of the place.

'From

'From its very baſe it begins to ſlope forwards over you in one black and awful canopy, and overſhadows above half the area below its tremendous roof. When you ſtand five or ſix yards diſtant from its foot, the drops which are inceſſantly diſtilling from its brow fall upon your head; and in one part of its top, more expoſed to the weather, there are ſeveral looſe ſtones which ſeem hanging in the air, and threaten you with immediate annihilation.

'It appears ſafer, however, to ſhelter yourſelf cloſe under its baſe, and truſt to the mercy of that enormous maſs which nothing but an earthquake can remove.

'From the bottom of this right-hand cleft to its ſummit, which overhangs its baſe above twenty yards, is two hundred and forty feet; but above this point there are three other rows of receding rocks, confronting a ſimilar range on the oppoſite ſide the chaſm, from which, if a line was drawn acroſs, the central height from the rivulet would be above three hundred yards.

'If any thing can increaſe the natural ſolemnity of this vaſt and tremendous gulph, it is the mournful, ſolitary ſcreaming of the eagle tribe, and the ill-boding croakings of the ravens, which, if they are not beyond your ſight, appear ſoaring ſo high amid the clouds as if they were inhabitants of ſome loftier region, taking a ſurvey of the world below them.'

"The goat *ſcratching his ear* upon a rock where the hu-"man ſpectator would not have *ſtood ſtock ſtill* for all beneath "the moon, while at the ſame time a dreadful peal of "thunder burſt over his head," form a combination of images highly ludicrous. The laſt image in this deſcription is ſolemn and ſtriking.

To this deſcription of natural ſcenery in the environs of Malham is ſubjoined a pedigree of the Lambert family, who have reſided in that county ſince the conqueſt; and memoirs of the celebrated John Lambert, general of the parliamentary forces in the laſt century, which contain nothing new or intereſting.

ART. VIII. *The Adventures of the Six Princeſſes of Babylon, in their Travels to the Temple of Virtue; an Allegory. Dedicated, by Permiſſion, to her Royal Highneſs the Princeſs Mary. By Lucy Peacock. The Second Edition.* Printed for the Author. 4to. 3s. Buckland. London, 1786.

THIS work, conſidered as the production of a young lady, is entitled to commendation. Its object is the cultivation of virtue; and its execution ſhews a fertile imagination. In the adventures of her princeſſes the authoreſs has, perhaps, advanced rather too far into the regions of fiction, and trodden with too free a foot on fairy ground.

Allegory, when confined within certain boundaries, is an admirable mode of inſtruction; when ſtrained beyond due limits, it fails in the effect it is intended to produce. We overlook and neglect the moral when the fable is ſupported by agents which we are convinced never have exiſted.

As a ſpecimen of the ſtyle and manner in which this little work is executed, we ſhall preſent our readers with the hiſtory of an allegorical knight, whom one of the princeſſes met with in her adventures.

'The Hiſtory of GENTLE REPROOF.

"My life, Madam," ſaid the ſtranger, "has been marked, from earlieſt infancy, by misfortunes. My mother was a fairy of the higheſt order; her name, Friendſhip. It happened one day, when ſhe was walking in the woods with her companions, that ſhe was accoſted by a young knight of royal extraction, whoſe agreeable perſon and manners ſo captivated her, that, contrary to the laws of fairy-land, ſhe determined to marry him, notwithſtanding the remonſtrances of her kindred. By this marriage ſhe was excluded from the fairy court; ſo great is their diſlike to an union with mortals. But it gave my mother little uneaſineſs; my father, whoſe name was Integrity, poſſeſſing a diſpoſition ſo amiable, and conſonant with her own, that their lives were one continued ſcene of love and harmony; the only thing that appeared wanting, to complete their felicity, was a child, on whom they might laviſh an equal ſhare of tenderneſs. It was not long before this likewiſe was added; for, two years after their union, I was born, to the inexpreſſible ſatisfaction of my parents, and called Gentle Reproof. But, alas! this happineſs was but of ſhort duration.

"There was an old fairy, called Malice, (though ſhe generally went by the name of the Black Fairy, from the darkneſs of her complexion) who lived not far from our habitation; ſhe had a particular averſion to my mother, occaſioned by the difference of their art; for, as my mother delighted in, and practiſed, that part of enchantment wholly Good—ſo her ſole ſkill and pleaſure depended on Evil. She had long looked with a malignant eye on the happineſs of our family; and, burſting with venom at this addition to its happineſs, invented a ſcheme to imbitter it, by ſtealing me away. Accordingly, one day, as I lay aſleep, rendering herſelf inviſible, ſhe entered the houſe, and eſcaped with me undiſcovered; then, haſtening to her den, ſhe made uſe of many diabolical charms, which changed my face black like her own; and ſo entirely deformed me, that it would have been impoſſible for my mother, notwithſtanding her own art, to have known me, unleſs aſſiſted by a ſuperior power: when thus diſfigured ſhe called me Reproach. Educated under her tuition, and knowing no other parents, I naturally became extremely fond of her; and muſt do her the juſtice to acknowledge that ſhe equally returned it. Her favourite amuſement was to lie concealed in the *Foreſt of Striſe*, with me at her ſide; and when ſhe

ſaw

ſaw any traveller who had been chaſtiſed by Ill-fame, (another fairy who frequented thoſe parts) Malice gave me the hint to wound the object with my arrows, which were prepared by my foſter-mother with ſuch ſubtle poiſon, that they communicated a raging madneſs through the whole frame; ſo that, unleſs the perſons wounded were fortunate enough to repair to a certain tree, which contained an antidote to its venom, they ſoon put an end to their own lives, and became our prey, which we devoured at leiſure.

"Thus, Madam, you ſee my life was ſpent in a ſtate of ſavage inhumanity, whilſt my true parents lived bewailing my loſs, and continually imploring the fairy court for redreſs; but all the relief they could beſtow was, to inform them where I was, and by whoſe power detained; but the charms were too powerful to be overruled by any ordinary means; ſo that they continued deprived of hope many years; when a young fairy, of my mother's acquaintance, adviſed her to repair to the Cave of Merlin, a magician, and conſult the oracle. To this end ſhe ſet out, and arrived at the cave: it was ſituated between two high rocks, and guarded by four gentle minded fairies, his companions; whom my mother, by her art, eaſily converſed with; and having entered, together with the magician, conſulted the oracle; which anſwered, that, unleſs the *Ceſtus of Civility*, which lay hid in the *Plains of Concord*, could be thrown round me, I ſhould never return to my natural form and underſtanding.

"When my mother underſtood this, ſhe immediately went in purſuit of it; and found it in the place the oracle pointed out, hid under a golden ſtone. Her next care was to caſt it round me, although a very hazardous enterpriſe, I being conſtantly armed with the poiſoned arrows, ready to draw at the ſlighteſt notice: but my mother, determined not to ſhrink at danger where there was the leaſt probability of regaining me, came to the foreſt where the Black Fairy and myſelf were amuſing ourſelves with our accuſtomed diverſions; and in an inſtant encircled me with the *Ceſtus* before my foſter-mother, whoſe eye was fixed on a black bear I had juſt wounded."

'Here the Princeſs interrupted him; and, from many circumſtances, diſcovered, to their mutual ſurprize, it was that very arrow, aimed by reproach, with which *ſhe* was wounded, when under the chaſtiſement of Ill-fame. After this the Knight proceeded: "The Black Fairy, Madam, as I was ſaying, did not perceive my mother till it was too late; ſhe made ſigns, indeed, for me to defend myſelf; but the *Ceſtus*, which had the wonderful power of taming the moſt ſavage nature, had inſtantly wrought an aſtoniſhing change in me: my complexion was no longer dark, nor my countenance forbidding; my perſon, which was before deformed and bloated, was now ſmooth and delicate; my mind alſo underwent a total revolution; and I felt a juſt abhorrence of my foſter-mother, and former way of life; when, turning round, I perceived my real mother run, bidding me follow her; which I did, notwithſtanding the rage and threats of the Black Fairy, who had now entirely loſt her power over me. I was preſently introduced to Integrity, my father, who embraced me with all the tranſports of parental affection.

"Thus my parents were once more bleſt; and I lived in the greateſt tranquillity, till, being one day extremely hot, I unlocked the *Ceſtus*, in order to bathe; but unfortunately let it fall into the river; I inſtantly plunged to recover it; but the current ran ſo ſtrong, that it was out of ſight in a moment. Terrified at the loſs, I returned to my mother, from whom I could gain no relief; her only advice being, that I ſhould avoid the *Foreſt of Strife*, where Malice lived, and take a journey to Benigna, a powerful fairy, who reſided in the further part of this country; where I might, perhaps, gain ſome intelligence of it. I had not proceeded far on my enterprize before I was attacked by this knight, when you timely interpoſed, and reconciled us with the valuable *Liquor of Good-nature*."

Theſe Adventures are dedicated to her Royal Highneſs the Princeſs Mary; and, indeed, are well calculated, if properly explained, to be ſerviceable to young ladies of her elevated rank.

ART. IX. *Meſſiah: Fifty expoſitory Diſcourſes on the Series of ſcriptural Paſſages which form the Subject of the celebrated Oratorio of Handel. Preached in the Years* 1784 *and* 1785, *in the Pariſh-Church of St. Mary Woolnorth, Lombard-Street. By John Newton, Rector.* 2 vols. 8vo. 10s. Printed for the Author. Buckland. London, 1786.

THE pious author of this work, in his preliminary diſcourſe to the ſubject he treats on, tells us that he had long entertained a wiſh to adopt ſome plan of exhibiting to his congregation the principal outlines of our Saviour's character and mediation in a regular ſeries of diſcourſes, ſo as to form, if not a picture, at leaſt a ſlight ſketch of thoſe features of his glory and grace which endear him to the hearts of his people; and that the grand muſical entertainments at the Abbey, particularly the oratorio of the Meſſiah, furniſhed him with the idea of the work here given to the public.

It cannot be ſuppoſed for one moment that this muſical performance, though exhibited as a ſpecies of entertainment, is incompatible with the ceremonies of religion; for, independent of muſic's being one part of the worſhip of the creature, this oratorio is a ſelection of ſuch ſacred texts of holy writ as is ſufficient to inſpire the ſoul with rapture, and impreſs the mind with the lowlieſt reverence and devouteſt adoration.

The Meſſiah of Handel conſiſts, as our author tells us, of three parts. The firſt contains the prophecies of his advent, and the happy conſequences, together with the angels' meſ-

ſage to the ſhepherds, informing them of his birth, as related by St. Luke. The ſecond part deſcribes his paſſion, death, reſurrection, and aſcenſion; his taking poſſeſſion of his kingdom of glory; the commencement of his kingdom of grace upon the earth; and the certain diſappointment and ruin of all who perſiſt in oppoſition to his will. The third part expreſſes the bleſſed fruits and conſummation of his undertaking, in the deliverance of his people from ſin, ſorrow, and death; and in making them finally victorious over all their enemies. The triumphant ſong of the redeemed to the praiſe of the Lamb, who bought them with his own blood, cloſes the whole.

Now the arrangement, or ſeries, of theſe paſſages is ſo judiciouſly diſpoſed, ſo well connected, and ſo fully comprehends all the principal truths of the goſpel, as deſerve richly to be preached to a Chriſtian congregation. This Mr. Newton has undertaken, and executed with ſkill and credit to himſelf. His diſcourſes are rather popular than logical; that is, they are a kind of deſcriptive paraphraſe on the ſeveral texts; but the Meſſiah, the great ſubject of the oratorio, is the leading and principal ſubject of every ſermon.

The firſt volume relates to the Saviour's character, advent, and humiliation; the ſecond to his exaltation, kingdom, and ſecond advent. The ſubjects and texts are as follow:

VOL. I.

The Conſolation, Iſa. xl. 1, 2.
The Harbinger, Iſa. xl. 3, 4, 5.
The ſhaking of the Heavens and the Earth, Hag. ii. 6, 7.
The Lord coming to his Temple, Malachi iii. 1, 2, 3.
Immanuel, Iſa. vii. 14.
Salvation publiſhed from the Mountains, Iſa, xl. 9.
The Morning Light, Iſa. lx. 1, 2, 3.
The Sun riſing upon a dark World, Iſa. ix. 2.
Characters and Names of Meſſiah, Iſa. ix. 6.
The Angels Meſſage and Song, Luke ii. 8—14.
Meſſiah's Entrance into Jeruſalem, Zech. ix. 9, 10.
Effects of Meſſiah's Appearance, Iſa. xxxv. 5, 6.
The great Shepherd, Iſa. xl. 11.
Reſt for the Weary, Matt. xi. 28.
Meſſiah's eaſy Yoke, Matt. xi. 29, 30.
The Lamb of God, the great Atonement, John i. 29.
Meſſiah deſpiſed and rejected, Iſa. liii. 3.
Voluntary Suffering, Iſa. l. 6.
Meſſiah ſuffering for us, Iſa. liii. 4, 5.
Sin charged upon the Surety, Iſa. liii. 6.
Meſſiah derided on the Croſs, Pſalm xxii. 7, 8.
Meſſiah unpitied and without a Com-

a Comforter, Pſalm lxix. 20.
No Sorrow like Meſſiah's Sorrow, Lam. i. 12.
Meſſiah's Innocence vindicated, Iſa. liii. 8.
His riſing from the Dead, Pſalm xvi. 10.

VOL. II.

The Aſcenſion of Meſſiah to Glory, Pſalm xxiv. 7—10.
Meſſiah the Son of God, Heb. i. 5.
Meſſiah worſhipped by Angels, Heb. i. 6.
Gifts received for the Rebellious, Pſalm lxviii. 18.
The publication of the Goſpel, Pſalm lxviii. 11.
The Goſpel Meſſage glad Tidings, Rom. x. 15.
The Progreſs of the Goſpel, Rom. x. 18.
Oppoſition to Meſſiah unreaſonable, Pſalm ii. 1—3.
Ditto vain, Pſalm ii. 4.
Ditto ruinous, Pſalm ii. 9.
The Lord reigneth, Rev. xix, 6.
The Extent of Meſſiah's ſpiritual Kingdom, Rev. xi. 15.
King of Kings and Lord of Lords, Rev. xix. 6.
Job's Faith and Expectation, Job xix. 25, 26.
The Lord is riſen indeed, 1 Cor. xv. 20.
Death by Adam Life by Chriſt, 1 Cor. xv. 21, 22.
The general Reſurrection, 1 Cor. xv. 51, 52.
Death ſwallowed up in Victory, 1 Cor. xv. 54.
Triumph over Death and the Grave, 1 Cor. xv. 55, 56, 57.
Divine Support and Protection, Rom. viii. 31.
Accuſers challenged, Rom. viii. 33.
The Interceſſion of Chriſt, Rom. viii. 34.
The Song of the Redeemed, Rev. v. 9.
The Chorus of Angels, Rev. v. 12.
The univerſal Chorus, Rev. v. 13.

We have given our readers the texts of each ſermon to ſhew the various ſubjects treated of in theſe volumes; and venture to ſay, that, as the oratorio of the Meſſiah will be often repeated, and, on account of its ſublime and beautiful compoſition, will live while muſic exiſts, ſuch as have an ear tuned to harmony, and capable of being raviſhed with celeſtial ſounds, will find a peruſal of theſe ſermons an excellent preparative to this heavenly entertainment; for then, whilſt the ear is enchanted, the mind will be enraptured, and thoſe ſounds that affect the olfactory organs will ſpeak conviction to the heart. Without the impreſſion of ſuch ideas, the performance of this ſacred exhibition, and within the walls of a cathedral, can be little better than a profanation of the truths of God, a crucifying the Son of God afreſh.

To say that the language of these sermons corresponds or keeps pace with the greatness of the subject, and the sublimity of the musical composition, we are persuaded is more than the author wishes us to say; and more than we can say with truth. But this we *can* say, that the language, though unornamented, is unaffected, and at the same time is sensible, manly, and rational.

ART. X. *The present Practice of Surgery. Containing the Description, Causes, and Treatment, of each Complaint; together with the most approved Methods of operating. By Robert White, M. D. and Practitioner in Surgery.* 8vo. 5s. boards. Bury St. Edmund's printed. Johnson, London. 1786.

SURGERY has received so many and great improvements within the last thirty or forty years, as almost to have become a new science. The number of detached treatises, published during that period, on different parts of the subject, would form a large collection, if not too expensive to be procured by the bulk of practitioners, at least too diffuse for their perusal. The general systems which have appeared likewise in that time, are liable to the same inconveniences in a yet greater degree; so that there still is room for such a compendium of surgery as should comprize, within a moderate compass, every recent improvement in the art. The volume now before us is happily adapted to this purpose; neither prolixity offending on one hand, nor obscurity on the other; and whilst the extent of the whole is limited with a due regard to the ease and information of the reader, a due proportion in the subordinate parts has not been neglected. The author first treats of the most general complaints; such as inflammation and its consequent tumours, wounds, ulcers, fractures, dislocations, &c. and afterwards of those which affect particular parts. The most approved methods of operating in each are described; and the prognostics and diagnostics are either interwoven with the description of the disorder, or particularly specified, according to the nature and importance of the subject.

To give our readers a specimen of the author's manner of treating surgical cases, we shall lay before them an extract from the first article, namely, that on inflammation and tumour; not as meriting particular notice, but as forming the largest class of those complaints.

* *Phlegmon.*

'*Phlegmon.* The tumour known by this appellation is inflamed and circumſcribed; and is accompanied with heat, redneſs, tenſion, and throbbing pain; when ſlight, it has but little effect upon the general ſyſtem; but if conſiderable, it is attended with the foregoing febrile ſymptoms.

'Cauſes. Externally, are whatever tends to ſtimulate, or produce pain and irritation; ſuch as, wounds of every kind, burns, ſcalds, bruiſes, ſtimulating applications, ligatures, violent exerciſe, and cold. Internally, a critical termination of febrile matter, or a vitiated ſtate of the fluids.

'The proximate cauſe of inflammation is not poſitively known; the increaſed action of the veſſels of any part, and ſpaſmodic ſtricture of the arterial ſyſtem, is the moſt received opinion.

'*Termination.* Inflammatory complaints terminate either by diſperſion, maturation, or gangrene.

'*Diſperſion*, or *Reſolution*, is the moſt eligible mode of termination, except in ſwellings that form from fevers and internal diſorders; incipient venereal tumours, and eryſipelatous inflammations, may be diſperſed; inflammatory ſwellings in the vitiated habit ſhould not.

'To effect the cure by diſperſion, all exciting cauſes muſt be removed; hot fomentations and emollient cataplaſms are to be avoided; inſtead thereof, it is better to uſe ſaturnine applications, and cold diſcutients; ſuch as goulard water, a ſolution of ſugar of lead in vinegar and water, or of crude ſal ammoniac in vinegar, or Mindererus's ſpirit properly neutralized; and to keep the part moiſt with poultices prepared with any of theſe mixtures, and the crumb of bread. But if the part inflamed is too tender to bear the weight of a poultice upon it, ſoft linen cloths, moiſtened with any of the foregoing remedies, cold, ſhould be frequently applied.

'In caſe of extreme heat, tenſion, or irritability, a ſmall portion of bland olive oil, or oil of roſes, by themſelves, or mixed with about a fourth part of vinegar, may be gently rubbed into the part. If it is extremely tender, let a piece of fine rag, dipped in milk juſt warmed, or ſpread lightly with the white liniment, be occaſionally applied. In ſome deep-ſeated inflammations, vinegar mixed with the crumb of white bread, has proved highly efficacious.

'Bleeding ſhould be repeated, according to the exigency of the caſe, and the ſtrength of the patient; cupping and ſcarifying, and the application of leeches as near to the part affected as poſſible, are ſometimes uſeful. It ought, however, to be obſerved, that ſuch evacuations, in critical tumours particularly, are no further neceſſary than to regulate the feveriſh ſymptoms.

'Gentle laxatives, and a low diet, have much better effect in moſt conſtitutions than briſk purges; ſuch are Glauber's ſalts in a large portion of water, or a ſolution of ſoluble tartar and manna in barley-water, common emulſion, or infuſion of ſenna. A great deal alſo depends upon plentiful dilution; drinking a little at a time, and often, of toaſt and water, barley-water with orange juice, thin gruel, and the like. Fruits in ſeaſon, and their juices, are beneficial, as they tend to allay thirſt, and correct heated bile. Nitrous and neutral mixtures may alſo be adminiſtered.

'*Maturation*, or *Abſceſs*. When the tumour grows larger and ſofter the throbbing pain increaſes, the febrile ſymptoms are not at all decreaſed, and a rigour attends, the means for diſperſion may be laid aſide, and the following treatment purſued, in order to aſſiſt nature in the buſineſs of maturation.

'If the patient is much weakened, a more full diet ſhould be allowed, and ſuch applications ought to be made as may tend to preſerve a juſt degree of heat in the part. Warm emollient fomentations, cataplaſms with bread and milk, to which a little pure oil or freſh butter may be added, ſhould be applied, at leaſt every ſix hours: Roaſted onions, or a ſmall portion of any of the warm gums diſſolved with the yolk of an egg, and added to the poultice, are proper ſtimulants when the inflammation is deficient; on which occaſion, cupping, without ſcarifying, is ſaid to be of uſe. In cold indolent tumours no remedy anſwers better than a plaiſter of diachylon with the gums.

'When the throbbing pain abates, a thinneſs and riſing appear in ſome part of the ſwelling, a fluctuation is perceived, and the fever gives way, the abſceſs ſhould be opened; otherwiſe abſorption may take place, and greater miſchief enſue. It is not neceſſary to wait for full maturation in abſceſſes on the joints, in ſuch as are formed near the bones, or over the thorax and abdomen, or in thoſe which are critical.

'The methods of diſcharging the matter are by ſimple inciſion, cauſtic, or inciſion with ſeton.'

The author delivers conciſely an account of the different methods of diſcharging the matter; and we find, from his deſcription, that he has followed the beſt authorities on the ſubject.

Dr. White's obſervations on ulcers ſhew him to be free from the prejudice entertained by ſome writers on that ſubject; and, under limitations, to be determined only by the particular circumſtances of the patient, we entirely agree with him in reſpect to the mode of treatment which he indirectly recommends. An ulcer of long ſtanding cannot but prove, in ſome degree, injurious to the health, from the abſorption which accompanies it; and, if attended with a great diſcharge, it muſt weaken the conſtitution, as well as contaminate the fluids. We certainly, therefore, ought never to admit, as a general rule in practice, that it is a hopeleſs and very dangerous expedient to attempt the cure of old ulcers. Ulcers of this deſcription have been cured, in numberleſs caſes, with ſafety, and even without much preparation; though we think it by far the moſt prudent and eligible method to prevent an accumulation of humours, by ordering a moderate retrenchment in diet; and, by corroborating medicines, enable the conſtitution to carry on the natural diſcharges.

We

We meet with the same rational freedom of remark in many other parts of the work, and, amongst them, in the cure of the tinea capitis, which is directed by our author as follows:

'Former practitioners supposing this complaint to arise from a vitiated state of the juices, reprobated the use of repellents, and never attempted to cure the slightest degree of the disease, without strong evacuants, and a strict alterative course; some of modern date consider this, with most other diseases producing ulceration in the skin, as merely local, and often venture upon their use without any precaution at all: either of which extremes must be bad; the former, by administering active remedies without an adequate cause; the latter, from not duly considering the mischiefs which sometimes affect the general system when an acrid matter is suddenly absorbed. Surely it is most consistent with reason and sound practice to be governed, in all such matters, by the nature of the habit, and the quantity or quality of the discharge.

'In the early stage of the disease the hair should be kept close cut or shaved, and the head washed with sea-water twice a day; if that cannot be conveniently obtained, a moderate solution of common salt, or Epsom salts, in water, may be substituted; now and then administering a purge with rhubarb, or jalap and cream of tartar.

'In the more advanced stage the parts should be repeatedly smeared over with tar ointment, made with equal parts of the best Stockholm tar and mutton suet, melted slowly together, gently rubbing off the scab with a soft piece of flannel, and when the sores are sufficiently cleansed, applying rags wetted with camphorated vitriolic water, or dabbing them with a weak solution of corrosive sublimate in water, in the proportion of eight grains to a pint. Cleansing the ulcerations with tar ointment, and dressing them with the mercury precipitate ointment of the London Dispensatory, have, by a moderate perseverance, proved efficacious in many cases.

'When the complaint is so far advanced that the roots of the hairs are much thickened, and the scalp is deeply affected, no remedy is likely to prove effectual without removing the hairs by the roots, which may be done at different times, and with less pain than usual, by suffering the hair to grow for a few days, then applying a portion of pitch plaister to the part meant to be depilated, and afterwards drawing the hairs off according to the course that they naturally lay in. At each removal the part should be spunged clean with warm water, and first touched with a liniment made of one part ointment of mercury precipitate, and two of white cerate, and afterwards dabbed with the camphorated vitriolic water, or, if foul, with the weak solution of sublimate just mentioned.

'Upon the first attempt to cure in the latter stages, it will be proper to form some artificial outlet, and to give a purge with rhubarb and calomel, or a dose of salts, according to the state of the constitution and discharge, which should be occasionally repeated; and on the intervening days to order a powder with crude antimony, and a few grains of gum guiacum, or a proper dose of the following alterative powders

twice a day, with a proportionate draught of sarsaparilla and sassafras decoction, or the infusion of sassafras shavings:

Take of the pale bark, powdered, half an ounce; cinnabar of antimony, one drachm. Make them into a powder, the dose of which may be from twenty to forty grains. Or,

Take of crude antimony, prepared, and the best pale bark in powder, each half an ounce; and the bark of sassafras, powdered, one drachm and a half. Rub them well together. From twenty grains to one drachm for a dose, which may be taken two or three times a day.

'It may not be amiss to observe, that, in young children, the calomel will be unnecessary when the mercurials are applied externally; also that the remedies ought to be particularly adapted to the age and constitution of the patient. When either of the above courses are ordered, a purge should be given once in six or seven days.

'Lime-water and milk, duly proportioned, is a good absorbent, both externally and internally, in the moist kind of scald; as is also an infusion of bark in lime-water. A blister, issue, or seton, should be opened in the nape of the neck, at the very first of the process, in order to prevent any injury arising from drying up the discharge.'

The method of performing the various surgical operations is described by Dr. White with great perspicuity, and according to the latest improvements. In the introduction he has given an account of the different kinds of bandages as precise as can well be conveyed without practical illustration; and he has subjoined to the work the composition of the external and internal medicines generally recommended. On the whole, this volume contains a very useful, didactic system of surgery; and as such we would recommend it to the perusal of young practitioners.

ART. XI. *An Introduction to Astronomy. In a Series of Letters from a Preceptor to his Pupil. In which the most useful and interesting Parts of the Science are clearly and familiarly explained. Illustrated with Copperplates. By John Bonnycastle, of the Royal Military Academy, Woolwich.* 8vo. 6s. boards. Johnson. London, 1786.

THIS work, which is composed in a series of letters, is not intended to give a system of astronomy, but to prepare the way for that sublime study. The principal object of the author is to avoid, as much as possible, all complicated mathematical principles and calculations; to elucidate the most striking particulars in a popular manner; and to give a general idea of the operations and phenomena of nature,

nature, independent of abſtruſe reaſoning or ſcientific ſpeculation. As it is written for the purpoſe of general inſtruction, the author has not ſcrupled to make a free uſe of the labours of preceding writers; at the ſame time the new matter which is introduced into the various parts of the performance, and the pains that have been taken to arrange and methodize the whole, remove the idea of plagiariſm, and give him a juſt title to the fruit of his labours. The chief merit of this work conſiſts in the ſtyle, which is animated, ſplendid, and ſometimes poetical. The warmth of his expreſſion, and the glow of his colouring, may not appear to be ſtrictly conformable to the rigid principles of a mathematical ſcience; but they are calculated to leave a ſtrong and permanent impreſſion on the minds of youthful readers; and ſucceſsfully delineate thoſe elevated ideas which riſe in the mind from the contemplation of the ſubliméſt ſcenes in nature, and the moſt ſtupendous works of creation. As a ſpecimen of this performance, we ſhall preſent the reader with Mr. Bonnycaſtle's account of the diſcovery of the Herſchelian planet.

'But of all the diſcoveries in this ſcience, none will be thought more ſingular than that which has lately been made by Mr. Herſchel, aſtronomer to his majeſty at Windſor; who, as he was purſuing a deſign he had formed of obſerving, with teleſcopes of his own conſtruction, every part of the heavens, diſcovered, in the neighbourhood of H Geminorum, a ſtar, which, in magnitude and ſituation, differed conſiderably from any that he had before obſerved, or found deſcribed in the catalogues.

'This induced him to conſider it with particular attention; and, by continuing his obſervations, he found that it could not belong to any claſs of new or temporary ſtars which had been ſeen at particular times by preceding aſtronomers; for, by meaſuring its motion by a micrometer, he found it to move regularly, according to the order of the ſigns; that its apparent diameter was on the increaſe, and that it declined but little from the ecliptic; which circumſtances at firſt led him to conclude that it muſt be ſome comet, belonging to our ſyſtem, whoſe remote ſituation had hitherto prevented it from being obſerved.

'As a comet, however, it ſeemed particularly ſingular, ſince no tail, or any hairy or nebulous appearance, could be perceived, by which thoſe bodies are always diſtinguiſhed from the reſt of the ſyſtem; on the contrary, it was found to ſhine with a faint ſteady light, ſomething paler and more faint than Jupiter, and appeared about four ſeconds in diameter. Its differing ſo materially from other comets was aſcribed to its immenſe diſtance from the ſun, at which the heat was not ſufficient to rarify the groſs atmoſphere ſo as to extend it far enough from the body of the comet for it to become viſible.

'A diſcovery of this nature ſoon engaged the attention of the moſt eminent aſtronomers of Europe; and many obſervations were accordingly

ingly made at different times and places. Amongſt which, thoſe of M. Lexell, of Peterſbourg, appear to have been of particular ſervice in determining the real nature and claſs of celeſtial bodies to which this phenomenon belongs. Theſe obſervations, compared with thoſe of other eminent aſtronomers, ſufficiently prove that this ſtar is a primary planet, belonging to the ſolar ſyſtem, which, till the 13th of March 1781, when it was firſt ſeen by Mr. Herſchel, had eſcaped the obſervation of every other aſtronomer, both ancient and modern.

'From a ſeries of obſervations, continued for eight months, during which time this planet was both in oppoſition and conjunction, and had moved through a part of its orbit of more than ſix degrees, M. de la Lande calculated its courſe for 1782, and found that its diſtance from the ſun is near nineteen times greater than that of the earth; that its magnitude is about eighty-nine times greater than the earth's; and that it revolves round the ſun in an orbit, which is nearly circular, in about eighty-two years.

'The apparent diameter of this planet being but about four ſeconds, it can ſeldom be ſeen very plainly by the naked eye, but may eaſily be diſcovered in a clear night, when above the horizon, by a good teleſcope; its ſituation, with reſpect to the fixed ſtars, being previouſly known. Whether it be attended by any ſatellites has not yet been diſcovered; it ſhould ſeem probable, however, as the ſuperior planets, Jupiter and Saturn, have ſeveral moons revolving round them, that this alſo, which is much farther removed from the ſource of light and heat, ſhould have the ſame kind of attendants; but which, on account of their immenſe diſtance and ſmallneſs, are totally inviſible.

'As a mark of reſpect to his preſent Majeſty, and to convey an idea to poſterity of the time and place of the diſcovery, Mr. Herſchel has diſtinguiſhed this planet by the name of the Georgium Sidus, following the example of Galileo, who, in honour of his patrons, the illuſtrious houſe of Medici, called the ſatellites of Jupiter, which he firſt diſcovered, the Medicean Stars.

'This diſcovery, which at firſt appears more curious than uſeful, may yet be of great ſervice to aſtronomy; the circumſtance of a primary planet having been unobſerved for ſo many ages, will naturally lead aſtronomers to examine, with greater accuracy, thoſe ſmall ſtars which have hitherto been generally neglected, or only conſidered as of uſe in determining the poſition of the planets. And theſe obſervations may produce many new diſcoveries in the celeſtial regions, by which our knowledge of the heavenly bodies, and of the immutable laws that govern the univerſe, will become much more extended; which is the great object of the ſcience, and the ſource from whence we may expect to derive ſuch conſequences as are of practical application, and the moſt uſeful to mankind.'

In this delineation of aſtronomy our author has fallen into ſeveral miſtakes, both with regard to hiſtory and ſcience; but perhaps he imagined that a ſcrupulous exactneſs was not neceſſary in a work which was only preliminary and intro-

introductory. If he inſpires the reader with that enthuſiaſm with which he ſeems to have been animated himſelf, he will have recourſe to other authors to be initiated into the abſtruſer myſteries of mathematical and aſtronomical ſcience.

ART. XII. *Iſaiah verſified. By George Butt, A. M. Chaplain in Ordinary to his Majeſty.* 8vo. 5s. Cadell. London, 1786.

IT is an opinion pretty generally received, that the language or ſtyle of the preſent authorized tranſlation of the Old and New Teſtament can hardly be exchanged for a better. No inconcluſive proof that this opinion is well founded ſeems to be that few or none of the partial verſions lately attempted have ſucceeded. Even Biſhop Lowth, in his learned and elegant verſification of Iſaiah, has adopted as much of his diction from our *common tranſlation* as the form of his compoſition and grammatical purity would permit.

With ſuch a maſterly performance before the author of the article under conſideration, we are at a loſs to conceive what could induce him to attempt a new one. We peruſed his *prefatory addreſs* in the perſuaſion that he would certainly have accounted for a production which, to us at leaſt, appears wholly unneceſſary. In this, however, there is not a word about the matter. To deluge the Biſhop of London with a torrent of fulſome panegyric; to compliment the genius of his author, as if Mr. Butt only had been aware of his ſuperior excellence; to decry the public taſte for that neglect which he foreſees and depreciates; and to affect a contempt for criticiſm, from a conſciouſneſs, probably, that his work was not calculated to ſtand the teſt of it; are the only or principal objects of what he pompouſly ſtyles *A Prefatory Addreſs to the Reader.*

Of his proſe he has given a ſpecimen which we think feeble, perplexed, and obſcure. He ſpeaks in a decided tone againſt a ſedulous attention to ſtyle; and, ſo far as language is concerned, he illuſtrates and exemplifies his own doctrine with ſingular aptitude. His page is every where deformed by hyphens and parentheſes; and his expreſſion debaſed by a profuſion of obſolete and improper words. There is ſo much confuſion in his matter, that we ſhould have willingly forgiven the petulance of his manner, had he but deigned to have made himſelf intelligible.

The

The merit of his verſification we ſubmit to the judgment of the public; and ſhall content ourſelves with preſenting the following lines as a ſpecimen of the whole:

> 'Lo! with vermillion cement I the way,
> By which thy daily triumphs paſs, will lay.
> Beneath thy pomps will bid the ſapphires glow,
> Will all about thy battlements beſtow.
> The blaze of rubies will each tow'ry gate
> With the carbuncle's ruddy mirror plate.
> And ev'ry ſtone that darts the ray moſt bright,
> Of ev'ry hue that faireſt meets the light,
> Shall thy whole courſe of walls robe in reſplendent light.'

All this elaborate and pompous deſcription is founded on theſe two verſes in the prophet, chap. liv. ver. 11, 12. "O "thou toſſed with tempeſt and not comforted! behold I "will lay thy ſtones with fair colours, and lay thy found- "ations with ſapphires. And I will make thy windows of "agates, and thy gates of carbuncles, and all thy borders "of pleaſant ſtones."

ART. XIII. *An Eſſay on the Life, Character, and Writings, of Dr. Samuel Johnſon.* 8vo. 2s. 6d. ſtitched. Dilly. London, 1786.

"LET no man truſt to poſthumous reputation,"—"*De mortuis nil niſi verum*,"—were favourite maxims of Dr. Johnſon, which have been abundantly verified and confirmed by his own poſthumous hiſtory. Few men have been ſo much flattered during their life as Dr. Johnſon, by a circle of witlings and petty authors, who looked up to him as a dictator; repeated his ſayings as if they had been the reſponſes of an oracle, flattered his prejudices, and worſhipped his abſurdities. But no ſooner had he entered that region of repoſe, where, according to his own expreſſion,

> "No hoſtilities invade
> Th' oblivious grave's inviolable ſhade,"

than all the dark ſpots of his character, the peeviſhneſs of his weak, and the ravings of his frantic, moments, were publiſhed to the world by thoſe very perſons who had been in the choſen circle of his friends, his companions, his favourites, and his flatterers! The voracious appetite of the public is at laſt gratified and diſguſted; curioſity turns aſide from the thrice-told tale; and even Mr. James Boſ-

well's

well's daughter Veronica is likely to be defrauded of her promiſed dowry *.

This Eſſay on the Life, Character, and Writings of Dr. Johnſon, contains no new incidents in his hiſtory or anecdotes of his life. His general merit as an author and a man is acknowledged upon the whole, though controverted in particular inſtances. The chief object of this author is to attack his political principles, where certainly he lies open to criticiſm.

'In theſe political productions many poſitions are laid down in admirable language, and in highly poliſhed periods, which are inconſiſtent with the principles of the Engliſh conſtitution, and repugnant to the common rights of mankind. As a political writer he makes much more uſe of his rhetoric than of his logic; and often gives his reader high-ſounding declamation inſtead of fair argument. And, indeed, in characterizing thoſe who differ from him in ſentiment, he ſeems ſometimes to pay ſo little attention to truth, equity, or candour, that, in peruſing his pieces, we are inclined readily to aſſent to a propoſition of his own, that "there is no credit due to a rhetorician's account either of good or evil." However we may reſpect the memory of Johnſon, and however unwilling we may be to ſpeak of him with harſhneſs, thoſe who impartially peruſe his political publications will be obliged to confeſs that few party pamphlets have appeared in this country which contain greater malignity of miſrepreſentation. Even Swift, who carried the rancour of party to a great height, hardly equalled the malignity of Johnſon's repreſentations of thoſe who differed from himſelf on political ſubjects. It ſeems difficult to ſuppoſe that he could ſeriouſly believe many things that he has advanced concerning thoſe whoſe political ſentiments were different from his own; and, if he did not, it is ſtill more difficult to vindicate his conduct.

'The petitions preſented to the king about the year 1769, and in which many of the beſt and worthieſt men in the kingdom undoubtedly concurred, are repreſented by Dr. Johnſon as containing "the ſenſe only of the profligate and diſſolute." And he was ſuch an enemy to public aſſemblies of the people, and ſo little inquired whether what he advanced was truth in matters of this kind, that he maintained that "meetings held for directing repreſentatives are ſeldom attended but by the idle and the diſſolute." No man, who had ever attended many meetings of that kind, could be of this opinion; and next to a man's advancing things which he knows to be falſe, is his aſſerting things which he cannot know to be true.

'In 1775 he publiſhed his "Taxation no Tyranny; an Anſwer to the Reſolutions and Addreſs of the American Congreſs." The ſtyle

* Mr. Boſwell has bequeathed the profits of his quarto volume on Johnſon's Life to his daughter Veronica. Vide his Journal of a Tour to the Hebrides.

of

of this pamphlet muſt appear extraordinary to thoſe who are acquainted with the termination of the great conteſt which then ſubſiſted between Great-Britain and the American colonies. The terms which he employs in ſpeaking of the congreſs, of the people of America, and of their cauſe, are groſsly indecent, and unworthy of a man of letters, a Chriſtian, or a philoſopher. They reflect diſhonour only on himſelf; and we are grieved that ſuch ſentiments ſhould be couched in ſuch language, and ſhould proceed from ſuch a man.

'Dr. Johnſon contended that the parliament of Great-Britain had "a legal and conſtitutional power of laying upon the Americans any tax or impoſt, whether external or internal, upon the product of land, or the manufactures of induſtry, in the exigencies of war, or in the time of profound peace, for the defence of America, for the purpoſe of raiſing a revenue, or for any other end beneficial to the empire;" and that they had "a right to bind them by ſtatutes; and to bind them in all caſes whatſoever." Every impartial man is now convinced of the injuſtice and ridiculouſneſs of theſe claims; and there are few who do not lament that any attempts were ever made to enforce them.

'It muſt always be regretted that a man of Johnſon's intellectual powers ſhould have had ſo ſtrong a propenſity to defend arbitrary principles of government. But, on this ſubject, the ſtrength of his language was not more manifeſt than the weakneſs of his arguments. In apology for him, it may be admitted that he was a tory from principle; and that much of what he wrote was conformable to his real ſentiments. But to defend all that was written by him, his warmeſt friends will find impoſſible.'

The truth is, Dr. Johnſon was neither a whig nor a tory. He had never examined either his religious or political creed. From early prejudices, which all his philoſophy and learning could never overcome, he was a high-churchman and a jacobite; and, having transferred his allegiance from the family of Stuart to the houſe of Hanover *(after he had received his penſion)* he found himſelf in that confuſion and dilemma which a proſelyte from intereſt muſt ever feel.

This pamphlet is candid and impartial; and, upon the whole, highly favourable to the character of Dr. Johnſon.

ART. XIV. *Sermons on various Subjects. By James Ogilvie, D.D. Chaplain to the Right Hon. Lord Forbes, Curate of Egham, late Rector of Weſtover Pariſh in Virginia.* 8vo. 6s. boards. Murray. London, 1786.

IN a very elegant and affecting preface Dr. Ogilvie acquaints us with the occaſion on which theſe ſermons are publiſhed.

'The

'The author of these Sermons, deeply sensible of his obligations to the benevolent parishioners of Egham and of Thorpe, and to a very respectable list of subscribers, takes the opportunity both of returning them his public thanks, and of submitting to their candour an apology for the imperfections which he is conscious will appear in the present publication.

'When the late troubles in America broke out, the author was a beneficed clergyman in Virginia. Holding the same principles with respect to government that are maintained in the Church of England, he was under the necessity of rejecting the measures adopted by those who took the lead in that country. This was soon followed by the loss of his preferment and property, and the proscription of his person. To be deprived of a comfortable residence, and to become in one hour destitute, was a trying and a heavy calamity. This, however, was aggravated by the piercing reflection that he must leave behind him an amiable wife, (who had been accustomed to look forward, with well-founded confidence, to better prospects when she united her fortunes to his) and three young children. Yet he accounted the enduring these distresses to be preferable to the sacrifice of his civil and religious principles.

'In 1778 he arrived in England, where, in addition to the small pension allowed him by government, he laboured to maintain himself and his family by officiating for some time as chaplain on board the Vigilant man of war; an appointment he shall ever with the utmost gratitude acknowledge to have received solely from the humanity of the Earl of Sandwich, without any other recommendation than the author's sufferings; and, since that time, by serving the curacy of Egham.

'On the conclusion of the war, after a separation of five years, his wife determined to come to England, and share with him the humble rewards of his labours. But her resolutions were not accomplished. Her constitution, naturally delicate, had been too much impaired by accumulated sufferings. She struggled against them with religious fortitude, in the fond hope that each succeeding summer would enable her to undertake the voyage. Animated by affection, she believed herself equal to the undertaking, and took leave of those friends who had commiserated her distresses. It was a *solemn* and a *last* farewel! She died before she could carry her purpose into execution!

'During this anxious suspense, the first idea of the present publication was suggested by the benevolent parishioners of Egham; and the author's apology for the imperfect manner in which it appears, is, that, ever since the last melancholy event, his health and spirits have been so impaired that he has been utterly incapable of giving these Sermons the correction which they stand in need of. He has already too long delayed the publication, in the vain hope of rendering it less unworthy the patronage of his subscribers: he now entreats their favourable admission of his apology, and returns them his most sincere acknowledgments for their kindness and liberality.'

But, in reality, they stand in need of no apology whatever. They turn on the most useful and interesting subjects; abound

abound with the nobleſt ſentiments of Chriſtian piety and philanthropy; and are written in a ſtyle remarkable for its perſpicuity, purity, and neatneſs. The ſubjects of theſe Sermons are the following: 1. The Faith of the firſt and latter Ages. 2. The Nature and Reward of Purity of Heart. 3. The Nature and Effects of genuine Contrition. 4. The Advantages of devoting the Heart to the Service of Religion. 5. The Diſpoſitions neceſſary for partaking the Lord's Supper. 6. The Aſcenſion. 7. The Nature and Advantages of Prayer. 8. The Tendency of a well-ſpent Life to make Death happy. 9. Religion the only Means of Happineſs. 10. Guardian Angels. 11. Conſolations in Affliction.

On theſe topics, that comprehend the great doctrines of religion, and involve the beſt intereſts of mankind, Dr. Ogilvie treats in a judicious and animated manner; diſcovers an extenſive reading and reflection; and makes that mingled appeal to the underſtanding and the heart which is beſt calculated to convey at the ſame time inſtruction and perſuaſion. The following extract from the ſermon on "Religion the only Means of Happineſs," may ſerve as a ſpecimen of the author's manner.

'Life and immortality are ſaid, with great truth and propriety, in ſcripture to be "brought to light through the goſpel *." Pagan philoſophers beheld theſe objects "darkly, as it were, and through a glaſs." The reaſoning of Socrates upon this ſubject, in the admired Phedon of Plato, is metaphyſical, and appears to me to be inconcluſive and ambiguous. It is, indeed, obvious, that his own diſciples were by no means thoroughly convinced of it. But the apoſtle Paul ſpeaks upon this ſubject with a certainty that carries conviction to the mind of every follower of Jeſus. "We know," ſays he, "that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens †."

'A better argument than thoſe that are employed by this great philoſopher, has been drawn from thoſe paſſions of the human mind that demand a gratification, to which the world affords not any objects that are fully adequate. *Ambition* toils, as it were, on the ſide of an eminence, whoſe ſummit it cannot reach. *Hope*, diſſatisfied with what it is in poſſeſſion of, carries its eye forward into futurity with unceaſing ardour, and looks at laſt to another world for fruition. Even *Admiration* is excited almoſt perpetually by the wonders of Nature, without being gratified. And, while we view the planetary worlds, we are ſenſible that the mind, before its curioſity reſpecting theſe can be ſatisfied, muſt be diſincumbered of its material vehicle, and at liberty to range at large in the univerſe.

* 2 Tim. i. 10. † 2 Cor. v. 1.

'Now,

'Now, we cannot, conſiſtently with the divine perfections, believe that the Being who implanted theſe paſſions in our breaſts, gave them ſolely with the purpoſe of exciting pain, and uneaſy fluctuation. Reaſon, therefore, looks forward to a future ſtate with expectation, which revealed religion converts into aſſurance. And I will challenge an unbeliever to ſay, whether he can conceive any purpoſe of greater importance and utility as the ſubject of a revelation from God; or more worthy of the Being by whoſe miniſtration it was effected, than that of aſcertaining to weak and imperfect creatures a truth, without the knowledge of which they muſt be miſerable, and which reaſon has been unable to eſtabliſh upon any proper foundation.

'To know, then, that there is an appointed time at which deſires, that have the nobleſt ends in view, will receive gratification, is to gain information whereby hope is animated in her purſuit of happineſs; the trials of life are alleviated; and even the era of diſſolution, (which nature ſhudders to contemplate as the period of exiſtence) is viewed as the commencement of perfect felicity. Nature aſſumes a new face as ſoon as this great doctrine is thoroughly cleared and explained, to the real diſciple of Jeſus. He conſiders himſelf as a traveller going through the world, rather than as an inhabitant of it. The calamities of life are like rocks and precipices, which render a journey irkſome and fatiguing, without diſcompoſing the mind that is animated by the hope of reward. The promiſes of ſcripture are an unceaſing fund of joy to a good man, who finds an internal and ineffable tranquillity ariſing from his reflections on a well-ſpent life, and his view of the glory that is to be revealed; which the world, with all its deceitful allurements, can neither confer, nor take away. While he beholds, through the mirror of faith, the manſions of the juſt; while he views the glorious aſſembly, of which he will ſoon become a member; while he contemplates the happy land afar off, whither his fathers have already gone, and hears their voice, as it were, from the hollow tomb, calling upon him to follow them; his ſpirits, his ſoul, are on the wing to depart! . . . . . .

" ——— He longs
To have his paſſport ſign'd, and be diſmiſs'd!"

How are the trials of this tranſitory ſcene loſt, as a drop of water in the mighty ocean, by him who has in view the interminable proſpects that open beyond it! When conſidered as introductory to this glorious ſtate, inſtead of poiſon, that preys upon the vitals, they become a medicine, of which, although the operation be painful, the effect is ſalutary and beneficial. To the forlorn ſceptic, indeed; to the ſolitary ſpeculator; to the atheiſt, who, marked like Cain by his Maker, wanders as a vagabond and an outcaſt among his fellow-men; the troubles of life may aſſume a gloomy and a formidable aſpect. Leaning upon the brittle thread of life, they ſee the gulph of annihilation opening beneath them, and eternal darkneſs ready to ſhield them in her boſom from the terrors that render it their refuge!

'I withhold from view, for the honour of human nature, the instruments wherewith despair arms the miserable, as the means of sliding unperceived into the shade of oblivion. Let us leave them to the mercy of that God, who pities the weakness, who pardons the offences of his creatures; remembering, in the midst of wrath, that they are fading flesh; a wind that passeth away, and returns not any more. Let us turn from a scene replete with horror to behold the peaceful exit of him, who, having gone through his state of trial with approbation, has its reward, its glorious reward, at last in prospect. And, while *we* look back upon the tempestuous seas through which he has passed, and forward to the land of festivity and rejoicing that waits to receive him, let us remember that his example has a *voice*; that, while we behold, it says emphatically to the survivors, "Be ye not slothful, but followers of them who through faith and patience inherit the promises *."

This passage, which is highly animated and eloquent, is supported by the general strain of these discourses, which give the author no inferior rank among the preachers of the age. We are happy to see, that, from the zeal and activity of the respectable parishioners of Egham, they are ushered into the world with the names of the first families in England, and the highest dignitaries in the church. From such patronage we hope that a second edition will soon give a more extensive circulation to the excellent lessons of piety and virtue contained in these Sermons.

ART. XV. *Lucinda Osborn; a Novel. In Two Volumes. By a Young Lady.* 12mo. 6s. sewed. Geary. London, 1786.

THIS novel is the composition of a lady; and we love the works of the ladies. The authoress, indeed, does not discover any profound knowledge of human nature; does not excel in drawing original or uncommon characters; or in weaving the incidents of her tale so as to make an affecting, interesting, and perfect whole; but, by way of recompence, we have a great deal of talk about softness, sentiment, sighing, dying, love, rapture, adoration, and all that. A fair incognita, two or three lovers, a confidante, a discovery, and a marriage, form the outlines of the story, as in most of the novels and comedies of the age. There is one incident in this piece which has the merit of novelty; Lucinda Osborn, the heroine, was on the point of being married to—her *own father*. Her friend, Miss Selwyn,

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* Heb. vi. 12.

describ-

describing the important process of the toilette on the wedding-morning, proceeds to relate this singular occurrence.

'In this manner I ran on, in hopes to amuse her; and it had a tolerable effect. I next went to look at her jewels, which are superb, for a pair of bracelets, &c. &c. By the bye, this puts me in mind of the trinkets left you by your mother, my dear Lucinda, said I; and it actually did so. You have a picture of your father, I think; come, produce him, child; as he shall positively go on; since we cannot have *him* with us on this joyous occasion, I am determined his resemblance shall be of the party; so get up and fetch it. The idea gave her pleasure. "I am amazed it did not occur to me, cried she; yes, my beloved father, your resemblance, since Heaven denies me the consolation of yourself to support my spirits in this trying hour, shall supply your loved place." She took it from its case, with a locket, in which was some of her mother's hair, mixed with some of her father's; a ring too of considerable value—they shall all go on, my love, said I; and then examined the picture. Wherever he is, Lucinda, continued I, he is, or at least has been, *monstrous* handsome: don't you admire that phrase, child? Not very like you, I think, though; I suppose you resembled your mother more than him. I vow I could almost fancy it like Lord Leinster—pray look at the turn of that mouth—that smile, I mean: the forehead too—does not this, my dear, render it still more pleasing to you? I now looked at my watch—she started.

'What now, my dear!—did you then simply imagine the hours were to stand still to-day? My life for it, my lord is at this moment chiding them for the slowness of their motions. Come, come, every soul is waiting for us, and have been this hour. Never mind your gloves; for she was endeavouring to pull them on while I spoke: but actually her tremor was so great she could not do it. I hurried her down, two or three messages having been sent for us already. She was still fiddling about them, when we entered the drawing-room, glad of any employment, I believe, as an excuse for not looking at the company: Lord Leinster flew to lead her to a seat.

'Do, my lord, cried I, help my Lucinda to put on her gloves; she is a sad bungler this morning; I never saw her so awkward. Every one smiled at this sally, and saw my motive; I wished to break the formality of the scene. But ah! my dear mother, it was soon put an end to in a very different manner. His lordship instantly began to help her, yet seemed in no hurry to succeed, unwilling to deprive himself of the sight of the finest hand in the world; he was pressing it to his lips with infinite tenderness; when, happening to cast his eyes on the picture, which she wore on her arm, he started, gazed on it with wildness in his looks, so striking, that we all observed it at the same instant. At last, having eagerly examined it, he greatly added to our surprize by suddenly exclaiming, "For God's sake! tell me, my beloved creature, where you got this picture!" with such emotions, that his voice faultered as he spoke, and his colour changed at every word.

'Lucinda was scarce less agitated than himself; but at once replied, "It is the picture of my dear, my unfortunate father, my

lord, left me by my no less dear, though equally unfortunate, mother."

"Your father!" exclaimed his lordship, raising his eyes to heaven, and clasping his hands with the utmost astonishment in his countenance: "Your father!" said he, again and again, seizing her hand, and fixing his eyes upon it; "Good Heavens! is it possible! can it be! Is your name really Osborn, my best beloved? Oh! speak to me; answer me quickly, lest my reason forsake me ere I have power to clear up this wonderful mystery! tell me, my gentle, my lovely Lucinda, was your father's name really Osborn?"

"Forgive me, my lord, for having so long delayed to acquaint you with the truth; I reserved it till after I had given you my hand; flattering myself revealing it then would be an agreeable surprize, not only to you, but some other of my kind friends: it was not, my lord; his name was Aston."

"Aston, Aston!" exclaimed he, clasping the dear terrified creature to his heart; "Great God of heaven and earth! what do I hear! do I then live to hold thee thus, my darling child! my dear, my long-lost, my long-lamented daughter!"

'Overpowered with the violence of their emotions, they were sinking to the ground, had we not all ran to support them. It is not, my dear mother, in the power of language to give you an idea of the consternation we were all thrown into by this astonishing event; I was the only person present who was acquainted with the secret of her birth; but though I was informed of *that* circumstance, you may well believe I had still abundance of amazement.'

The reflection of the same correspodent on the above incident is very curious. "Lord Leinster [the father of the "heroine] is absolutely *more* the *lover* than ever. Heavens, "what a *doating husband* the dear girl has lost by this wonderful discovery *!"

It has been commonly supposed that women have some ideas of virtuous sensibility, delicacy, and a moral nature; but, if we may judge from individual instances, they are very different from those of men.

ART. XVI. *General Regulations and Orders for his Majesty's Forces.* Small 8vo. 1s. 6d. War-Office, printed. J. Walter. London, 1786.

MANY attempts have been made to introduce into our army that economy of establishment, and uniformity of discipline, which are so justly admired in the Prussian and Austrian systems. In the first of these points great improve-

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* Page 171.

ments

ments have undoubtedly taken place. A stop has been put to those infamous combinations in imposition which disgraced officers of every rank; the situation of the soldier has been rendered more comfortable; and immense sums have been saved to the public: but even in this much still remains to be done. In the second, hardly any thing has been attempted. Orders, indeed, have been repeatedly issued, but were first infringed with impunity, and are now totally disregarded. Hence the soldier is harassed and fatigued with trifling changes in discipline, and the *best*, we had almost said the only class of *good* officers, those whose profession is their support, involved in expences their scanty pittance can by no means afford, to gratify the caprice of every succeeding commanding officer.

In order to rectify, in some degree, these abuses, and at the same time to pave the way for a general plan of discipline, the adjutant-general, by command of his majesty, has composed, or rather compiled, the regulations now before us. In the "Introduction" we are informed that they are meant only as the basis of a greater undertaking. To pass a definitive judgment upon them would therefore be unfair; indeed they contain little to blame or to commend. The changes introduced are few and unimportant; and perhaps it may be prudent not to put obedience all at once to overrude a trial. The greater part of them is employed in orders for a *review*: which, we are sorry to see, will be gone through in as general and summary a manner as before. What we can find in them besides, are some instructions for *forming recruits*, and directions for marching *in line*, and *in column*. This last we regard as the most useful of the whole. The maxims laid down, "that all marches and movements "shall be made in given lines, and all formations on fixed "and determined objects," are absolutely necessary to the performance of any manœuvres where exactness and precision are aimed at; and have not, we hope, escaped those officers who were induced, by a laudable desire of improvement, to become spectators of the Prussian and Austrian reviews *.

If we may be allowed to form an opinion of the spirit of the system going to be introduced, we cannot help fearing that sufficient attention will not be paid to the supereminent

* In the "*Essai general de Tactique*" these marches and movements are treated of at full length; and it is from it that this, and most of the other *novelties* contained in the present publication, are borrowed.

intrepidity which characterizes the British troops; and that the rapidity of attack, the only point in which we excel, will be made a sacrifice to the slow regularity of the German manœuvres. In military institutions, as in every other, the genius of the people should be consulted; and a medium might surely be found which would curb the irregular impetuosity of courage, without reducing men to mere machines.

Upon the whole, however, the knowledge of military affairs which General Fawcett must have acquired from long experience, makes us augur well of a system of which he is the author. Were we to presume to point out the abuses on which reformation should first lay its hand, we should wish to see the poor soldier freed from the load of stoppages under which he now groans; and, in his cloathing, reason and conveniency attended to, in preference to fashion and the whim of the day. It would give us pleasure to find the important duty of forming the recruit no longer entrusted solely to the adjutant and serjeant, but become the first care of the officer; and thus a spirit of emulation excited, without which excellence can never be attained. In reviews, infinitely more strictness and detail should take place; and impartial praise or censure should invariably accompany merit or demerit. And lastly, we should be happy to see a plan of manœuvres laid down adapted to every situation; the principles of them examined and ascertained; and the easiest and shortest method pointed out of carrying them into execution.

To effectuate these important purposes, great military knowledge, much time, and steady perseverance, are required. We hope that the adjutant-general has these great objects in view, and that his attempt will be crowned with success. The soldier has been too long pestered with the adoption of frivolous novelties, which, each in its turn, harassed for a time, and then sunk into disuse. As the army is a necessary evil, we wish for a permanent and well-digested system of military discipline. A plan of this kind will redound equally to the honour of the reformer, to the benefit of the service, and to the good of the state.

FOREIGN

FOREIGN LITERATURE.

ART. XVII. *Numa Pompilius, ſecond Roi de Rome. Par M. de Florian, Capitaine de Dragons, et Gentilhomme de S. A. S. Mgr. le Duc de Penthievre, de l'Academie de Madrid, &c.* 12mo. 2 Tom. A Paris, et ſe trouve a Maſtricht. 1786.

ART. XVII. *Numa Pompilius, the ſecond King of Rome, &c.*

THE labours of the venerable Fenelon, have received from time the ſtamp of approbation which they deſerve. His "Adventures of Telemachus" ſtill continue to pleaſe the imagination, to improve the underſtanding, and lead to the cultivation of the virtues of the heart. M. de Florian, in the preſent work, has profeſſedly followed him as his model, and appears to poſſeſs no ſmall portion of the ſpirit of his original. Theſe little volumes breathe the pureſt morality throughout. In them the duties of princes, and of ſimple individuals, are painted in the moſt amiable colours, and are forcibly impreſſed upon the mind by the ſucceſs and happineſs of thoſe who have acted well, and the miſery of thoſe who have done amiſs; while the attention is kept awake by a ſtory which does honour to the invention and narrative powers of the author. He himſelf thinks modeſtly of his performance, as may be gathered from the words which he puts in the mouth of Ceres; by which he no doubt means indirectly to characterize his own work, and that of the amiable biſhop. "I "have intreated," ſays ſhe to Numa, "my ſiſter Minerva to "ſhower down her bounties upon thee. But expect not "to become an equal favourite with the ſon of Ulyſſes. "No, my dear Numa, no mortal muſt flatter himſelf with "the hope of ever rivaling the divine Telemachus. He "is the maſterpiece of the goddeſs of wiſdom: ſhe her-"ſelf dare not venture to equal her own work. Yet, "happy he who ſhall tread, though at a diſtance, in his "footſteps! happy the young hero on whom the god-"deſs ſhall ſometimes deign to caſt a look, and who "ſhall fill the ſecond place, though far below his mo-"del!"

An abſtract of the ſtory, and a tranſlation of one or two paſſages, will enable our readers to form a judgment of this publication.

Numa, the hero of this epic romance, is educated in the temple of Ceres by the chief pontif Tullus, and paſſes for his ſon. Having been warned by an oracle to ſend Numa to Rome, Tullus obeys with regret, after having revealed to him the ſecret of his birth. He informs him that he is the ſon of Pompilius, of the royal blood of the Sabine kings, who loſt his life by reſcuing his wife Pompilia from the hands of the Romans, on the fatal day that the Sabine virgins and matrons fell a prey to the brutal politics of Romulus. The action of Pompilius is thus deſcribed.

'At the commencement of the tumult your father Pompilius, bearing his wife in his arms, had endeavoured to force a paſſage through the raviſhers. He had already reached the gate of the Circus, when he is purſued by a Roman cohort, ſtopt, and bereaved of his wife. With a cry of rage and of deſpair he ſeizes a ſword, and the ſurrounding Romans fall before him. He advances, giving and receiving wounds, rejoins Pompilia, ſacrifices her raviſher, again gets poſſeſſion of his beloved, preſſes her in his bloody arms, ſooths her, conſoles her; and, in ſpite of the fury of the Romans, in ſpite of the darts, which almoſt overwhelmed him, he gets without the Circus, embracing thy unhappy mother, endeavouring to recal her to life, and happy in having preſerved what he ſo highly prized. Thus the Numidian lioneſs, when ſhe deſcries from far the imprudent hunter carrying off her young, furious, roaring, with fiery and blood-tinged eyes, ſhe ſprings upon the wretch, who abandons his prey in vain, ſeizes him, and makes his palpitating members fly around. Her rage ſoon giving place to maternal tenderneſs, with a cry of joy ſhe flies to her whelps, careſſes them, her tongue, yet bloody, imprinting on them the marks of her affection; ſhe ſtretches herſelf by them, and offers them the dug, while her muſcles ſtill quiver with the effects of her fury.

'Such was Pompilius. Though the blood poured inceſſantly from his deep wounds, he at laſt reaches this temple. He lays his dear burthen at the foot of the altar of the goddeſs, and ſupplicates Ceres to preſerve and defend her, whom he places under her protection. Having finiſhed his prayer, enfeebled by loſs of blood, exhauſted by fatigue and grief, he falls upon the marble, and expires.'

Tullus and Numa part with mutual regret. The latter ſets off for Rome, and falling aſleep in a wood, dreams that his patroneſs Ceres introduces him into the temple of Minerva, and that he is favourably received, and inſtructed by the goddeſs. On his arrival at Rome, he preſents the letter which his mother had written before her death, to

Tatius,

Tatius, the joint monarch with Romulus. The venerable Sabine receives him with paternal affection, and hints a wiſh that an union might take place between him and his daughter Tatia. Numa diſcovers Herſilia, the daughter of Romulus, aſleep, and conceives for her the moſt ardent paſſion, which, however, partakes more of the fury of deſire than the delicacy of true love. As Herſilia, with the beauty of Venus, poſſeſſes all the warlike paſſions of Bellona, Numa, forgetting the counſels of Tullus, and deaf to the remonſtrances of Tatius, pants for nothing but to diſtinguiſh himſelf as a ſoldier. An expedition againſt the Marſi gives him an opportunity of ſatisfying his deſire. He receives from Ceres an impenetrable ſhield; by his prudence and bravery ſaves the Roman army; and the hand of Herſilia is promiſed him as his reward. While he is returning in triumph to Rome, in the ſame chariot with Herſilia, a meſſenger informs him that Tullus was at the point of death. Quitting at once his triumph and his intended bride, he haſtens to ſuccour, at leaſt to cloſe the eyes of the guardian of his youth. Tullus receives him with tranſport, and makes him recount all that had befallen him. But when he is made acquainted with his love for Herſilia, the good old man cannot reſtrain his grief. "O, my dear ſon!" cries he, "with what perils do I ſee thee environed! Thou believeſt thyſelf at the ſummit of happineſs becauſe Romulus has promiſed thee his daughter—Romulus, a king of robbers, who never knew any right but force, nor any virtue but brutal courage; whoſe firſt exploit was the murder of his own brother; and who ſealed his Sabine alliance with the blood of thy father Pompilius. Thou ſhuddereſt! Behold, however, the man that thou muſt call father! Immortal gods! turn aſide theſe dreadful preſages, or tear from this innocent heart the poiſoned dart which muſt at once deſtroy in it virtue, piety, and the ſacred love of his country. O, my ſon! this idea adds pain even to death itſelf! Thy love for Herſilia fills my laſt moments with bitterneſs and dread. Thy heart is abuſed, doubt it not: urged on by the neceſſity of loving, it has caught fire at the firſt object which ſeduced it; and of a ſhort moment of intoxication has made a long error.

"Numa, there are two kinds of love produced for the happineſs and miſery of the world: the one, the moſt common, perhaps the fierceſt, is that which conſumes thee. Its empire is founded on the ſenſes; it is produced by them, by them alone it lives; it dwells not in the heart, it flows only in the veins; it does not elevate the ſoul, it ſubjects

it;

it; it has no need for eſteem, it deſires only to enjoy. This deſpicable love has nothing in common with our ſoul: judge, then, if it can be the ſource of happineſs. No, my ſon, it is only to humble our pride that the gods have ſubjected man to its power.

'The other kind of love, that celeſtial boon, ſprings from, and lives upon, eſteem. It is leſs a paſſion than a virtue; it has no fiery tranſports, but experiences only the feelings of tenderneſs. This love reſides in the ſoul; it warms and enlightens without conſuming it; it furniſhes it with the only ſuitable nouriſhment, the deſire of attaining every perfection. Its pleaſures are always pure; even its pains have charms. In the midſt of the greateſt ſufferings it enjoys a ſweet repoſe; and this peace, this repoſe, alone is happineſs. Thou wilt experience it, my ſon, thou wilt feel, that honours, riches, pleaſure, even glory itſelf, cannot replace that peace which innocence alone beſtows, and of which old-age, which deſtroys every thing, ſeems to augment the reliſh.'

Numa, having paid the laſt duties to Tullus, ſets out to join the Roman army; and is ſtruck with horror at the marks of carnage and deſolation with which the mercileſs Herſilia had marked her route through the country of the enemy. He returns diſguſted to Rome, finds the people aſſembled, and Romulus thanking the gods in the Capitol for all the evil he had done to men. The ſon of Mars receives him with open arms, fixes the day of his marriage with Herſilia, and then propoſes in the aſſembly future wars, and future conqueſts. Tatius, on the contrary, repreſents the injuſtice of ſuch unprovoked attacks upon the neighbouring nations, and exhorts the Romans to remain, at leaſt for a time, ſatisfied with their preſent conqueſts. His opinion prevails, and Romulus quits the aſſembly in a rage, breathing vengeance againſt the Sabine monarch. His threats are ſoon realized. Numa, ill at eaſe, wiſhing, yet dreading, his approaching marriage, while he wanders in the wood of Egeria, hears the cries of Tatius, and finds him mortally wounded by the ſatellites of his intended father-in-law. Struck with this atrocious deed, while he calls to mind the ſavage character of Herſilia, that family of blood becomes his deteſtation, and he vows to the expiring monarch to unite himſelf for ever with the gentle Tatia. But he is not allowed to fulfil his vow; Romulus and his daughter, to complete their crimes, poiſon Tatia, and ſhe expires before the funeral pile of her father, at the moment her hand is joined to that of Numa. The Sabines revolt; Numa appeaſes them; and, to prevent a civil war, goes into voluntary

tary baniſhment. He finds his friend Leo, the Marſian hero, who had alſo been baniſhed by theſe republicans. Each recounts his adventures; and they determine to retire to the cottage where Leo had paſſed his infancy. They meet, in the Appenines, with an old man and his daughter, whom they diſcover to be adorers of fire, and in whoſe cottage they are received with hoſpitality. They proceed to the ancient habitation of Leo, where the latter finds his beloved Camilla; they are married, and return with Numa to the abode of the old man and his daughter, whom they reſcue from the hands of robbers. They are impreſſed with awe and veneration when this venerable ſage diſcovers himſelf to be the great Zoroaſter; and the joy of Leo is inconceiveable when, from ſome circumſtances of the ſtory, he beholds in him his father. Numa conceives the moſt ardent paſſion for Anaïs, the daughter of Zoroaſter, but finds the father, from religious motives, unpropitious to his wiſhes. But at laſt, overcome by his intreaties, and thoſe of Leo, he conſents to their union, and every thing is preparing for the happy day, when Metius, and other ambaſſadors, arrive from Rome, informing Numa that Romulus is dead, and that he is elected king by the unanimous ſuffrages of the Romans and Sabines. He refuſes the throne to paſs his days in retirement with his dear Anaïs. In vain does ſhe, with her father and his friend Leo, implore him to alter his reſolution; he remains unſhaken. The ghoſt of Tatius appears to him in a dream, announcing that it is the will of the gods he ſhould reign. In the morning, inſtead of finding Zoroaſter and Anaïs, he diſcovers only a letter, which informs him, that, for his own glory, and the happineſs of a great people, they had quitted him for ever. In deſpair, he wiſhes inſtantly to ſet out in ſearch of Anaïs, when a voice like thunder is heard from the ſkies, pronouncing, "Numa, think on Tatius."

Overcome by this uniſon of heaven and earth, he at laſt conſents to reign, and is received in Rome with the acclamations and tranſports of a happy people. Before he carries into execution any of the plans he had formed for the regulation of his kingdom, he goes to the wood of Egeria, to implore the aſſiſtance of Minerva. There a voice addreſſes him in the name of Egeria, promiſing her advice whenever he wiſhed to conſult her. Guided by the counſels of this tutelary voice, he enacts juſt and equal laws, and becomes happy in beſtowing happineſs on his ſubjects.

In the meanwhile, the fierce and implacable Herſilia ſtirs up the greateſt part of Italy againſt him, and lays ſiege to Rome

Rome with a numerous army. But this ſtorm is diſſipated without bloodſhed; the confederates, by the prudence of Numa, are detached from the cauſe of Herſilia, and that wretched princeſs periſhes, by her own hands, in the ſight of both armies. Henceforward no cloud obſcured the happineſs of Numa; he paſſed his days bleſſed in the friendſhip of Leo and Camilla, and doubly bleſſed by diſcovering, in the nymph Egeria, his beloved Anaïs.

Such is the ſkeleton of the work. The writer has been much more ſparing of machinery than the author of Telemachus; and, in other reſpects, has not ſo frequently imitated the epic muſe.

MONTHLY CATALOGUE.

[*For* FEBRUARY 1787.]

POETRY.

ART. 18. *Harold; a Tragedy. By Thomas Boyce, A. M. Rector of Worlingham, in the County of Suffolk, and Chaplain to the Right Hon. the Earl of Suffolk.* 4to. 3s. Becket. London, 1786.

THIS drama, as we are informed in the preface, was finiſhed before Mr. Cumberland's tragedy on the ſame ſubject was performed at Drury Lane. Wiſhing to avoid a compariſon with a dramatic veteran, Mr. Boyce withheld his piece from the public for ſome years. Mr. Cumberland's "Battle of Haſtings" is certainly one of the worſt tragedies in the Engliſh language. The Norman conqueſt of England in the reign of the unfortunate and criminal Harold forms a bad ſubject for a tragedy; and Mr. Boyce has alſo failed. From the two firſt ſpeeches in this tragedy the reader may judge of its merits.

GURTH.

'From yonder tented plain, how gracefully
The green lawn riſes to this ample wood!
Deep in whoſe ſhades the venerable tow'rs
And lofty ſpires, crown'd with the ſacred croſs,
Uprear their heads—Religion's awful reign.
Hail, holy ſolitudes!—would I could bid
Peace be among you!—but fair Peace is fled.

Beneath

Beneath the broad ſhade of the branching oak,
That ſpreads around an hundred arms to ſhield her,
Oft would ſhe ſit, delighting ſtill to hear
The ſhepherd's pipe upon the plain below;
While ever and anon the ſolemn ſound
Of pealing organ, or the ſhriller voice
Of choral virgins, from thoſe hallow'd walls
Burſt on the ſenſe, and rais'd the raptur'd mind
From earth to heaven.

'LEWIN.

Such muſings are no more.
The lofty clarion breathes a louder ſtrain;
And Contemplation, ſtarting from her trance,
Wildly beholds the threat'ning world in arms.
High on a radiant car, his ſteeds of fire
Guided by Deſtiny, comes glorious War:
Beneath the terror-nodding plume he moves,
Lovelily dreadful – and with giant arm
Scatters his lightnings round: his march is thunder:
Creation ſeems to ſhrink at his approach:
The mountains yield to his reſiſtleſs courſe,
And rivers roll obedient to his bidding.'

This is the dialogue of two viſionary poets under the agency of *inſpiration* or *poſſeſſion*; but is not the diſcourſe of "men of this world." The quaintneſs and affectation of Maſon, who is our author's model, are ill adapted to the drama, which ought to ſpeak the language of nature, not of fancy and conceit. There are, however, many poetical lines in this performance.

ART. 19. *The Patriot's Viſion; or, The Triumph of Oppoſition. A Poem.* 4to. 1s. Stockdale. London, 1786.

This poem is a ſevere ſatire againſt ſome of the leading members of oppoſition. It is more deficient in *political* than in *poetical* merit. From ignorance or partiality the author has produced ſuch caricaturas of Mr. Burke, Mr. Fox, and Lord North, that no reader would have recognized the originals unleſs he had prefixed their names to their portraits, like the painter who wrote below the miſhapen manufacture of his hand, "This is a Bear." When he compares Mr. Burke to Belial, accuſes Mr. Fox of avarice, and imputes the reſtleſſneſs of Lord North in oppoſition to the ungratified deſire of completing the ruin of his country, he adds to the many melancholy proofs with which perpetual obſervation preſents us, that party-ſpirit, when carried to exceſs, not only deſtroys the natural candour of men, but impairs their underſtanding. His attack on Peter Pindar is rude and indelicate. The ſatyriſt that laughs will always get the better of the ſatyriſt that rails. Notwithſtanding theſe faults, the concluſion of the poem is elegant and ſpirited in no common degree; and the addreſs to the Prince of Wales is one of the happieſt efforts of political poetry that we have met with in modern times.

'Then, Irony's thin ſemblance laid aſide,
Let the bold Muſe, with independent pride,
Pour Truth's ſtrong dictates in a Prince's ear,
Which Kings of Freemen, muſt from Freemen hear,
Teach, that howe'er Britain's annals ſhew,
A Prince in early youth decorum's foe.
Shine forth, matur'd by manhood's ripening age,
The brighteſt ſtar of her hiſtoric page;
Yet ſtill in Diſſipation's wildeſt hours,
Would in-born worth by turns diſplay its powers,
And Shrewſbury's infant trophies brought to fight,
A dawn of Agincourt's immortal fight.
'O royal youth! think not my cynic muſe
The joy's of Life's gay ſeaſon would refuſe.
No; give to ſcenes of ſocial mirth thy ſoul;
Woo the kind fair, and drain the genial bowl.
If Oppoſition's ſons with arts are ſtor'd,
To grace the converſe of the feſtive board,
With the convivial band delighted ſit;
Avoid their faction, but enjoy their wit:
Prince Hal for pleaſure looſe companions choſe,
But join'd not Percy and his Father's foes.
And O! if Beauty's charms triumphant ſhine,
Of power to tempt a colder heart than thine,
Yet, howſoe'er the ſoft enchantment draws,
Revere a jealous people's ſacred laws;
Nor ſport with rights, for whoſe defence alone
Thy anceſtors were call'd to Britain's throne.
Be Paſſion's rage by Reaſon's ſway repreſs'd,
And ſpare, ah ſpare! a mother's tortur'd breaſt.'

When an author ſpeaks the language of good ſenſe, and appeals to the feelings of the nation, he will always meet with applauſe.

ART. 20. *Ode preſented to the King at Blenheim, &c.* 4to. 1s. Kearſley.

In the real Ode preſented to the king at Blenheim, panegyric was perhaps carried to exceſs from the natural effuſions of loyalty on the recent eſcape of the ſovereign from the knife of an aſſaſſin. But this does not juſtify the low and malignant attempt to turn into ridicule the private life of an amiable ſovereign, and the feelings of a loyal people. The "School of the Rolliad," from which this ſpurious production originates, diſplays a monſtrous mixture of ribbaldry and ingenuity, of malignity and elegance, of the groſſeſt ſentiments of the vulgar expreſſed in claſſical language. This, however, is not without an example. At Athens, before its *downfal*, Euripides and Ariſtophanes addreſſed themſelves to the ſame audience, and were equally well received.

ART.

ART. 21. *The Triumph of Benevolence; occasioned by the National Design of erecting a Monument to John Howard, Esq.* 4to. 1s. 6d. Dodsley, Robson, Cadell, Elmsly, and Dilly, London; Prince, Oxford; Merrill, Cambridge. 1786.

The publication before us, independent of the subject, and the occasion on which it was written, is entitled to a favourable reception from its own intrinsic merit. It rises above the mediocrity of common performances; the author possesses reputable talents; and his warmth and goodness of heart deserve every praise that can be bestowed. We are therefore happy to mention him with approbation, both as a poet and a man. The following short extract will exhibit both these characters in no disadvantageous point of view.

'By Heaven commission'd, now our Patriot flies
Where Nature scourges with her worst disease,
Where plague-devoted Turkey's victim lies,
Where spotted deaths load every tainted breeze.

With love unbounded, love that knows not fear,
Wherever pain or sorrow dwells he goes,
Kindly as dew, and bounteous as the sphere,
His social heart no poor distinction knows.

Ah! what is friend or foe to Him, whose soul,
Girding creation in one warm embrace,
Extends the saviour arm from pole to pole,
And feels akin to *all* the human race!

To all the human; all the brutal too;
Bird, beast, and insect, bless his gentle power,
From the worn steed reposing in his view,
To the tame redbreast warbling in his bower.

Well may the *Spirit of the Isle* arise,
With loud accord its best good man to grace;
Well may the statue point to yonder skies,
And call on Cherubim to guard the place.'

To this poem are subjoined a sonnet to Dr. Lettsom, and pieces relative to the progress of the design of paying a public grateful tribute to the character of Mr. Howard.

ART. 22. *Saint Peter's Lodge; a Serio-comi legendary Tale. In Hudibrastic Verse. By the Author of the Register-Office.* 8vo. 1s. Davis, Egerton, and Bew. London, 1786.

An *old story*, told in very indifferent Hudibrastics. An addition to the mass of publications, without contributing to the amusement of the public.

ART. 23. *Poems on several Occasions. By the late Edward Lovibond, Esq.* 12mo. 3s. Dodsley. London, 1785.

This is a mighty ingenious gentleman, who, it seems, has entertained the world with his poetry for twenty years together. His friends,

friends, according to the account of the editor, are as mad as himself, and expect, becauſe a copy of his verſes found their way into the paper of the "World," that he is to deſcend undiſputed to immortality. That we may help him with a ſhove in this laudable buſineſs, we will preſent the reader with the two lines to which the book firſt opens in our hands. They are a part of an elegy on rural ſports.

'The ſtately ſtag falls butcher'd on the plains;
The dew of death hangs clammy on his cheeks.'

DIVINITY.

ART. 24. *Man naturally inclined to Religion; a Diſſertation by the Rev. John Steffe.* Gray, Chelmsford.

This is a very curious and amuſing pamphlet. "To nothing," ſays our author, "is man more *lothly* than to devotion; in nothing is he ſo *droniſh* and ſleepy. Ignorance is the *mother of devotion*; of the *true* as well as the *falſe*. Learning ſome how *debauches* the mind. Nations, like individuals, grow *leſs devout* in proportion as they grow *more learned and refined*. The Greeks and Romans had moſt piety when they had leaſt learning. How aſtoniſhing are the *devotions* of the *Hottentots!* How rapturous! What *leaping* and *dancing all the night* when worſhipping the new moon! Nothing ſurely exceeds it, except the piety and zeal of the inhabitants of Whidah, who will not quit their devotions though their houſes are on fire. So ſtrong is our natural *appetite* for religion, that nothing is ſo *coarſe* but it will go down. A god we muſt have, though we *make him* of a block of marble, or the ſtump of a tree. Mankind have a natural propenſity to religion, as much as to *eating*, *drinking*, or *ſleeping*." Notwithſtanding theſe ſtrong declarations, our author is obliged to acknowledge the averſeneſs of the preſent age to religious exerciſes; to remedy which, he propoſes that the *churches* ſhould be converted into *theatres*, and ſermons exchanged for tragedies and comedies taken from the ſcriptures!

ART. 25. *A Defence of the Doctrine of the Trinity, and eternal Sonſhip of our Lord Jeſus Chriſt, as revealed in the Scriptures, in Oppoſition to a late Scheme of temporal Sonſhip. By a Baptiſt.* 8vo. 1s. 6d. Printed for the Author: Buckland. London, 1786.

The author of this treatiſe on the Trinity is well aware that every attempt to inveſtigate or explain this ſublime myſtery is not only improper but indecent, being a preſumption to fathom the ways of Heaven which it has pleaſed God to keep concealed from us.

By *eternal* ſonſhip our author means that relation of the ſecond perſon in the trinity to the Father exiſting from eternity; whereas by *temporal* ſonſhip he means this relation firſt given to our bleſſed Saviour on his taking upon him the human nature. The baptiſts here held the doctrine of eternal ſonſhip as a fundamental truth of the goſpel; but ſome of the elders of their church have thought proper lately to introduce a new idea reſpecting this myſtery, and to advance, that

this filial relation of our Redeemer did not take place till he was born of a woman, and thus became in reality, according to our notions of things, the ſon of God. Many conferences of the baptiſt clergy were held upon this doctrine, the ſubject was openly debated, and this new idea adopted; which occaſioned a ſeceſſion of the members in the oppoſite way of thinking, which terminated afterwards in the following agreement between both parties, viz. That a temporary forbearance ſhould take place between them till further enlightened on one ſide or the other.

Now, the chief arguments which prevailed with the majority of the baptiſt church, to adopt the ſcheme of temporal ſonſhip, having been ſet forth in a manuſcript letter, and argued on, it was taken afreſh into conſideration, and the majority became more convinced than ever of the doctrine of Chriſt's eternal ſonſhip. This doctrine is here ſet forth at large, and ſupported by all thoſe ſcriptural paſſages that refer to the ſubject; the arguments in oppoſition to it are refuted; and the original doctrine vindicated.

Such as wiſh to have any inſight into the nature of this myſtery will find it here ably and clearly ſet forth, with all the arguments *pro* and *con*. It does not follow that the doctrine of the trinity, becauſe it is paſt our comprehenſion, is the leſs true. The Lord hath condeſcended to declare it, and it does not become us, who are creatures only of an hour, to canvas and diſpute his perfect word. His revealed name is infinitely beyond the reach of our finite capacities; and as myſterious as it may appear, we ought humbly to receive it upon the credit of his infallible teſtimony.

ART. 26. *Sentences, divine, moral, and hiſtorical, in Proſe and Verſe; with Copies for the Alphabet. Deſigned for the Conduct of human Life, and particularly for the Improvement of Youth in good Senſe and correct Engliſh. The whole being the Beauties of Addiſon, Johnſon, Rollin, Weſtley, and other eminent Authors, accurately extracted from their Works, and arranged in alphabetical Order. For the Uſe of Schools. By Joſeph Longman, Writing-Maſter at Child-Okeford, near Blandford, Dorſet.* 8vo. 5s. boards. Saliſbury printed. Wilkie. London, 1786.

A collection of apophthegms, &c. conſiſting of paſſages in proſe, ſome few in verſe, and ſome comprized in one line, arranged according to the letter which begins them. In order that each paſſage ſhould begin with a particular letter, the author has confined himſelf ſo as to ſelect thoſe, particularly the poetic ones, as might very well have given way to better, had he thought proper to make ſome little alteration in the beginning of them; and had he added the authorities from whom he took them, they probably would be better received. However, it is a work of labour, and will be found of uſe; for if, inſtead of ſingle-lined copies, boys are exerciſed in writing theſe ſentences, it will not only improve their minds, but accuſtom them to right ſpelling. On theſe conſiderations the work before us deſerves our commendation.

MEDICAL.

ART. 27. *Dr. Duncan's Heads of Lectures.* 8vo. 1s. 6d. Murray, London; Elliot, Edinburgh. 1786.

It is not without the ſtrongeſt reaſons that this judicious author has deviated from the common mode of arrangement, in treating of the Materia Medica, in a courſe of lectures. He has preferred the method of treating each article as a ſeparate and independent ſubſtance, and therefore arranged them in an alphabetical order. But, in ſome degree, to unite with this the advantages of other arrangements, he has ſubjoined to the alphabetical liſt diſtributions of the Materia Medica, both according to the natural orders to which the different articles belong, and to their medical virtues. One circumſtance will render Dr. Duncan's lectures of particular advantage to ſtudents; which is, that he means to confine his remarks, though not ſolely, yet principally to thoſe articles of which he himſelf has had experience in practice. During the courſe of lectures, likewiſe, every ſtudent will have an opportunity of examining, in the lecture-room, not only ſpecimens of the articles themſelves, but of their different preparations. With ſuch advantages, and under a maſter ſo conſpicuous for his knowledge in the ſeveral departments of medicine, there is reaſon to expect a high degree of proficiency from thoſe ſtudents who will induſtriouſly avail themſelves of ſo valuable an opportunity of improvement.

ART. 28. *Blizard's Lecture to the Scholars of the Maritime-School.* 8vo. 1s. 6d. Dilly.

An effuſion of blood from the great arteries has often proved the means of deſtroying lives which might have been preſerved by a proper application of the tourniquet. The truth of this remark is experienced in almoſt every military engagement; and likewiſe from numberleſs accidents, by which thoſe veſſels have been injured. To render the application of this uſeful inſtrument, therefore, generally well known, eſpecially amongſt ſuch as, from their profeſſion, are peculiarly expoſed to wounds of the great arteries, is a beneficial act of humanity, and merits the warmeſt encouragement. The preſent lecture is well calculated for this purpoſe. Mr. Blizard points out diſtinctly, by verbal deſcription, illuſtrated with a plate, the courſe of the great arteries in the extremities; and ſhews in what parts the tourniquet may be applied with advantage. The method of application is extremely ſimple; the effects of it are invaluable; and we would therefore recommend this pamphlet to the general notice of readers, whether in the military, naval, or civil departments in life.

ART. 29. *The Midwife's Pocket-Companion. By Dr. John Memis, Phyſician in Aberdeen, and a Manager of the Royal Infirmary in that City.* Small 8vo. 1s. 6d. Aberdeen, printed for the Author, 1786.

This treatiſe is divided into three parts. In the firſt, the author delivers an anatomical account of the uterus, and its ſituation; in the ſecond, he gives inſtructions relative to the art of midwifery in different

different circumſtances; and in the third he teaches the proper management of the mother and child. We think the whole is, by its ſimplicity, well adapted to the purpoſe intended. The author has thought proper to dedicate this treatiſe to his Majeſty, of whom, after an addreſs in the ſecond perſon, he chooſes to take his leave in the third.

ART. 30. *A Practical Treatiſe on the Prevention and Cure of Diſeaſes in general. By Dr. John Memis, Phyſician in Aberdeen, and a Manager of the Royal Infirmary in that City.* Small 8vo. 1s. 6d. Aberdeen, printed for the Author. 1786.

This treatiſe preſents us with many examples of bad grammar, incorrect printing, bad ſtyle, and, we are ſorry to add to ſo many blemiſhes, *bad ſenſe*. For the juſtneſs of this character we appeal to the following extract.

"A proper attention on this ſubject would enable us to improve not only the conſtitutions but the characters of our *proſperity**. Yet we every day ſee very ſenſible people who are cautiouſly attentive to improve the breed of their horſes and dogs, tainting the blood of their children, and entailing on them not only diſeaſes of body, but madneſs, folly, and the moſt unworthy diſpoſitions; and that too when they cannot plead being ſtimulated by neceſſity, or impelled by paſſion.

"By the moſt accurate calculation, one third of mankind dies under two years of age. Of one hundred children born in the ſame week, only forty are alive at the end of twenty years, and at the end of eighty-four, which ſhould be the ſhorteſt natural period of human life, they are all dead. As this mortality is greateſt among the moſt luxurious part of mankind, and gradually decreaſes in proportion as the diet becomes ſimpler, the exerciſe more frequent, and the general method of living more hardy; and, as it is altogether unknown among wild animals, the general foundations of it are difficultly pointed out. The extraordinary havock made by diſeaſes among children, is owing to the greater delicacy of their tender frames, which are but ill ſuited to ſupport the male or bad treatment they meet with. Their own inſtinct, and the conduct of Nature in rearing other animals, are never attended to (or have formerly been never attended to); and they are incapable of helping themſelves when they are advanced in life; the voice of Nature is become too loud to be ſtifled; and then, in ſpite of influence, of corrupted example, and adventitious or accidental taſte, will be obeyed."

We know not on what principle Dr. Memis affirms that eighty-four ſhould be the *ſhorteſt* period of human life; but there is ſtrong reaſon to ſuſpect that even the ſtricteſt attention to the rules which he preſcribes for the prevention of diſeaſes, will ſeldom, comparatively, extend human life to that date. This treatiſe contains nothing new, except the mode of printing, which certainly affords a curious ſpecimen of the practice of the art at Aberdeen. Out of 111 pages,

* We ſuppoſe, *poſterity*.

of which it conſiſts, little more than the half are of the ſame ſize; at page 59 there begins a very perceptible declenſion; and from page 75 they contain not more than one fourth of the original quantity. Dr. Memis's method of extending a pamphlet ſeems ſomewhat analogous to his idea of human longevity.

ART. 31. *Jones's Treatiſe on the Gout.* Small 8vo. No Price.

When this pamphlet has been advertiſed we ſhall take it into conſideration.

ART. 32. *Murray's Catalogue of Books in Medicine, Surgery, Anatomy, Natural Hiſtory, &c. For the Uſe of the Faculty and Practitioners in general; and which are to be ſold at the Prices marked againſt the ſeveral Articles.* 8vo. 3d. Murray. London, 1787.

The great difficulty, on many occaſions, of being ſupplied with particular medical books, is ſo general a complaint, that the eſtabliſhment of a repoſitory, where a large collection of ſuch tracts might always be kept in readineſs for demand, cannot but prove highly acceptable to gentlemen of the faculty. From this conſideration Mr. Murray, not confining himſelf to the ſale of works of a more general nature, has been induced to form a large collection of publications, either profeſſedly medical, or written on ſubjects intimately connected with that ſcience. The Catalogue now before us contains 1960 different productions. It is already, we believe, by far the moſt numerous of any extant, of the kind, in this country; and, by the encouragement which there is every reaſon to expect that the plan will receive from the faculty, to whoſe convenience it is devoted, and to the forwarding of whoſe literary purſuits it muſt eſſentially conduce, the collection, without all doubt, will yet be extended to a greater number. The great trouble and expence in forming ſuch a repoſitory of books, collected from various quarters, may be eaſily imagined, but can only be rewarded by the generous patronage of thoſe who are the objects of the plan.

ART. 33. *Animadverſions on the Nature and Cure of the Dropſy.* 8vo. 3s. Dodſley.

The original of theſe Animadverſions, by Dr. Milman, was publiſhed a few years ago. The author, upon the authority of ſome caſes which he had known to be ſucceſsfully treated on the continent, endeavours to introduce the method of curing the dropſy by allowing the patients the free uſe of drink during the evacuation of the water by purgative and diuretic medicines. This, however repugnant to eſtabliſhed prejudices, is clearly ſhewn to have been the practice of Hippocrates; and the utility of it is farther confirmed by ſome caſes, which were treated under Dr. Milman's own direction, in the Middleſex Hoſpital. To render the Animadverſions more generally known, they are now tranſlated by Dr. Swediaur, who, at the ſame time that he has performed the taſk with a preciſion ſuitable to his extenſive medical knowledge, appears as an additional evidence in favour of the practice recommended. A few foreign idioms are obſervable in the verſion; but they are of ſo trifling a nature that it would be ſuperfluous to ſpecify them.

ART.

ART. 34. *An Essay on the Virtues and Properties of Ginseng Tea.* 8vo. 1s. Randall.

The scope of this pamphlet is to introduce Ginseng Tea in the room of the tea generally drank. The pernicious effects of the latter are urged upon the authority of some preceding writers; and the virtues of the former extolled with proportionable panegyric. The competition, however, is likely to prove very unequal, between the public taste on one hand, and, on the other, the trumpeters of their own commodity, Count Belchilgen and Dr. Cope.

ART. 35. *Coltman's Address to the Public.* 8vo. 1s. Buckland.

It is usual for addresses, of whatever kind, to be written in the first person; but that now before us is *modestly* couched in the third. Mr. Coltman, we find, acts in the capacity of a jackall to a Thomas Bailey, an obscure person, who follows some laborious employment, but so well instructed by Nature in the cure of several obstinate complaints, that he infinitely excels the most eminent surgeons in London. Bailey thus being the pupil of Nature, and Mr. Coltman the pupil of Bailey, who dare deny Mr. Coltman to be the greatest, most knowing, most successful, and wonderful practitioner within the bills of mortality? This is certainly the inference intended by the present Address.

MISCELLANEOUS AND POLITICAL.

ART. 36. *A Woollen-Draper's Letter on the French Treaty.* 8vo. 1s. French. London, 1787.

The commercial treaty between Great-Britain and France has been long a topic of public speculation; and will soon become the subject of parliamentary discussion. As this negociation, if established by parliament, will produce a revolution in the system of English commerce and policy, it is highly proper and expedient that it should meet with a minute and severe investigation. There is one delusion which seems to have misled all the *illiterate pens* that have been drawn against it. They seem to have totally forgot that the commercial treaty is intended for the general benefit of the kingdom; and that, though a particular corporation or manufacture may suffer, (which is by no means certain) the treaty may still be beneficial to the country.

The chief topic of the humble penman of this pamphlet is, "That the home-market for our manufactures is infinitely preferable to any foreign market." If this maxim were generally established, what would become of the trade and commerce of Great-Britain? We should be reduced to the situation which Friar Bacon conceived when he proposed to surround the island with a brazen wall. The whole of this pamphlet is founded on similar sophistry. The trite comparison between this treaty and that signed in 1713 is again renewed; and the illiberal opposition of a faction to that treaty is called the voice of the people of England.

The Irish draper, who demolished Wood's halfpence, was a politician in disguise; but the English woollen-draper seems to be as much unacquainted with his own manufacture as with the commercial treaty, or with common-sense.

ART. 37. *An Essay on Wind; with curious Anecdotes of eminent Peteurs.* 8vo. 2s.

That part of the human body in which, according to Hudibras, honour is placed, has been rendered the subject of much wit and humour by Dean Swift, who seems to have had a delight, as Dr. Johnson expresses it, in ideas that were physically impure. The natural history of that *musical* and *fragrant* wind of the *back-stairs*, which is the subject of this essay, does not come within the bounds of our Review. Lord Kaimes, in his "Sketches of Man," mentions a singular tenure that prevailed in the *middle* ages, by which the vassal held his benefice "*ex conditionibus expressis cantandi, saltandi, et fartandi*" before his liege lord on his birth-day. If there be any vacancy in this office at present, we would recommend our author to be *poet*-laureat on such an occasion.

This essay is dedicated to the lord-chancellor, as being the most celebrated person for that *a posteriore eloquence* in his majesty's dominions.

ART. 38. *Observations on the Use and Abuse of the Practice of the Law.* 8vo. 1s. 6d. Stalker. 1787.

The abuse of the law has been long a subject of complaint and of satire; and will always continue so. This little tract gives us the secret history of some pettifogging attornies, who are too insignificant to be brought into public view.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

For FEBRUARY, 1787.

THE IMPEACHMENT of WARREN HASTINGS, Esq. for High Crimes and Misdemeanors, which is now determined in the House of Commons, opens a new scene in the present century. The conduct of East-Indian adventurers, whose delinquency was notorious to the world, has formerly been a subject of public investigation, but never of punishment; while almost the only person in high office in that quarter of the globe whose *general* merits have been recognized both in Europe and Asia, and will be transmitted from the present times to posterity, has been doomed to impeachment by the representatives of the people. The speech of Mr. Sheridan, on the memorable question concerning the Princesses of Oude, was an exhibition of ingenuity and eloquence unparalleled in the annals of parliament. Accompanied as it was with all the graces of *acting*,

no

no wonder that it drew thoſe burſts of applauſe which are never given but in a public theatre *. When the Houſe had recovered from the faſcination and fatigue into which it was thrown, a member of parliament, who underſtood the ſubject, might have replied in the following manner:

REPLY.

"At the ſupreme tribunal of the Areopagus, the Athenian legiſlator, ſenſible how apt the people were to be influenced by their orators, ordained that the parties themſelves ſhould ſtate their cauſe in a plain and ſimple manner; and that the dangerous talent of eloquence ſhould not be employed and perverted in diſcolouring innocence, or in varniſhing crimes. In a ſolemn trial of this kind, which may involve the character, the fortune, and the life of an individual who has done the moſt eſſential ſervice to his country, it were to be wiſhed that the ſame mode of arraignment had been adopted; and that the appeal had been made to the reaſon, not to the *paſſions* of this Houſe. From the humanity of the Engliſh nation, which renders them the daily dupes of every impoſtor who can tell a pathetic tale; from the common declamations againſt Indian delinquency, cruelty, and oppreſſion, which have been long propagated through the kingdom, and not without effect, it is eaſy to move the paſſions of an audience by the repreſentation of tragic ſcenes; eſpecially in an age when ſenſibility to fictitious diſtreſs, or diſtreſs ſo remote as to appear fictitious, has become the teſt of a virtuous character, the ſubſtitute of manly reſolution and active exertion. Feeling and ſentiment form, indeed, a moſt commodious compendium of morality; they require no ſacrifice but a ſigh, no tribute but a tear. But I do not like this charity which begins at the Poles; this humanity which exiſts only on the other ſide of the globe; this feeling, which can only be excited by *fictitious* ſcenes of ſorrow; and, of all the men upon earth, the honourable gentleman who opened the debate † is the *laſt* who ought to have appeared in the character of a *man of ſentiment* on ſuch an occaſion.

"That his repreſentations have been fictitious, as well as his reaſoning fallacious, from undoubted knowledge I boldly

* Mr. King the comedian, who was then in the gallery of the Houſe of Commons, obſerved, "that, if Mrs. Siddons had been preſent to perform the part of the Bhow Begum, it would have been the moſt perfect piece of *acting* in the world." A Grecian orator, or a Roman ſenator, would have bluſhed at ſuch applauſe. It was on a ſimilar occaſion that Phocion turned round to his friends and aſked "What error have I committed?"

† Mr. Sheridan, author of the School for Scandal.

affirm. Thoſe millions in India that have been repreſented as imploring the compaſſion, the juſtice, and the vengeance of this country, exiſt only in imagination. What deputies have they ſent to explain their wrongs and their ſufferings? What advocates have they appointed to petition for redreſs or relief? None. Volunteers have, indeed, appeared; but they reſemble the knights-errant of antiquity, who, while they endeavoured to rid the world of giants and monſters that never exiſted, were themſelves the chief nuiſances of the age to which they belonged. It is a fact known to every perſon who is converſant with Eaſt-India affairs, and capable of conviction by evidence, that no perſon ever enjoyed the confidence, both of the native and European powers, more than the late governor-general of Bengal; that he left India in a tranquil and flouriſhing ſtate; and that his departure was attended with the moſt unequivocal marks of admiration and regret from the inhabitants of Indoſtan.

"The queſtion of to-night takes its origin from a tranſaction between the Nabob Aſſulph ul Dowla, and the Bhow Begum of Oude, in which, by the miniſtry of Mr. Briſtow, he obtained from her an agreement to pay thirty lacks of rupees, on the condition of the Nabob's granting to her an engagement in writing, with the Company's guarantee, that no more demands of any kind ſhould ever be made upon her; and that ſhe ſhould enjoy, during life, her jaghires, and other eſtates and poſſeſſions, unmoleſted. The Board approved of Mr. Briſtow's conduct, and confirmed the guarantee. General Clavering, Colonel Monſon, and Mr. Francis, formed at that time a permanent and unvaried majority in the government of Bengal; and, although Mr. Haſtings diſapproved of this tranſaction, he was certainly bound to obſerve it by the guarantee of the Council, provided no ſufficient cauſe or neceſſity ſhould ariſe to juſtify its violation. Accordingly, in virtue of that engagement, the Begum continued in the quiet and undiſturbed poſſeſſion of her jaghires and her treaſures till the years 1781 and 1782, when, upon the revolt and rebellion of Cheit Sing the Zemindar of Benares, the Begums of Fyzabad, united their authority and influence to haraſs and diſturb the Engliſh government in India. Circular letters were ſent to the Zemindars of Oude, inciting them to rebellion; rewards were proclaimed for the heads of Engliſh officers, ſoldiers, and ſepoys; a general revolt enſued, of which their agents were the principal leaders, in the diſtrict of Goorucpoor and Bareech; the two chief eunuchs, and confidential ſervants of the Younger Begum, openly levied troops in the great ſquare of the city for the avowed ſervice of Cheit Sing againſt the Engliſh; and

theſe were ſent, under the name of Nejeebs, to Cheit Sing, and actually employed in his battles againſt us. Theſe facts have been proved by the depoſitions of the moſt reſpectable witneſſes taken before the chief juſtice of India, with all the proper ſolemnities.

"The evidence of Mr. Middleton and Captain Williams, taken before the Houſe of Commons laſt ſeſſions of parliament, confirms all the material points of the evidence that was adduced in India *. The Begum having now forfeited her allegiance, and openly excited the ſubjects of her ſovereign to rebellion, the original compact was diſſolved, the guarantee of the Company was withdrawn, and orders were iſſued to ſeize the treaſures, and reſume the jaghires, of the rebellious princeſs.

"What is oppoſed to this ſtrong concurring evidence, taken before the chief juſtice of India and this Honourable Houſe? Inſinuations, conjectures, mutilated extracts from letters, arbitrary conſtructions, jeſts, witticiſms, and an accumulation of the moſt opprobrious abuſe that ever was faſtened upon any individual—except on one occaſion,—when Ariſtophanes, the Athenian comic poet, prepared the way for the death of

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* Vide Minutes of Evidence taken before the Houſe of Commons. Part Third, p. 168, Mr. Middleton depoſes, "It was my firm belief that the *Begums* uſed *every means* in their power to *promote the rebellion* of the Rajah Cheit Sing; and that they encouraged it in the Nabob's own dominions; on that belief, for which I had the *concurrent teſtimony of the whole country*, I founded my opinion that they had forfeited the protection of the Eaſt-India Company." Ibid. p. 219, Captain Williams depoſes, "That, about the 30th of September, 1781, he intercepted a letter directed to Adjie Sing, Rajah of Goruckpoor, mentioning the names of his brothers, Perwant Sing and Subant Sing, deſiring them to arm their people, and to attack the troops that were in that country in the Vizier's employment, commanded by European officers, and to deſtroy them wherever they met them. This letter was written by Behar Ally Cawn, officially as agent to the Begum; that Bridge Booten, a perſon well known and diſtinguiſhed in that country, and who could raiſe two thouſand men, declared to him that he had received repeated letters from Jewar and Behar Ally Cawn, the Begums agents, offering him rewards for extirpating the ſepoys; that the Ranna of Banſey had letters addreſſed to her to the ſame purpoſe; that the officers belonging to his battalion intercepted a number of letters from Behar and Jewar Ally Cawn addreſſed to the Zemindars and Rajahs of that country, directing them to collect all their force together to deſtroy the ſepoys and officers in that country; that Bejar Sing, one of his Soubahdars, had intercepted a Perwannah, with the Begum's ſeal affixed, offering a reward for the heads of Europeans, native officers, and ſepoys."

Socrates,

Socrates. Did it ever happen, in any court of law, in any civilized country, that circumſtantial and conſtructive evidence was preferred to direct and poſitive proof? In the abſence of the latter, the former is often admitted; but he would be a ſtrange judge indeed who ſhould believe his own conjectures and conſtructions in oppoſition to direct and poſitive teſtimony. The character of the Begum, who, according to Mr. Francis, *preſumed*, on former occaſions, "to talk of appointing miniſters, and governing kingdoms," give credibility to the charges againſt her; the evidence produced was ſufficient to convince the governor-general of her treacherous and hoſtile intentions—for the queſtion is not, what appears to us *now*, but what appeared to Mr. Haſtings at that critical period. With juſtice, therefore, as well as wiſdom, he gave orders to ſeize thoſe treaſures which put the city at her devotion, and to reſume thoſe jaghires (giving at the ſame time an equivalent) which enabled her to keep up numerous bands of military attendants.

"If the conduct of the Begums, who were then in a ſtate of revolt, rendered the proceedings of the Engliſh government againſt them juſt, the ſituation of our affairs in the Eaſt rendered them not only expedient, but neceſſary. In every form of government, even the moſt free, there is a diſcretionary and deſpotic power. There are critical periods in human affairs when a ſtrict conformity to the letter of the law may endanger the exiſtence of the ſtate. In ſuch ſituations it is given in charge to the ſupreme executive power, "ne quid detrimenti reſpublica capiat." Political neceſſity, like ſelf preſervation, ſuperſedes all laws. The certainty of danger will excuſe the exertion, and the public ſafety juſtify the infringement. Puſillanimity, at ſuch a period, is tacit treaſon againſt the ſtate, which enjoins us to prefer the ſecurity of the public to that of the individual. Then the laws of all nations, like thoſe of Sparta, after the battle of Leuctra, "ſleep for one moment that they may awake for "ever."

"The ſituation of India, at the period when Mr. Haſtings ſupported the Nabob of Oude in ſeizing the treaſures and reſuming the jaghires of the Begum, was one of the moſt critical and momentous which is to be found in hiſtory. In September 1780, intelligence was received in Calcutta that Hyder Ally Cawn had defeated the Britiſh troops commanded by Colonel Baillie, and that Sir Hector Monro had found it neceſſary to retreat to Madras. At the ſame time accounts arrived that a ſtrong armament was expected from the iſland of Mauritius, in order to co-operate with Hyder Ally. And the enemies of Mr. Haſtings have allowed that to his ſpirited

exertions, at that period, we are indebted for the preſervation of the Carnatic. What were the repreſentations of Sir Eyre Coote when he returned in ſafety to Madras with a reinforcement of men, money, and proviſions? He wrote to the governor and council that his army muſt in future be paid and fed at Madras; and that, with every aſſiſtance that could be given him, the iſſue would be exceedingly doubtful. At this moment, Chimnagee Booſla, the ſon of Moodagee, was at the head of an army of the Mahrattas at Cuttack, which had marched for the avowed purpoſe of invading Bengal. This impending ſtorm Mr. Haſtings averted by the payment of ſixteen lacks of rupees, and withdrew Moodagee from the confederacy. He ſecured the unmoleſted march of Colonel Pearce, at the head of ten battalions of ſepoys, to join Sir Eyre Coote before the ſecond action with Hyder; and he effectually broke the combination that was formed againſt the Engliſh intereſt in India—a ſervice condemned by a vote of this Houſe; but which is now avowed, approved, and applauded by every enlightened man who is acquainted with the ſtate of our affairs in the Eaſt. All the money that could be procured upon bond was borrowed previous to the departure of Mr. Haſtings from Calcutta in July 1781, when he proceeded to Benares. The funds of the Company were exhauſted, but the public neceſſities daily increaſed.

"One ſingular circumſtance I muſt mention in order to prove the diſtreſs to which we were then reduced. Our army in Bengal was conſiderably in arrears. Our inveſtment was provided by loans; and, in November 1781, when it was abſolutely neceſſary to ſend conſiderable ſupplies of money to Sir Eyre Coote, the council at Calcutta could not complete the ſum from the public treaſury, but obtained it on the credit of a principal native in Calcutta. The army in Oude, the brigade at Cawnpore, Colonel Muir's army in the country of the Mahrattas, were in arrears and mutinous; vaſt ſums were required at Madras and Bombay. Mr. Haſtings knew that Suffrein would appear on the coaſt early in 1782; and, without the moſt ſtrenuous exertions, India would have been loſt to this empire. The fifty-five lacks of rupees ſeized from the rebellious Begums, warranted by the ſtricteſt juſtice, ſanctioned by the ſtrongeſt neceſſity—were no where elſe to be found. And without ſuch a ſeaſonable ſupply (for the ſafety of India hung upon the moment) Mr. Haſtings might now have been in the ſituation of thoſe commanders, who, after having diſmembered the Britiſh dominions, ſought a refuge from impeachment in the ſanctuary of oppoſition. To underſtand our affairs in India we muſt ſeek

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for a parallel not in modern but in ancient hiſtory, when a conquering army was ſupplied by the cities and provinces through which it marched. We cannot, in that quarter of the globe, borrow millions upon the ſtrength of taxes which throw a burden on remoteſt poſterity. Our dominions in India muſt be preſerved by the extended arm; danger muſt be repelled, and deſtruction averted, by the exertions of the moment; and he who ſtarts at accuſation, or ſhrinks from reſponſibility, will loſe a diſtant province. When the duration of empire depends on the hour, it may be lawful, and even meritorious, to enter a zenana, or plunder a moſque.

"To what purpoſe were the treaſures, ſeized from the enemies of the Engliſh government, applied? To the public ſervice; for the benefit of the Company. The moſt inveterate foe of Mr. Haſtings, raging with all the *furor Aſiaticus*, and rendered keener from having, by ſome deciſions of this Houſe, already taſted the blood of his prey, has never accuſed, never ſuſpected him of private peculation, or perſonal corruption. If an injury has been done, let reparation be made by the Company, who reaped the benefit of the meaſure; and let the ſervant of the public, who eſſentially promoted their intereſts, be honourably acquitted and diſcharged. There have been culprits from India arraigned at the bar of this Houſe who had enriched themſelves at the expence of the public, and whoſe delinquency, corruption, and oppreſſion were viſible to the world. But their enormous riches, however acquired, covered their crimes, and ſecured the protection of that tribunal which ſhielded the criminality which it ſaw. And ſhall the man, who preferred the intereſt of Great-Britain to his own; who has returned from India, comparatively ſpeaking, in poverty; be impeached by his country for having preſerved to it, ſolely by the greatneſs and fertility of his own genius, the dominion and revenues of the richeſt empire in the world, and which, but for ſuch exertions, would at this moment have acknowledged another ſovereign?

"It is a melancholy truth, confeſſed by experience and confirmed by univerſal hiſtory, that wars and conqueſts carry deſolation and calamities in their train. Aſia in particular hath more frequently exhibited thoſe revolutions which are incident to human affairs, and the evils which attend them, than any other quarter of the world. From the time of Alexander the Great, the firſt European, who overran and ſubdued India, to the invaſion of the Mahometans, the conqueſts of the Portugueſe, and the acquiſitions of the French and Engliſh, you will find ſufficient proofs that while Europe is deſtined to rule Aſia, Aſia is doomed to ſuffer

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from the tyranny of Europe. The natural equality of mankind is a vague metaphyſical notion, which never extended its influence beyond the cloſet or the college. Superior talents will always hold their aſcendant in the world; and the ſceptre will be wreſted from the hand that does not graſp a ſword to defend it. Nor are theſe calamities conſequent on military enterprize and exertion, confined to India. Examine the Greek and Roman hiſtory. Who are the heroes and the patriots celebrated by the refined nations of antiquity, and tranſmitted as objects of admiration, and models of conduct to all ſucceeding times? Not thoſe, who, like the generals of Theodoſius in the decline of the Roman empire, ſat down to weep when they ſhould have led on their troops to victory; not thoſe, who, like the commanders in the laſt war, withdrew from engagements, and ſurrendered armies to the common foe; it was thoſe only who fought in order to conquer, and knew at what a price victory was to be purchaſed. Where is the conqueror that has not been reproached with cruelty? Where are the laurels that are unſullied with blood? Who is there that is unacquainted with the atrocious ſeverities and acts of violence committed by the Duke of Marlborough, the late King of Pruſſia, and the conqueror at Culloden? Impartial poſterity, however, appreciates their merit, and conſiders theſe exceſſes as the reſult of ſituation rather than of ſentiment; as produced by neceſſity, not ariſing from character. To a philoſophic eye, contemplating the ſyſtem of nature, the inequalities in the ſurface of the globe do not detract from its ſpherical form; nor the ſpots in the ſun diminiſh his ſplendour.

"It deſerves remark, that, in the preſent inſtance, the charges of cruelty againſt Mr. Haſtings are altogether without foundation. The treatment of the eunuchs was ſuch as is common in the Eaſt; and the attachment of the Begum to the Engliſh intereſt, two years poſterior to theſe events, vindicates the conduct of the governor-general.

"If, notwithſtanding the effectual and the ſplendid ſervices he has rendered to his country, Mr. Haſtings is to be impeached, what will be the interpretation and the judgment of the world? The cauſes of hoſtility in the members of oppoſition, they underſtand; but what apology can they make for the leaders in adminiſtration? From undoubted knowledge I affirm their deciſion will be, That there are *oriental politics* in England; that the jealouſy of ſome members of this Houſe, who are afraid of beholding a rival and a ſuperior preſiding at the board of control, or other partial motives, has determined them to unite their influence with thoſe of oppoſition, in order to fix a ſtigma upon the character

character of Mr. Haſtings to prevent him from promotion in the ſervice of a ſovereign who reſpects his merits. They will make this farther animadverſion on the members in the other ſide of the Houſe, that if, to all the imaginary miſdemeanors which have been imputed to Mr. Haſtings, he had added one *real crime*, had thrown himſelf, like the American delinquents, into the arms of oppoſition, and given his aid to wreſt the government from the ſovereign, and to veſt it in a turbulent faction who courted his aid, his impeachment would never have been heard of, and his name and character been tranſmitted without a ſtain to the moſt diſtant poſterity.

"If Mr. Haſtings is to be impeached, WHO, in theſe *patriotic* times, and in this *uncorrupted* age *is to caſt the firſt ſtone*, and carry his impeachment up to the Houſe of Lords? Shall the *pure and immaculate hands*, recent from the abſolution of Rumbold, preſent the impeachment of WARREN HASTINGS? Shall the miniſter who loſt our dominions and colonies in the Weſt, impeach the MAN who preſerved our empire in the Eaſt? Shall the admirals, under whoſe auſpices, courage, and conduct, Engliſh fleets ignominiouſly fled before thoſe of France and Spain, and ſurrendered the dominion of the ocean; the generals, who, rather than ſhed one drop of Chriſtian blood, fought the battles of America, and delivered up their armies into the hands of the enemy; appear as the accuſers of HIM who broke the moſt formidable confederacy that ever was formed againſt our empire in India, and ſaved it from deſtruction? Shall the *parliamentary adventurers, the orators of fortune*; men who *exhibit talents* at the expence of *virtue*, (for where no delicacy has been uſed on one ſide, it is unneceſſary to exhibit it on the other); men who cannot come into this Houſe without having an impeachment written in their brow; who cannot appear within theſe walls without virtual perjury*, without proſtituting and profaning the laſt appeal which a man of honour can make to heaven and earth for the purity and integrity of his character, appear as the champions of Indian innocence, and the guardians of Britiſh virtue? Public ridicule would attend the ignominious farce, general execration accompany the meditated tragedy.

"Although this nation ſhould continue inſenſible to the virtues of Mr. Haſtings, and renew the oſtraciſm of the ancient republics, there are countries where his merit is recognized and his name illuſtrious. The rival of England has felt his importance. At this moment the gates of Carioli

* Every member of parliament, previous to his admiſſion, is obliged to ſwear that he has an eſtate of 300l. a year,

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are open to receive with plaudits the hero who ſhook the foundations of her eaſtern greatneſs, and levelled her towers with the duſt. Armed at the head of the Volſci, Coriolanus might lop the remaining great arm of your empire, and reduce this iſland to its primitive inſignificance in the map of the world.

"But from ſuch dangers you are protected by that regard which his whole life has expreſſed to his country. The magnanimity that conquered, can forgive. Injured innocence, perſecuted virtue, can appeal to the tribunal of the world and of poſterity. Whatever may be the deciſion of this Houſe, hiſtory will vindicate the name of HASTINGS. India will remember, with tears of gratitude as well as compaſſion, her deliverer and her hero; and though *uno damnatus ſæculo, accuſatores damnavit in omnibus.*"

FURTHER REFLECTIONS ON INDIA AFFAIRS.

It is extraordinary that, notwithſtanding the zeal with which the miniſter joined his forces to thoſe of oppoſition in the charge againſt Mr. Haſtings, with regard to the Princeſſes of Oude, that ſixty-eight members of parliament, and thoſe of the higheſt eſtimation for their abilities, integrity, and independence, voted in his favour. It is a fact alſo, which ought to be remembered, that, previous to the diviſion, an hundred and forty members left the Houſe, who, though they believed Mr. Haſtings in ſome reſpects culpable, yet by no means deſerving to be impeached; ſo that the *real majority* of the Houſe of Commons have declared by their votes or their conduct, that, in the fourth charge, there are NO GROUNDS FOR IMPEACHMENT of Mr. Haſtings.

In eſtimating the character, and judging of the conduct, of men in public offices, we are to conſider the ſituation in which they are placed. A company of merchants, at the head of an extenſive empire, ſeparated from them by the diameter of the earth, forms a new ſituation in human affairs. We may as well expect the grape or the pine-apple to ripen in the polar regions, as that a genius, equal to the liberal exerciſe of ſovereign power, ſhould ſpring from the compting-houſe. The character of merchant will ever predominate over that of ſovereign. Mercantile habits draw them, in a natural and inſenſible manner, to prefer the tranſitory profit of the monopoliſt to the permanent revenue of the prince; and in graſping the preſent, to forget the future. Conſidered as ſovereigns, their intereſt is the ſame with that of the country which they govern; conſidered as merchants, it is frequently oppoſite.

But if the genius of ſuch a government carries diſorders in its eſſence, that of its adminiſtration is ſtill more faulty.

Power

Power is veſted in a council of merchants, a profeſſion which, however reſpectable, in no country of the world carries along with it the authority which commands the veneration, and ſecures the obedience, of the people. Such a council can only impreſs awe by the military force with which it is accompanied; and hence the government neceſſarily becomes military and deſpotic.

From the nature of their ſituation, too, the ſervants of the Company may be diſpoſed to ſupport their own intereſt, both againſt that of their maſters, and the country which they govern. The real intereſts of the maſters, if their minds were ſufficiently enlarged to underſtand it, is the ſame with that of the country; but it is not ſo with the Company's ſervants in India. Motives to rapacity muſt frequently ariſe in that ſingular form of government, in which every member of adminiſtration wiſhes to realize a fortune, and to retire, and to whoſe intereſt, afterwards, it is perfectly indifferent though the whole country were overrun by Tippoo Sultan, or ſwallowed up by an earthquake. It is a remarkable circumſtance, and redounds highly to the praiſe of Mr. Haſtings, that, while moſt perſons in high office in India have been accuſed of the vices which aroſe from the ſyſtem of government, viz. perſonal rapacity, the *auri ſacra fames*, the deſire of erecting perſonal emolument on the ruins of that of the Company; theſe have never been imputed to the governor; and, after all the charges that have been made againſt him, perhaps the deciſion of an impartial public will be, that, though he may have been led into errors, which no perſon in his ſituation could have avoided, he has rendered ſervices to his country which no other individual of the age could have performed.

To CORRESPONDENTS.

☞ S. S's *favour is not finiſhed enough for publication.*

* C. P's *memorandum ſhall be attended to.*

† A. B's *ſtrictures are pointed and ſevere. We are not, however, diſpleaſed with them; but beg to aſſure this correſpondent that he is miſtaken in aſcribing to fear the omiſſion he complains of, which is indeed purely owing to accident. Of this we ſhall endeavour to give* A. B. *ſoon ſtronger proofs than promiſes; as we have an ambition to pleaſe readers of his cultivated good ſenſe.*

*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE

ENGLISH REVIEW,

For MARCH, 1787.

ART. I. *The History of the Lives of Abeillard and Heloisa: comprising a Period of Eighty-four Years, from* 1079 *to* 1163. *With their genuine Letters, from the Collection of Amboise. By the Rev. Joseph Berington.* 4to. 1l. 1s. boards. Birmingham printed. Robinsons, London. 1787.

THE amours and misfortunes of Abelard and Heloise, the most accomplished persons of the age to which they belonged, have been transmitted to posterity in the page of the historian, and the song of the poet. The works of Abelard, collected with much care by Francis d'Amboise, and first published in 1616, furnish the materials for all the subsequent publications on the subject. The *Historia Calamitatum*, or Memoirs of his own Life, written by Abelard himself, is the genuine repository from which the chief circumstances in his history are collected. Andrew du Chesne, under the affected appellation of *Quercetanus* *, wrote explanatory notes to these Memoirs, which are subjoined to Amboise's Collection. Otho Frisingenensis, Geoffrey, a monk of Clairvaux, Bernard of Citaux, and Peter the Venerable,

* This affectation of classical names was common at the revival of letters. Angus Wood, a Scotch author, took the heathen appellation of Eneas Silvius; and George Buchanan, in his History, bestows the name of Sophocardius on Wishart, one of the apostles, or, as Dr. Johnson expresses it, one of the ruffians of reformation.

abbot of Cluni, are the cotemporary authors who principally mention the life or tranſactions of Abelard.

Bayle, in his Hiſtorical and Critical Dictionary, has related at large the ſtory of theſe unfortunate lovers; but his looſe and prurient imagination ſaw only the groſs threads in the texture of their loves; and he has interweaved ſo many anecdotes of ancient and modern obſcenity, as to diſguſt modeſty, and offend taſte. Dom. Getvaiſe, an abbot of La Trappe, has gone into the other extreme; and, in his Lives of Abelard and Heloiſe, publiſhed in 1720, has delineated them as perfect models of ſanctity and virtue. Selecting from theſe materials, the ingenious and enlightened author before us has ſtruck the happy medium between panegyric and ſatire; drawn a juſt portrait of theſe celebrated lovers and conventuals; and blended their adventures with the tranſactions of the times.

The Memoirs of Petrarch, written by De Sade, ſeem to have ſuggeſted the model of this publication. The hero and heroine of the Hiſtory are no leſs illuſtrious than Petrarch and Laura; and the collateral aſſiſtance of the principal perſonages who flouriſhed, and the great events that took place, during the long period of eighty-four years, which meaſured the lives of Abelard and Heloiſe, give it an equal title, with the forementioned work, to the curioſity and attention of the public. After having related the early particulars in the life of Abelard, and the wonderful ſucceſs that attended his firſt appearances, our author gives an account of the ſtudies of the age, when the ingenuity of men was exerted and bewildered in the ſophiſms of perverted logic, and the mazes of abſurd metaphyſics. He then ſteps into general hiſtory, and relates the public tranſactions of the times. His account of the bold and extravagant, but ſyſtematic, ambition of Gregory the Seventh, who wiſhed to ſubject all the nations of Chriſtendom to the triple crown, is too favourable to that proud-ſpirited pontiff; but his relation of the firſt cruſade contains juſt and political views of hiſtory.

'After Conſtantine, in the fourth century, had given celebrity to the Chriſtian religion, and by his care, and that of his mother Helen, Paleſtine in particular, the native land of our Saviour, had been decorated with many monuments of their piety, and the holy places at Jeruſalem had been brought out to more public inſpection, a certain inſtinctive veneration for that diſtant and venerable ſpot ſeized on the minds of men. The ſoil, on which Jeſus Chriſt had ſtood, they deemed bleſſed; and, what ſeems more extraordinary, ſays a writer who does not always reaſon juſtly, even the inſtruments which had been

been used in the shedding of his blood. What man, continues he, left to the free impulse of humanity, would imprint his kisses on the axe that had let out the life of his dearest friend? The new impression was however made; and, in many, it was founded on ideas of the sincerest piety. It may be called *new*, because it seems to have had no place in the minds of those Christians who were contemporary to the period when the great tragedy was performed.

'Constantine, as his historians relate, had seen a miraculous apparition of the cross; and under that sign he had conquered. From that time the cross was no longer a mark of infamy; it waved on the banners of his army; and the Roman eagle was taught to stoop before it. Out of compliment to the master of the world, had no pious impulse helped the bias, it was natural that respect should be shewn to this favoured sign.

'Pilgrimages to the holy land soon became frequent, and soon they were fashionable. Even after the destruction of the western empire, the journey was attended with no peculiar difficulties, because the new kingdoms which arose continued to profess the Christian faith. But in the seventh century the great change took place; when the disciples of Mahomet, a people divided from us by religion, by language, and by manners, rose, like a dark cloud, in the East, and spread themselves over the surface of many kingdoms. Still were the pilgrims permitted to resort to Jerusalem: the pious travellers came not empty handed; it was besides a species of devotion of which the infidels were themselves rather fond; and curiosity would be pleased at the sight of such a motley concourse of strangers from every corner of Europe. Mecca, on its brightest days, could hardly boast of a fairer spectacle.

'Thus, for many years, continued this wonderous practice; when the Saracens, masters of the land, no longer pleased with the idle scene, or irritated by the misconduct of the pilgrims, or apprehensive, not without reason, that enthusiasm might at last prompt them to meditate designs against the state, began to shew them fewer marks of kindness, and even oppressed those of the Christian name who were settled amongst them. Of this oppression, and of their own ill-treatment, they told a pitiful and exaggerated tale on their return to Europe; and dreadful indeed, they said, it was that the holy places should be possessed by the declared foes to the religion of Christ! To attempt their rescue, however, was an act of solemn chivalry which only the lapse of ages could bring to maturity.

'The Grecian emperors, indeed, were ever at war with the Ottoman powers; but it was to defend their own frontiers, which the enemy daily invaded with success. The blood ran back upon the heart, and the proud towers of Constantinople trembled for their own security. It was no time to think of foreign conquests. The Goths, the Lombards, the Franks, and other nations, which now rose into power in the West, were embroiled in domestic quarrels, or occupied with schemes of self-preservation. Even from the infidels themselves they had reason to fear the most ruinous incursions; already they were in possession of the most fertile provinces of Spain; and the fate of Spain seemed to hover over the other states of Europe. Common policy should have told them that the best security against the inroads of an enemy is, to carry

war into his own territories. But I have ſaid that the European powers were themſelves unſettled.

'It was only towards the cloſe of the eleventh century that the Weſtern Chriſtians conceived the deſign of a general confederation againſt the infidels of the Eaſt. Gregory the Seventh, the man whoſe virtues I praiſed, whoſe abilities I admired, but whoſe extravagancies I cenſured, ſeems firſt to have adopted the grand idea. Hiſtorians tell us that he was moved to it by the melancholy recital of the ſufferings of the Chriſtians who groaned under the Ottoman yoke. It might indeed be, that, knowing how powerfully a tale of diſtreſs operated on the human mind, he would not loſe its effect; and therefore urged it as an efficacious motive whereby to accompliſh more eaſily his deſigns. But he was too wiſe a man, I think, to give much weight, in his own mind, to a circumſtance in itſelf ſo trifling. Theſe Chriſtians were not numerous, and might readily have withdrawn from the hand which oppreſſed them. Nor can I for a moment ſuppoſe he would deign to give a ſingle thought to the ſuggeſtion, that, by marching into the Eaſt, he ſhould be able to give protection to the pilgrims, or facilitate their wild emigrations into Paleſtine. Gregory had other views. The infidel powers were become terrible to Europe; their depredations were feared upon every maritime coaſt; they had landed in Italy, and inſulted the gates of Rome.

'Europe, I have alſo ſaid, was cruelly lacerated by internal wars; the hand of every man was armed againſt his brother; nor did it ſeem, in the ordinary courſe of things, that this deplorable ſcene could be brought to a concluſion. They had had recourſe indeed to a ſingular expedient, which was called the *Truce of God*, whereby it was forbidden, under pain of excommunication, to make any attack on a private enemy, from the ſetting of the ſun on Wedneſday to its riſing on Monday morning. This was ſome relief. Commerce and agriculture, the ſinews and the wealth of ſtates, were little known; or thoſe thouſand arts of peace which give employment to the more populous nations of modern times. But could the arms, which Chriſtians uſed for mutual deſtruction, be turned againſt a common enemy, the evils of domeſtic diſcord would ceaſe, and Europe might again proſper and be happy.

'When in this light we view the cruſades, they will not perhaps appear to have been dictated by that wild enthuſiaſm to which generally they are aſcribed; not that I mean to inſinuate that the multitude or their leaders were influenced by ſuch rational motives; theſe can only belong to ſuch men as Gregory, or to Urban his ſucceſſor. The marching cruſaders waved their banners under a more animating impulſe. They viewed themſelves as the choſen ſoldiers of the Lord; they looked to the land of Paleſtine as to a country they had a right to occupy, not reflecting, if the preſent poſſeſſors were ejected, that it ſhould devolve to the Jews as an old inheritance; and they were promiſed, that, in the blood of the unbelieving muſſulmen, their own crimes ſhould be cancelled.

'To the expedition, of which I ſhall now ſpeak, had been a curious prelude in 1064, when ſeven thouſand Germans, at the head of whom

whom was Sigefroi, archbiſhop of Mayence, in a body took up the pilgrim's ſtaff, and marched towards Jeruſalem. They were attacked, even on Good Friday, by a ſuperior band of twelve thouſand Arabs, and, after a ſtout defence, were on the point of falling a prey to the rapacious infidels, when unexpectedly, at the riſing of the ſun on Eaſter Sunday, they were reſcued by an army of Turks, and conducted, under a ſtrong eſcort, to the walls of Jeruſalem!

'When the minds of men, from a concurrence of circumſtances, have been long expoſed to certain impreſſions, it matters not with what diſguſt, or even horror, they were at firſt received, gradually they become familiarized with them, and reaſon, or what by them is called reaſon, will ſoon be diſpoſed to give them its ſolemn approbation. At this moment the moſt trifling cauſe will produce the greateſt effect; it is a ſpark which falls upon a mine of gunpowder.'

It has been commonly ſuppoſed that the enthuſiaſm and ruſtic eloquence of Peter the Hermit were the ſpring and origin of theſe romantic undertakings, while he was only a rude engine adapted to a rude age, to accompliſh the views which the ambition of Gregory had ſuggeſted, and the policy of Urban ſaw proper to purſue. Philoſophical reflections of this kind mark the difference between a mere compiler of events, and a writer of hiſtory.

Returning from his digreſſion into the ſtate of public affairs, Mr. Berrington deſcribes the progreſs of Abelard to the *acmè* of literary fame among his cotemporaries. He was originally deſtined to arms, but, from the education which he had received, ſoon loſt all reliſh for the purſuits of that brilliant profeſſion, and reſigned his inheritance, with all the rights of primogeniture, to his younger brothers. "At the feet of Minerva," ſays he, "I ſacrificed all the "military pomp which blazes round the car of the god of "war." In that period, perhaps the darkeſt which divides ancient and modern hiſtory, the page of Grecian and Roman literature was open to the eye of the ſtudent. But the uncongenial taſte of the times could not reliſh theſe precious remains of antiquity; and all that they acquired from the peruſal was to multiply the ſources of ſophiſtry, and improve in the art of wrangling. The victories of the ſchools, however, being the only literary prize that was known in an ignorant age, had charms as attractive to intellectual ambition or vanity as thoſe of the forum or the field. Whatever engages general attention awakens emulation; epic poetry, or ſcholaſtic diſputation, may equally open the career to diſtinction and preeminence. When Abelard had borne the palm from all his rivals, and riſen on the ruins of his maſters in philoſophy, the critical period

of his life approached. Speaking of himself at this time, he says, "In the lap of prosperity the vigour of the mind "is enervated, while the indulgence of pleasure completes "the victory. At a time when I thought myself the first "philosopher in Europe, I, who had been a pattern of vir-"tue, first loosened the reign at the call of passion. In "proportion as I had risen higher in the scale of literary "excellence, the lower did I sink in vicious depravity. "Pride and pleasure were the monsters that subdued me *." But, to account for this opening of his character, we may supply the defects of his biographer, and remark, that the age in which he lived was licentious to an extreme; and that, after having attained, by the exertions of genius, and the exercise of self-denial, to the head of the literary world, it was not unnatural for a young philosopher to wish to relax from his efforts, and to enjoy his consequence and his pleasure in the corresponding attractions of beauty, and recriprocations of love. At this time Heloise, in the bloom of youth, and celebrated for her beauty, her literature and wit, drew the public eye, and the attention of Abelard. From preconceived views of seduction, not the generous impulse of love, he procured admission into the house of her uncle as her tutor in philosophy. "Viewing this simplicity of "the uncle," observes Abelard †, "I was not less asto-"nished than if I had beheld a shepherd intrusting his "lamb to the care of a hungry wolf. He committed his "niece to me, to be taught and to be corrected as I pleased; "which, in fact, was supplying me with every occasion, not "only of gaining her affections, but likewise with a power "of forcing her, by chastisement, to comply with my de-"sires, should persuasion prove ineffectual." Nothing can mark more strongly the baseness of the philosophical seducer, and the determined sensuality. A growing attachment between the sexes, from congenial studies, and resembling minds, such as Rousseau has described in the New Heloise, will meet with an advocate, or an apologist, in the best bosoms; but a calm and logical plan of seduction by a philosopher, who, from the vanity of conquest, and the vice of sensuality, coolly concerted and accomplished the ruin of the most amiable woman of his age, must revolt every reader who has either taste or virtue, and reconcile him, in some measure, to the future disasters in the life of Abelard.

* Histor. Calamitat. † Ibid.

With

With much minuteneſs and little delicacy he details the circumſtances of their ſtudious hours, and relates the progreſs his pupil ſoon made in the art of love*. The admiration procured by the celebrity of his name prepared the heart of Heloiſe for more tender impreſſions; every refined art of ſeduction was practiſed to heighten the natural influence of perſonal attractions; the ſtruggle was too great for female virtue at that inexperienced age; Heloiſe began to love; and, from a combination of incidents joined to a natural caſt of diſpoſitions, ſuch a ſtrength of paſſion took poſſeſſion of her ſoul, as the wild legends of romance have ſeldom exhibited. Her firſt letter explains, in a beautiful and affecting manner, the origin and the enthuſiaſm of her love.

'Heaven knows! in all my love it was you, and you only I ſought for. I looked for no dowry, no alliances of marriage. I was even inſenſible to my own pleaſures; nor had I a will to gratify. All was abſorbed in you. I call Abeillard to witneſs. In the name of *wife* there may be ſomething more holy, ſomething more impoſing; but the name of *miſtreſs* was ever to me a more charming ſound; the more I humbled myſelf before you, the greater right I thought I ſhould have to your favour; and thus alſo I hoped the leſs to injure the ſplendid reputation you had acquired.

'This circumſtance, on your own account, you did not quite forget to mention in the letter to your friend. You related alſo ſome of the arguments I then urged to deter you from that fatal marriage; but you ſuppreſſed the greater part, by which I was induced to prefer love to matrimony, and liberty to chains. I call Heaven to witneſs! Should Auguſtus, maſter of the world, offer me his hand in marriage, and ſecure to me the uninterrupted command of the univerſe, I ſhould deem it at once more eligible and more honourable to be called the miſtreſs of Abeillard, than the wife of Cæſar. The ſource of merit is not in riches or in power; theſe are the gifts of fortune; but virtue only gives worth and excellence.

'The woman who prefers a rich to a poor man, ſhews ſhe has a venal ſoul. In a huſband, it is his wealth, and not himſelf, which ſhe admires; and to her, who marries with this view, ſome reward may be due, but no gratitude. It is clear that I have not miſconſtrued her intentions: propoſe but a richer match, and, if not too late, ſhe will embrace it with ardour. The truth of my opinion the learned Aſpaſia has confirmed in a converſation with Xenophon and his wife, as related by Eſchines the diſciple of Socrates. When, to effect a reconciliation betwixt them, ſhe had propoſed this reaſoning, Aſpaſia thus concludes: "When you have got ſo far as mutually to be convinced that there lives not a better man, and a more fortunate woman, all your thoughts will be directed to produce the greateſt good: Xeno-

* Hiſt. Calam.

phon will be happy in the reflection that he is married to the best of women, and she, on her side, that her husband is the best of men."

'These sentiments are beautiful; they seem the production rather of wisdom herself, than of philosophy. But, in the married state, should this favourable opinion be even grounded on error, how charming is it to be thus deceived! It produces love; and on this rests the surest pledge of mutual fidelity; while purity of mind cooperates far more efficaciously than her sister virtue.

'But that happiness, which in others is sometimes the effect of fancy, in me was the child of evidence. They might think their husbands perfect, and were happy in the idea; but I knew that you were such, and the universe knew the same. Thus, the more my affection was secured from all possible error, the more steady became its flame. Where was found the king or the philosopher that had emulated your reputation? Was there a village, a city, a kingdom, that did not ardently wish even to see you? When you appeared in public, who did not run to behold you? And when you withdrew, every neck was stretched, every eye sprang forward, to pursue you. The married and the unmarried women, when Abeillard was away, longed for his company; and, when he was present, every bosom was on fire. No lady of distinction, no princess, that did not envy Heloisa the possession of her Abeillard.

'You possessed, indeed, two qualifications, a tone of voice, and a grace in singing, which gave you the control over every female heart. These powers were peculiarly yours: for I do not know that they ever fell to the share of any other philosopher. To soften, by playful amusement, the stern labours of philosophy, you composed several sonnets on love, and on similar subjects. These you were often heard to sing, when the harmony of your voice gave new charms to the expression. In all circles nothing was talked of but Abeillard; even the most ignorant, who could not judge of composition, were enchanted by the melody of your voice. Female hearts were unable to resist the impression. Thus was my name soon carried to distant nations; for the loves of Heloisa and Abeillard were the constant theme of all your songs. What wonder, if I became the subject of general envy!

'You possessed, besides, every endowment of mind and body. But, alas! if my happiness then raised the envy of others, will they not now be compelled to pity me? And surely, even she, who was then my enemy, will now drop a tear at my sad reverse of fortune.'

Nothing can express more strongly the elegance of Eloise's mind, and the power of passion over her devoted breast. An attachment to those who have obtained a celebrated name in arts or arms, is not an uncommon feature in the characters of women; nor can there be a nobler object of female ambition *. The elegant accomplishments, and

* Penelope, in the Odyssey, assigns, as the reason of her constancy to Ulysses, "that she was attached to the *glory* of her husband." Mr. Pope, who knew the Greek language and heroic nature equally well, has omitted this circumstance.

fascinating

fascinating manners, of Abelard completed the conquest which his reputation and renown began, and poor Heloise became the victim of love. When she says that "she "would rather be the mistress of Abelard than the wife of "Cesar," we must remember that Abelard, being destined to the church, was prohibited to marry. A lady, to whom the celebrated bishop of Meaux was early attached, is said to have thrown herself into a convent in order to prevent a matrimonial union, which would have marred his future prospects in life, and promotion in the church.

From the same generous motives, when Abelard proposed marriage to Heloise, after their amours were discovered, she replied, with a firm tone, "No, Abelard; I can never "consent to become your wife. If to save my honour be "your object, most evidently you mistake the means. "What reproaches should I merit from the world, from "the schools of philosophy, were I to draw from them "their brightest star? And shall a woman dare to appro-"priate to herself that man whom Nature meant to be the "ornament and the benefactor of the human race? No, "Abelard; I am not yet so shameless. Then reflect on the "state of matrimony itself; with its littlenesses and its cares; "how inconsistent is it with the dignity of a philosopher! "Socrates was a married man; and the example of his life "has been set up as a beacon to warn his followers from the "fatal rock. The feats of Xantippe are upon faithful re-"cord. The hidden feelings of my soul shall be open to "you. Abelard, it is in you only that all my wishes centre. "I look for no wealth, no alliances, no provision. I have "no pleasures to gratify, no will to serve, but yours." The lovers, however, were married; and from that period their misfortunes were to commence.

The biography of two such celebrated persons as Abelard and Heloise is an object of literary curiosity; and the additional light which it throws on the twelfth century, render it interesting to the public. A Roman Catholic writer too, attached to his religion, but free from its prejudices, and who writes in the spirit of philosophy, is a new character in the republic of letters.

[*To be continued.*]

ART.

ART. II. *Observations relative chiefly to Picturesque Beauty, made in the Year 1772, on several Parts of England, particularly the Mountains and Lakes of Cumberland and Westmoreland. By William Gilpin, M. A. Prebendary of Salisbury, and Vicar of Boldre in New Forest, near Lymington.* 2 vols. 8vo. 11. 11s. 6d. Blamire. London, 1786.

THESE Observations, the author informs us, were written about thirteen years ago, and intended solely for his own amusement. The partiality of his friends, and particularly that of Mr. Mason, who, in his Memoirs of Gray, has spoken respectfully of this performance, induced him to think it less unworthy of public notice. The late Duchess Dowager of Portland, it seems, offered to contribute largely to a subscription, if Mr. Gilpin had chosen to defray the expence of publication by such an expedient. Though he thought proper to decline this advantageous proposal, her grace's persuasion, he tells us, was among his principal inducements for exhibiting his strictures to the public eye. His subject, he is justly sensible, is of a very extensive nature. To paint a country with precision, requires not only great delicacy of taste, but repeated opportunities for observation. Two different landscapes may be formed by the same materials, as they are influenced by a bright or a gloomy sky. Distant views may be splendidly exhibited, or entirely concealed. Even the same objects may assume a different appearance, as they are illumined by a rising or a setting sun. To give an accurate portrait of nature in the light and situation in which he beheld her, is all which can be expected from him who pretends to delineate her features. When he presumes to correct them, his attempt becomes more difficult. He must then be instructed by nature, and enlightened by taste. He must be able to combine in his imagination those beauties which are widely scattered over the face of the creation, and form them into a perfect whole. This is not to change, but to follow nature; it is to improve her by herself. The celebrated statue of the Venus de Medicis had never existed, if the statuary had confined his imitation to any single beauty. That surprizing effort of human genius owes its perfection to the collected charms of a great number of females. The painter is therefore permitted to bring together the pleasing features of nature in order to constitute an attractive landscape. What Mr. Gilpin advances on this subject is ingenious and just.

He

'He who works from imagination, that is, he who culls from nature the moſt beautiful parts of her productions—a diſtance here, and there a fore-ground—combines them artificially; and, removing every thing offenſive, admits only ſuch parts as are congenous and beautiful; will, in all probability, make a much better landſcape than he who takes all as it comes; and, without ſelecting beauties, copies only what he ſees preſented in each particular ſcene.

'But you wiſh for the repreſentation of ſome particular ſcene. It is truth you deſire, and not fiction.

'Who objects? But even here you muſt allow a little to the imagination, or your ſcene will probably never pleaſe. What is it that you admire? Is it the ſpot you ſtand on? or is it the grandeur of ſome lake—a cove of mountains—an enriched diſtance—the windings of a noble river—or ſome other exhibition which is in fact much to be admired? This noble ſcene, whatever it is, you wiſh to ſee ſet off to the beſt advantage. In order therefore to give this advantage to the part you admire, you muſt allow your artiſt to take ſome liberty with the ground he ſtands on, which is evidently not the part you admire, and probably abounds with deformities.

'It is not meant to give him licence inſtead of liberty. Of the grand exhibition before him, which is the portrait you want, he muſt take a faithful copy. If it preſent any ſtriking deformity, it is not a ſubject for the pencil; it ſhould be relinquiſhed; but, if it be pure in all its parts, the fore-ground ſhould be made equal to it. Yet nothing ſhould be introduced alien to the ſcene preſented. Such alterations only your artiſt ſhould make as the nature of the country allows, and the beauty of compoſition requires. Trees he may generally plant, or remove, at pleaſure. If a withered ſtump ſuit the form of his landſcape better than the ſpreading oak, which he finds in nature, he may make the exchange—or he may make it, if he wiſh for a ſpreading oak, where he finds a withered trunk: he has no right, we allow, to add a magnificent caſtle, an impending rock, or a river, to adorn his fore-ground. Theſe are new features. But he may certainly break an ill-formed hillock; and ſhove the earth about him as he pleaſes, without offence. He may pull up a piece of awkward paling; he may throw down a cottage; he may even turn the courſe of a road, or a river, a few yards on this ſide, or that. Theſe trivial alterations may greatly add to the beauty of his compoſition; and yet they interfere not with the truth of portrait. Moſt of theſe things may in fact be altered to-morrow, though they diſguſt to-day. The road and the river, it is true, keep their ſtation; but the change you deſire is ſo trifling, that the eye of truth can never be offended, though the picturesque eye may be exceedingly gratified. There is a very beautiful ſcene on the banks of the Tay near Perth, which in compoſition is correctly picturesque, except only that the river, forming two parallel lines with the ſides of the picture, enters the fore-ground at right angles. So offenſive a form could not but injure the beauty of any landſcape. Would the truth of portrait be injured, in painting this ſubject, if trees were planted to hide the deformity; or a ſmall turn given to the river to break its diſguſting regularity?'

Mr. Gilpin ſeems to have attended, with great accuracy, to the appearances of nature. He deſcribes with preciſion the different tints which landſcape aſſumes from the various mediums through which it is ſeen: He diſtinguiſhes the effects of hazineſs, miſts, and fogs. But unfortunately, while he is inculcating what he knows, he unwarily touches upon a ſubject with which he is unacquainted. He ſhews, by this, that he has attended more to the effects than to the cauſes of things. "Thoſe miſts and vapours," ſays he, "which "*ſteam from the ground at night*, are diſperſed with the "morning ſun." Though an ignorant country girl would be pardonable in ſo far believing her eyes as to think that a miſt riſes from the ground in an evening; yet the reverſe is a principle ſo eſtabliſhed in philoſophy, that any one who aſpires to the appellation of a ſcholar, ought not to be uninformed of ſo ſimple a truth. The dew *falls* in an evening becauſe the ſun, whoſe power has kept it ſuſpended in ſolution with the air during the day, has withdrawn his aſſiſtance. It *riſes* in a morning from the very oppoſite cauſe.

A defect, however, in the knowledge of philoſophy does not make a work like the preſent, which is merely deſcriptive of appearances, leſs valuable or entertaining. We turn with pleaſure from the author's defects to his excellencies. We acknowledge that he has ſhewn conſiderable taſte in his ſelection of the beauties of nature, and great warmth and energy in his deſcription of them. He has much enlivened his ſubject by alluſions to hiſtory, and by apt quotations from the poets. The following obſervations on the effect which a view of lakes and mountains has upon the imagination, will give a favourable ſpecimen of the author's powers.

"We may remark, that the power which the imagination hath over theſe ſcenes is not greater than the power which they have over the imagination. No tame country, however beautiful, however adorned, can diſtend the mind like this awful and majeſtic ſcenery. The wild ſallies of untutored genius often ſtrike the imagination more than the moſt correct effuſions of cultivated parts. Though the eye, therefore, might take more pleaſure in a view, (conſidered merely in a picturesque light) when a little adorned by the hand of art, yet I much doubt whether ſuch a view would have that ſtrong effect on the imagination as when rough with all its bold irregularities about it; when beauty and deformity, grandeur and horror, mingled together, ſtrike the mind with a thouſand oppoſing ideas, and, like chymical infuſions of an oppoſite nature, produce an effervescence which no harmonious mixtures could produce.

"Surely

" Surely there is a hidden power that reigns
'Mid the lone majeſty of untamed nature,
Controling ſober reaſon"———

'Were a lover of nature placed *abruptly* in the midſt of ſuch ſcenes as theſe, the effect might be too ſtrong: and in this inſtance, as in others, he might diſcover the weakneſs of his firſt progenitor, in whom, on viewing ſuddenly a grand landſcape, we are told,

" So deep the power of thoſe ingredients pierc'd,
Ev'n to the inmoſt ſeat of mortal ſight,
That Adam, now enforc'd to cloſe his eyes,
Sank down, and all his ſpirits became entranc'd."

'But nature, which brings out the ſun through the medium of twilight, hath in this caſe alſo provided for the weakneſs of the viſual nerve. Theſe grand ſcenes are gradually introduced; the idea grows imperceptibly to maturity. The great ſtones of yeſterday become rocks to-day. Hills, in a few ſtages, are converted into mountains; and we ſee, now and then, the glimpſe of a lake before the eye is filled with the whole vaſt ſplendid ſurface of it.

'If the imagination be thus fired by theſe romantic ſcenes, even in their common ſtate, how much more may we ſuppoſe it wrought on when they ſtrike us under ſome extraordinary circumſtance of beauty or terror—in the tranquillity of a calm, or the agitation of a ſtorm?

'Some ſcenes, particularly of the ſylvan kind, are perhaps beſt ſuited to a calm. They receive their principal beauty from the richneſs of the objects, which is improved by cheerful and ſplendid lights.

'Other ſcenes, leſs enriched by objects, are meagre in a calm and glaring ſunſhine; a bright hemiſphere only renders their poverty more apparent. To ſuch ſcenes a ſtorm, which produces ſublime ideas by heaving clouds and burſting lights, gives an adventitious conſequence, and leads the eye, in its purſuit of objects, to the grandeur of the effect.

'But there are ſome ſcenes in nature which are adapted to both circumſtances; none more than the ſcenery of lakes; none perhaps ſo much.

'During five days, which we ſpent among the lakes, we ſaw one of them only, and that but once, under the circumſtance of a perfect calm; when there was neither wind to ruffle, nor cloud to obſcure, the reſplendency of the ſurface; when we ſaw the poet's deſcription literally tranſlated,

———" Silet arduus æther:
Tum zephyri poſuere: premit placida æquora pontus."

'If an artificial mirror, a few inches long, placed oppoſite to a door or a window, occaſions often very pleaſing reflections, how noble muſt be the appearance when an area, of many leagues in circumference, is formed into one vaſt mirror, and this mirror ſurrounded by a combination of great and beautiful objects! The majeſtic repoſe

of

of so grand, so solemn and splendid a scene, raises in the mind a sort of enthusiastic calm, which spreads a mild complacence over the breast; a tranquil pause of mental operation, which may be felt, but not described;

"Soothing each gust of passion into peace,
All but the swellings of the soften'd heart,
That waken, not disturb, the tranquil mind."

'When the mind has a little recovered its tone, from the general impression of such a scene, it feels a new pleasure in examining more minutely the several picturesque ingredients which produced it; the stillness and purity of the air; the strong lights and shades; the tints upon the mountains; the polish of the lake; and, above all, the reflections displayed upon its bosom when,

——"spread
Into a liquid plain, it stands unmov'd,
Pure as th' expanse of heaven——
And to the fringed bank, with osiers crown'd,
Its crystal mirror holds"——

'Other adventitious circumstances, of less value in themselves, but in union very picturesque, add new life and beauty to so still a scene; groups of cattle in various parts, driven by the heats of noon along the shores of the lake; and fishing-boats extending their nets in dotted circles, and forming tremulous reflections from their flaccid sails.

'When we take a view of such a glorious scene in all its splendour, we regret that it should ever be deformed by the rough blasts of tempest; and yet I know not whether, under this latter circumstance, it may not have a still greater power over the imagination. Every little idea is lost in the wild uproar and confusion of such a scene.

'Nor is it, in this disturbed state, less an object of picturesque beauty. The sky floating with broken clouds; the mountains half obscured by driving vapours, and mingling with the sky in awful obscurity; the trees straining in the blast; and the lake stirred from the bottom, and whitening every rocky promontory with its foam; are all objects highly adapted to the pencil.

'In the midst of the tempest, if a bright sunbeam should suddenly break out, and, in Shakespeare's language, "light up the storm," the scenery of an agitated lake, thus assisted by the powers of contrast, affects both the imagination and the eye in a still greater degree. Some broad mountain-side, catching a mass of light, produces an astonishing effect amidst the leaden gloom which surrounds it. Perhaps a sunbeam, half suffused in vapour, darting between two mountains, may stretch along the water in a lengthened gleam, just as the skiff passes to receive the light upon its swelling sail; while the seagull, wheeling along the storm, turns its silvery side, strongly illumined, against the bosom of some lurid cloud, and, by that single touch of opposition, gives double darkness to the rising tempest.'

They

They who are desirous of improving their taste for picturesque beauty, and propose visiting the scenes which Mr. Gilpin has described, will find his observations both useful and entertaining. They will teach the spectator to reason upon what he sees, and point out to him many features of nature which he might otherwise overlook. This work is ornamented with several etchings, which, though they augment its price, increase, perhaps in an equal degree, its utility.

ART. III. *Remarkable Occurrences in the Life of Jonas Hanway, Esq. comprehending an Abstract of such Parts of his Travels in Russia and Persia as are the most interesting; a short History of the Rise and Progress of the charitable and political Institutions founded or supported by him; several Anecdotes; and an Attempt to delineate his Character. By John Pugh.* 8vo. 6s. boards. Printed for the Author. Payne and Son. London, 1787.

IF a life spent in the zealous cultivation of moral virtue, and the most assiduous endeavours for promoting both public and private happiness, deserve to be recorded, it is that of the late Mr. Hanway, whose name will be held in veneration as long as his extraordinary merit shall be remembered. It affords us pleasure, therefore, to find that the *memorabilia* of this excellent character have not been left to the common fate of oral and detached communication, but are collected into a distinct narrative, and that by a biographer who had resided, from his early youth, under the roof of the amiable patron whom he celebrates.

Mr. Hanway was born at Portsmouth, in Hampshire, on the 12th of August 1712. His father, Mr. Thomas Hanway, was an officer in the naval service, and for some years store-keeper to the dockyard at that place. He was deprived of his life by an accident, and left his widow with four children, Jonas, William, Thomas, and Elizabeth, all of a very tender age. Mrs. Hanway, coming to London, after the death of her husband, put Jonas to school, where he learned writing and accompts, and made some proficiency in Latin. At the age of seventeen he was sent to Lisbon, where he arrived in June 1729, and was bound apprentice to a merchant in that city. His early life, we are informed, was marked with that discreet attention to business, and love of neatness and regularity, which afterwards distinguished his character. At Lisbon his affections were captivated

captivated by a lady, then celebrated for her beauty and mental accompliſhments; but ſhe, preferring another for her huſband, returned to England, and ſpent the latter part of her life in London with her family, on terms of friendſhip with Mr. Hanway.

On the expiration of Mr. Hanway's apprenticeſhip, he entered into buſineſs at Liſbon as a merchant or factor; but did not remain there long before he returned to London. From the time of his arrival in the capital to the year 1743, when he went over with intention to ſettle at St. Peterſburgh, we meet with no remarkable occurrence. It appears, however, that he was not in this period, nor in any other part of his life, inactive. Commerce being his employment, he purſued it with an indefatigable attention, and the ſtricteſt regard to honour and integrity.

The firſt part of this volume is occupied with the occurrences in Mr. Hanway's life from the period abovementioned to the year 1750, when he returned to London, after an abſence of near eight years, ſpent chiefly in travels through Perſia, of which we meet with an intereſting abſtract.

The ſecond part contains remarkable tranſactions in the life of this eminent and worthy perſon, who, from his return to London, which was the place of his reſidence ever after, appears to have devoted his time, labour, and attention, to the perpetual exerciſe of beneficence. The tranſactions in which he chiefly diſtinguiſhed himſelf were, an oppoſition to the naturalization of the Jews; the plan for a uniform pavement of the ſtreets of London and Weſtminſter; the encouragement of the Marine Society, the Foundling Hoſpital, the Magdalen Hoſpital, the Stepney Society; the preſervation of infant pariſh-poor; and the abolition of the practice of giving vails, which had arrived at a very extravagant pitch, eſpecially among the ſervants of the great. We preſent our readers with the following anecdotes relative to this ſubject, on the authority of the biographer.

'It was Mr. Hanway who anſwered the kind reproach of a friend in a high ſtation for not coming oftener to dine with him, by ſaying, "Indeed I cannot afford it."

'In 1762 he publiſhed "Eight Letters to the Duke of ——" on this cuſtom. The nobleman here meant was the Duke of Newcaſtle. The letters are written in that humorous ſtyle which is moſt attractive of general notice, and was beſt adapted to the ſubject. If I am not miſtaken, it was Sir Timothy Waldo that firſt put him on this plan. Sir Timothy had dined with the Duke of N——, and, on his leaving the houſe, was contributing to the ſupport and inſolence of a train of ſervants who lined the hall; and at laſt put a crown into the hand of the cook, who returned it, ſaying, "Si

do not take ſilver."—"Don't you indeed!" ſaid the worthy baronet, putting it in his pocket; "then I do not give gold." Among the ludicrous circumſtances in Mr. Hanway's letters is one which happened to himſelf. He was paying the ſervants of a reſpectable friend for a dinner, which their maſter had invited him to, one by one as they appeared; "Sir, your great-coat;" a ſhilling—"Your hat;" a ſhilling—"Stick;" a ſhilling—"Umbrella;" ſhilling—"Sir, your gloves;"—"Why, friend, you may keep the gloves; they are not worth a ſhilling."

The many uſeful and public-ſpirited plans which Mr. Hanway had promoted for the welfare of the community had now rendered his character moſt reſpectably popular, while his diſintereſtedneſs, and the ſincerity of his intentions, were conſpicuous to all. Five citizens of London, of whom the late Mr. Hoare the banker was one, waited on Lord Bute, at that time the miniſter; and, in their own names, and the names of their fellow-citizens, requeſted that ſome notice might be taken of a man, who, at the expence of his own private fortune, and unremitting application, had rendered ſo many, and ſuch meritorious, ſervices to his country. In conſequence of this requeſt, he was, in July 1762, appointed, by patent, one of the commiſſioners for victualling the navy.

The next act of public beneficence in which we find him engaged is the collection of money for the ſufferers by the fire which happened at Montreal, in the province of Quebec, in May 1765, when a fourth part of the city was conſumed. On this occaſion Mr. Hanway, in conjunction with two other gentlemen, collected eight thouſand four hundred and fifteen pounds.

At ſubſequent periods he continued to intereſt himſelf in various other plans for relieving the diſtreſſes, and promoting the good, of different claſſes of the community. His attention was particularly directed towards alleviating the miſeries of young chimney-ſweepers; patronizing the Maritime-School at Chelſea; and reforming diſſolute convicts by means of ſolitary impriſonment; a propoſal from which, if carried into execution, he flattered himſelf with the hopes of great effect.

The laſt part of the work contains anecdotes, with the character of Mr. Hanway, delineated in a plain but intereſting manner; and we ought in juſtice to add, without any appearance of partiality. The following anecdotes are extracted for the entertainment of our readers.

'In one of Mr. Hanway's walks, in the neighbourhood of Park-Lane, he was met by a man much inebriated, who approached him

in so irregular a direction that it might have been concluded he had business on both sides the way. Mr. Hanway stopped when he came up to him to give him his choice which he would take; but the man stood as still as his intoxication would permit him, without attempting to pass on either side. After viewing each other a moment, says Mr. Hanway, "My friend, you seem as if you had drank rather too much:" to which the man replied, "You seem as if you had ate rather too little."

'He never took any of his servants from the recommendation of his friends; but commonly advertised for them, appointing their applications to be left at some tavern. One advertisement for a cook was answered by more than a hundred letters, and he directed his clerk to request the attendance of about a fourth part of this number at different hours of the next day, which he dedicated to this business; but, by an unlucky mistake, they were all appointed to come at the same hour; and at noon, on a hot day, in the midst of summer, were seen upwards of twenty cooks parading the square, broiling in the sun, inquiring for Mr. A. B. and attended by several hundred spectators.

'Mr. Hanway, at another time, had hired a coachman, and was telling him the duty he required, concluding, "you will attend with the rest of my family every evening at prayers."—"Prayers, Sir!" says the descendant of Jehu. "Why, did you never say your prayers?" asked Mr. Hanway. "I have never lived in a praying family."—"But have you any objection to say your prayers?"—"No, Sir; I have no objection; I hope you'll consider it in my wages."

'During the progress of Mr. Hanway's exertions in favour of chimney-sweepers, he addressed a little urchin, after he had swept a chimney in his own house; "Suppose now I give you a shilling."—"God Almighty bless your honour, and thank you!"—"And what if I give you a fine tie-wig to wear on May-day, which is just at hand?"—"Ah, bless your honour! my master won't let me go out on May-day."—"No! why not?"—"He says it's low life."

We cannot omit mentioning, as a remarkable fact, what is recited among the anecdotes, viz. that one of Mr. Hanways two pamphlets on bread was written by the biographer, from his patron's dictation, in one forenoon, though it contains ninety pages octavo, with several calculations of the proportionate produce of grain, when ground, dressed, and baked.

We think Mr. Pugh deserves much commendation for this tribute of respect to so worthy a character as Mr. Hanway, whose virtues well entitle him to the honour of a sculptured as well as a literary monument. The narrative contains likewise an historical account of some public charities, particularly the Foundling and Magdalen Hospitals.

ART. IV. *A Syſtem of the Law of Marine Inſurances; with Three Chapters on Bottomry; on Inſurances on Lives; and on Inſurances againſt Fire. By James Allan Park, Eſq. of Lincoln's-Inn, Barriſter at Law.* Royal 8vo. 10s. 6d. boards. Whieldon. London, 1787.

IT may ſeem ſtrange to affirm, notwithſtanding the number of caſes which have of late years been determined in the Engliſh courts of juſtice upon the law of inſurance, and the uniformity of principle which pervades them all, that the doctrine of inſurance is not fully underſtood; yet the fact is undeniable; and a clear and connected ſyſtem of this important part of juriſprudence has hitherto been a great deſideratum amongſt the ſtudents and practitioners in the higher tribunals in this country. Several cauſes have contributed to this effect. The deciſions upon the ſubject are ſcattered in the various books of reports, according to the order of time in which they were determined, and without any regard to connection. Few perſons are inclined to take the trouble of collecting the different caſes into one point of view, or, if they would ſubmit to the taſk, they are prevented from carrying it into execution by other avocations. The public is therefore highly indebted to Mr. Park for having completed a work ſo eſſential towards aſcertaining the ruling principle of deciſion through the various laws of inſurance. For this purpoſe it was indiſpenſably neceſſary that the materials ſhould be methodically arranged; but of ſuch a mode of arrangement the author could be furniſhed with no example. Proceeding, however, by the dictates of his own judgment, the firſt object he had in view was to fix upon certain heads which would be ſufficient to comprehend all the law upon inſurances. He thus ſtates, in the preface, the reaſons that influenced him in the mode he has adopted:

'As the policy is the foundation upon which the whole contract depends, I have begun with that, and endeavoured to ſhew its nature, and its various kinds; and I have alſo pointed out the requiſites which a policy muſt contain, their reaſon and origin, as they are to be collected from decided caſes, or the uſage of merchants. When we have aſcertained the nature of a policy, the next object is to diſcover by what general rules courts of juſtice have guided themſelves in their conſtruction of this ſpecies of contract. It is then neceſſary to deſcend to a more particular view of the ſubject, and to fix with accuracy and preciſion thoſe accidents which ſhall be deemed loſſes within certain words uſed in the policy. Thus loſſes by perils of the ſea; by capture; by detention; and by barratry; will be a material

ground of conſideration. When a loſs happens, it muſt either be a partial or a total loſs; and hence it becomes neceſſary to aſcertain in what inſtances a loſs ſhall only be deemed partial, in what caſes it ſhall be conſidered as total; and how the amount of a partial loſs is to be ſettled: hence alſo ariſes the doctrine of average, ſalvage, and abandonment. Theſe points, therefore, will be the next object of attention.

'Having conſidered the various inſtances in which the underwriter will be liable upon his policy, either for a part, or for the whole amount, of his ſubſcription, we ſeem to be naturally led to the conſideration of thoſe caſes in which the underwriter is releaſed from his reſponſibility. This may happen in ſeveral ways; for ſometimes the policy is void from the beginning, on account of fraud; of the ſhip not being ſea worthy; or of the voyage inſured being prohibited. There are alſo caſes in which the inſurer is diſcharged becauſe the inſured has failed in the performance of thoſe conditions which he had undertaken to fulfil; ſuch as the non-compliance with warranties; and deviating from the voyage inſured: theſe, and many other points of the ſame nature, occupy ſeveral chapters.

'When the underwriter has never run any riſk, it would be unconſcionable that he ſhould retain the premium; therefore, after conſidering thoſe inſtances in which this is the caſe, it is natural next to aſcertain in what caſes the underwriter ſhould retain, and in what caſes he ſhould return the premium.

'It would be in vain to tell a man that he was entitled to the aſſiſtance of the law, and that his caſe was equitable and right, without pointing out in what *forum*, and by what mode of proceeding, he ſhould ſeek a remedy. I have endeavoured to point out the proper tribunal to which a perſon injured is to apply; the mode of proceeding which he is to adopt; and the nature of the evidence he muſt adduce to ſubſtantiate his claim with reſpect to this contract: after the diſcuſſion of marine inſurances, I have added three chapters upon ſubjects, which, though they do not form a part of the plan, are ſo materially connected with it in the rules and principles of deciſion, that it ſeemed to me the work would be deficient without them; theſe are, bottomry and reſpondentia, inſurances upon lives, and inſurances againſt fire.

'When I planned this work I intended to prefix an introduction, containing a ſhort hiſtorical account of the riſe and progreſs of inſurances in this country; but, upon the ſuggeſtion of one, to whoſe opinion I bow with deference, and whoſe judgment will always command obedience, I was induced to enlarge my deſign. The reader will now find a ſhort account of ſuch of the ancient maritime ſtates as have promulgated any ſyſtem of naval juriſprudence; and alſo of the progreſs of marine law among the various ſtates of Europe. I have endeavoured to trace the origin of inſurance to its ſource; to point out thoſe countries in which it has flouriſhed; and the progreſs and improvement of it in our own. Such is the arrangement which I have adopted; and on the propriety of which the world and the profeſſion are to decide.

'As

'As to the mode of treating the subject, it will be proper to observe, that, at the head of each chapter, I have stated the principles upon which the cases on that point depend; and then have quoted the cases themselves, to shew that they are agreeable and consonant to the principles advanced. If there are any cases which seem to differ from the others, I endeavour to prove, either that they depend upon different principles, or that there are circumstances in them which make them exceptions to the general rules. In quoting cases, I have been careful minutely to state all the circumstances, and also the opinion of the court, without any alteration or comments of my own; convinced that the utility of a work of this kind consists in the true and accurate account of what the law is, not in idle speculations of a private man as to what the law ought to be. Besides, one main purpose of such a composition is, to save the professors of the law the trouble of turning over vast volumes of reports, by collecting into one book all the cases upon a particular subject.'

With respect to the materials which the learned author has used in the execution of this work, he has always followed the most approved authorities, and never advanced any position without referring to the book in which it was found; unless it be upon some unsettled point, where he has stated the arguments that may be adduced on both sides, and left it to the reader to form his own conclusions. We believe he has not omitted a single case that has appeared in print relative to the decisions of the English courts of justice on this subject. Besides these, the collection contains a great number of manuscript cases, of which some have been determined at *nisi prius* only; and many have been the subject of deliberation in court upon cases reserved, or upon motions for new trials. To the above-mentioned sources of information we may add, that Mr. Park seems to have consulted every foreign author that he could possibly obtain; and has made as much use of their labours as the nature of the plan would admit. On the whole, this work is executed with great ability, and will prove a valuable acquisition to the funds of juridical knowledge.

ART. V. *The Idyllia, Epigrams, and Fragments, of Theocritus, Bion, and Moschus, with the Elegies of Tyrtæus. Translated from the Greek into English Verse. To which are added, Dissertations and Notes. By the Rev. Richard Polwhele, Student in Civil Law, late of Christ-Church, Oxford, and Author of the English Orator and Pictures from Nature.* 4to. 1l. 1s. boards. Exeter printed. Cadell, London. 1786.

FROM the revival of letters to the beginning of this century the translation of the Greek and Roman classics was a valuable and respectable part of literature. The ancient masters of composition were models to the moderns; and a transcription of their beauties into the vernacular tongues was of infinite importance to those who were unacquainted with the languages of the original authors. The translation of Virgil by Dryden, and of Homer by Pope, however liable to objections, would have given them a rank in the literary world, although they had produced no other specimens of poetical merit. The time, however, when translation elevates to fame, is now past. We have models in our own tongue of fine writing in all its forms; the moderns have imitated, have equalled, and, in some things, surpassed the ancients; there is no occasion to import from abroad what may be found in as great or greater excellence at home; and henceforth translation can only rank among the humble and menial offices of literature.

Of all authors whatever, Homer not excepted, Theocritus is the most difficult to translate. That mixture of elegant, rude, and even gross nature, which prevails in his works, however protected by our reverence for antiquity, and the beauty of the Greek tongue, is inadmissible into modern languages. Besides, his principal beauties have been transcribed by Virgil, Fontenelle, Phillips, and Pope; and have been so much adopted into the pastoral poetry of European nations, that the original, in a modern dress, will, to most readers, appear an imitation.

By these reflections we mean no disparagement to the translation before us, which possesses very considerable merit, but to shew, from the nature of things, the difficulty of the task, and the improbability of success.

Our author's reason for engaging in this translation, after the public had been in possession of one, much above mediocrity, by Fawkes, is given in the preface. "In my opi-

"nion

" nion the chief requisite in a poetical translator is that of " a good ear. It was this which rendered Pope so emi- " nently happy in his translation of the Iliad. Dryden was " unquestionably superior to him in strength and brilliancy " of imagination; could expand a fine thought with equal " advantage, and give a nervous sentiment the same dig- " nity and force; yet the effect of his Virgil is much infe- " rior to that of Pope's Homer. And what occasions this " partiality to Pope? Nothing but the persuasive charm of " his versification; that species of syllabic music, which, " like the harmony of colouring, gives diction its true " proportion, so that the sound of one syllable in a line " shall not predominate over the sound of another." That the charm of his versification was one cause of the success of Pope's translation of the Iliad, no reader will deny; that it was the *sole* cause, no sound critic will affirm. Pope's poem is uniformly distinguished by an elegance, a spirit, and the happiest combinations of poetic diction, and wants nothing but the Homeric simplicity, and the Homeric sublimity, to render it the best translation that ever was given of any author.

The first Idyllium of Theocritus has ever been held one of his happiest effusions; and has been imitated in the third and tenth pastorals of Virgil. The translation is elegant and harmonious, but is deficient in pastoral simplicity.

> " Sweeter thy warblings than the streams that glide
> Down the smooth rocks, *so musical a tide.*"

This supplemental reflection is not to be found in the original,

> *την απο τας πετρας καταλειβεται ὑψηθεν ὑδωρ,*

is at once simple, harmonious, and picturesque.

The address of Thyrsis to the nymphs has been often imitated by the pastoral poets.

> " Where stray'd ye, nymphs, when Daphnis pin'd with love,
> Thro' Peneus' vale, or Pindus' steepy grove?
> For not Anapus' flood your steps delay'd,
> Or Acis' sacred wave, or Elna's shade."

The imitation by Virgil, Quæ nemora, aut qui vos saltus, &c. is too literal; that by Pope is tame and insipid; Milton's is in the true spirit of an original.

> " Where were ye, nymphs, when the remorseless deep
> Clos'd o'er the head of your lov'd Lycidas?

For neither were ye playing on the ſteep,
Where your old bards, the famous druids, lie;
Nor on the ſhaggy top of Mona high,
Nor yet where Deva ſpreads her wizzard ſtream."

By this group of poetical and romantic images Milton has ſurpaſſed the author whom he imitated.

The apoſtrophe to the winds in the opening of Darthula, bears ſuch a remarkable reſemblance to theſe addreſſes that it is impoſſible not to impute it to imitation: "But the "winds deceive thee, O Darthula! and deny the woody "Etha to thy ſails. Theſe are not thy mountains, Nathos; "nor is that the roar of thy climbing wave. Where have "ye been, ye ſouthern winds, when the ſons of my love "were deceived? But ye have been ſporting on plains, and "purſuing the thiſtle's beard. O that ye had been ruſtling "in the ſails of Nathos till the hills of Etha roſe; till they "roſe in the clouds and ſaw their coming chief!"

The talents of Theocritus for rural deſcription have been much admired; the following from his Seventh Idyllium, the "Harveſt Feaſt," is well tranſlated.

'I ſung, and (as, preſenting me his crook,
He ſmil'd) the hoſpitable token took!
Then, parting to the left, for Pyxa's towers
He turn'd, while we to Phraſidamus' bowers
Slop'd o'er the right-hand path our ſpeedy way,
And hail'd the pleaſures of the feſtal day!
There, in kind courteſy, our hoſt had ſpread
Of vine and lentiſk, the refreſhing bed!
Their breezy coolneſs elms and poplars gave,
And rills their murmur, from the naids cave!
Cicadas now retiring from the ſun,
Amid the ſhady ſhrubs, their ſong begun.
From the thick copſe we heard, far off and lone,
The mellow'd ſhrillneſs of the woodlark's tone!
Warbled the linnet and the finch more near,
And the ſoft-ſighing turtle ſooth'd the ear!
The yellow bees humm'd ſweetly in the ſhade,
And round the fountain's flowery margin play'd.
All ſummer's redolence effus'd delight!
All autumn, in luxuriant fruitage bright—
The pear's, the thick-ſtrown apple's vermeil glow,
And bending plums, that kiſs'd the turf below!
Our wines four years had mellow'd in the caſk;
And could Alcides boaſt ſo rich a flaſk,
(Say, nymphs of Caſtaly) when Chiron gave
The generous juice in Pholus' ſtony cave?
Or did ſuch nectar, at Anapus' ſtream,
Rouſe to the dance the cyclops Polypheme

(Who

(Who hurls the mountain rocks across the brine)
As, nymphs, ye mix'd, at Ceres' glowing shrine,
Oh! may I fix the purging fan again
(Delightful task!) amid her heaps of grain;
And, in each hand, the laughing goddess hold
The poppy's vivid red—the ears of gold!'

This forms a picturesque description; but these lines,

All summer's redolence effus'd delight!
All autumn, in luxuriant fruitage bright,

though they may be admired by ordinary readers, are unfit for pastoral. That species of poetry avoids abstract ideas. The shepherd has not learned to generalize; all his conceptions are particular. In Virgil's description of spring, *nunc omnes parturit arbor*, is natural and picturesque; but when he adds *nunc formosissimus annus*, it is the poet, not the shepherd, that speaks.

The Fifteenth Idyllium, or, "The Syracusian Gossips," "Cynisca's Love," and other Idyllia, where low humour is described, seem to mark a species of composition, singular and *unique*, which hitherto has never been understood or explained by the learned. The nature of it is a kind of Dutch painting, and consists merely in throwing the manners and language of low life into verse, like the petition of Frances Harris in Swift, and some of his other performances. This furnishes a key to the humorous, or rather burlesque, Idyllia of Theocritus.

The song of the Greek girl, introduced into it, forms the contrast with the vulgarity of the preceding conversation. Its subject, the story of Venus and Adonis, was the favourite of the Grecian muse, and has passed into the poetry of modern times. As it is one of the most finished and elegant pieces of Theocritus, and translated with spirit, we shall transcribe it for the satisfaction of the reader.

'Sweet-smiling arbitress of love,
Queen of the soft Idalian grove;
Whom Golgos and the Erycian height,
And thy fair fanes of gold delight!
How lov'd the down-mov'd Horæ led
Thy own Adonis from the dead;
To all thy ardent wishes dear,
Restor'd—to bless the closing year!
Still, tho' they move on lagging wing,
Some balm of life the Horæ bring!

'Hail! daughter of Dione, hail!
Whose power from dark Avernus' vale

Caught

Caught Berenice to the bleſt,
And with ambroſia fill'd her breaſt!
For thee, bright goddeſs of the ſkies,
To whom a thouſand temples riſe,
The child of Berenice comes
Arſinoe! (Helen-like ſhe blooms)
With Nature's luxuries to adorn
Thy lov'd Adonis' feſtal morn!
Lo! fruits whate'er creation yields!
Lo! the ripe produce of the fields
And gardens, mingling many a dye,
In ſilver baſkets round him lie!
See, richly cas'd in glowing gold,
Yon' box of alabaſter hold
The ſweets of Syrian groves; and ſtor'd
With honey'd cakes the luſcious board!
Obſerve, whatever ſkims the air,
Or lives on earth, aſſembled there!
And green ſhades, arch'd with aniſe, riſe,
Where many a little Cupid flies,
Like the young nightingales that love,
New-fledg'd, to flutter thro' the grove—
Now perching, now with ſhort eſſay
Borne on weak wing from ſpray to ſpray!
Of gold—of ebon, what a ſtore!
And ſee two ivory eagles ſoar,
Swift carrying to the ſeats above
The blooming cupbearer of Jove!

'Behold that tapeſtry diffuſe
The richneſs of the Tyrian hues!
Ev'n they who tend Mileſian ſheep
Would own 'tis ſofter far than ſleep!

'Amid this bed's relieving ſhade,
Mark roſy-arm'd Adonis laid!
And on that couch ſurvey the bride,
Rejoicing in the vernal pride
Of him, whoſe ſmooth and ruby kiſs
Is bath'd in quinteſſence of bliſs!
Now let her joy—But ere the morn
Shall dry the dews that gem the thorn,
His image to the ſhore we'll bear,
With robes unzon'd, and flowing hair—
With boſoms open'd to the day;
And warble thus the choral lay:

'Thou—thou alone, dear youth! 'tis ſaid,
'Canſt leave the manſions of the dead;
'And, paſſing oft the dreary bourn,
'Duly to Earth's green ſeats return!
'Such favour not the Atridæ knew,
'Nor who the fleecy flocks o'erthrew!

'Nor

' Nor Hector, his fond mother's joy;
' Nor Pyrrhus, proud of plunder'd Troy!
' Nor ev'n Patroclus great and good;
' Nor they who boaſt Deucalion's blood;
' Nor Pelops' ſons; nor, firſt in fame,
' The high Pelaſgian's blazon'd name!'

' Propitious, O Adonis, hear!
Thus bring delight each future year!
Kind to our views, Adonis, prove,
And greet us with returning love!'

As Theocritus lived at the court of Ptolemy, he was acquainted with the mythology of the Egyptians, part of which is conveyed in this beautiful ode. The anniverſary of the death of Adonis was obſerved among the Greeks, Syrians, and all the nations who borrowed their religious rites from the Egyptians. The myſtery of theſe lamentations may be thus explained: Adonis, in the Egyptian mythology, was the ſun. The upper hemiſphere of the earth was anciently called Venus; the under, Proſerpine: when the ſun, therefore, was in the ſix inferior ſigns, they ſaid he was with Proſerpine; when in the ſix ſuperior, with Venus. By the boar that ſlew Adonis, they underſtood winter, not unaptly repreſented by ſo fierce an animal. Hence Theocritus, in the ode, repreſents him not only as dying, but as returning to life*.

The Idyllia of Bion and Moſchus are more eaſily tranſlated than thoſe of Theocritus. The following tranſlation of a much-admired paſſage from the epitaph of Bion is elegant and affecting.

' Begin the plaintive ſtrain, Sicilian muſe!
O'er Nature's ſcene the ſofteſt ſighs diffuſe!
Tho' fades criſp aniſe, and the parſley's green,
And vivid mallows from the garden ſcene,
Ah! ah! the breath of Spring their life renews,
And bids them flouriſh in their former hues!
But we, the great, the valiant, and the wiſe,
When once the ſeal of death hath clos'd our eyes,
Loſt in the hollow tomb obſcure and deep,
Slumber, to 'wake no more, one long unbroken ſleep!
Thou too, while many a ſcrannel reed I hear
Grating eternal harſhneſs on my ear—
Thou too, thy charm of melting muſic o'er,
Shut in the ſilent earth, ſhalt riſe no more!

* Vide Jablonſki, Theatr. Egyptiac.; and Savary's Letters on Egypt, Vol. II.

' Begin

'Begin the plaintive ſtrain, Sicilian muſe!
O'er Nature's ſcene the ſofteſt ſighs diffuſe!
'Twas poiſon gave thee to the graſp of death—
Ah! could not poiſon ſweeten at thy breath?
Who for thoſe lips of melody could dare
The venom'd chalice (murd'rous wretch!) prepare?'

The ſecond line in the burden of the ſong,

O'er Nature's ſcene the ſofteſt ſighs diffuſe,

is affected, and the exclamation, Ah! ah! improperly introduced; but the plaintive ſpirit of the original is well preſerved.

The diſſertations and notes ſubjoined to theſe tranſlations contain juſt criticiſms and uſeful learning. Our author's opinion, that Theocritus borrowed ſome of his fineſt images from the Song of Solomon, the Pſalms of David, and the Prophecies of Iſaiah, is too ridiculous to need refutation; as well as his ſuppoſition that the ſuperſtition of the Engliſh vulgar, who believe that when a horſe ſtands ſtill unexpectedly he has ſeen an apparition, is derived from the ſtory of Balaam's aſs. Theſe are tales for the nurſery.

Upon the whole, this is the beſt tranſlation of Theocritus hitherto extant. There is an eaſe, a fluency, and a harmony, in the verſification; but, like his model Langhorne, the author courts the ear and the fancy too much, and ſometimes neglects the nobler appeal to the underſtanding and the heart.

ART. VI. *Thoughts on the Mechaniſm of Societies. By the Marquis de Caſaux, F. R. S. Tranſlated from the French (under the Inſpection of the Author) by Parkyns Mac Mahon.* 8vo. 6s. boards. Robinſons. London, 1786.

OF all ſciences, that of political economy is perhaps the moſt complicated, and demands not only rigorous inquiry, but an extenſive fund of obſervation. The Marquis de Caſaux appears to have miſtaken both his own genius and the nature of the ſubject when he hazarded the publication of his ideas on this arduous province of reſearch. He is a writer of a lively imagination, brilliant in his thoughts, ſuperficial in remark, and impatient to draw concluſions from too ſlight an attention to facts and circumſtances. In conſequence of this diſpoſition he is betrayed into an eccentricity of conduct, and ſubſtitutes the moſt viſionary notions in the room of reality. That he might illuſtrate his conceptions

conceptions by a great example, he has chosen for his subject the present situation of England in respect of her public debt. After some general reflections, he endeavours to shew that this nation is at least twice as rich as at the beginning of the century. The method by which he calculates is from the additional commerce and increased revenue; and he divides the annual income, at the different periods of his progress, according to the reputed population at those several times; in one case, determining the share of each individual to be fourpence, in the other eightpence, per day. Having, as he thinks, established his doctrine by this fallacious mode of computation, he proceeds to consider the greatest attainable height of opulence, which he describes as resulting from the savings out of the sum of eightpence, the daily allowance of the revenue toe ach individual; and which savings are to be drawn from the improvements in agriculture and labour. At the same time that the marquis expresses the strongest persuasion of the accuracy of his deductions, he is so little scrupulous about ascertaining the precise number of inhabitants in this country, that he does not regard even a near approximation as an object of any importance.

The author becomes yet more confident of his principles as he advances, and declares that he sees nothing alarming in the present state of our national finances. On the contrary, he contends that it would be injurious for this country if the whole of our present debt should be liquidated; and that even the carrying on war, without the aid of taxes, would have proved more hurtful than the imposts under which we now labour. In the supposition here assumed by our author this wonderful discovery bears only the fallacious appearance of truth, so far as it regards the immediate repayment of the money, and its immediate circulation.

The editor, who has given an analysis of this work in the introduction, freely tells us, that, if we find no changes of our opinions when we have perused the arguments of our author, which tend to shew that taxes are no evils; that hoarding up treasures to avoid them would be a great one; and that reimbursement, besides being useless, would probably prove detrimental; we should throw the book into the fire. Though we must confess our opinions are not much changed, we have not yet complied with this request; nor indeed do we intend it. The work, notwithstanding the visionary principles on which it is erected, may afford some useful hints, and induce others to investigate. The latter, we are informed, is one of the author's great objects; and of those which he more particularly recommends to the

con-

conſideration of all Europe, we have ſelected the following, as they evince the eccentricity of his views, and the uncommon light in which he would examine the great ſubject of national finances.

'1ſt. Whether it could poſſibly coſt England more than five millions ſterling (found once for all) to ſecure for ever, in the moſt ſolid manner, the payment of the intereſt on a debt of two hundred and thirty-eight millions, that intereſt rated at nine millions of the ſame currency?

'2dly. Whether there be not, (without its being ſuſpected) in the ſyſtem of finance in England, ſome of thoſe imperfections ſo well remarked, ſo fully, ſo bitterly criticiſed in that of France? and whether a national reimburſement be not the eaſieſt of all the ſports a miniſter of finance can think of to amuſe ſociety without ſerving it?

'3dly. Whether the poſſibility of a balance of trade, always favourable, be not as doubtful as the neceſſity of a national bankruptcy, and the advantage of a national reimburſement?

'4thly. Whether an equilibrium in all things (and every where), be not indiſpenſable? and whether, to maintain or reſtore it, any great effort of imagination be required on the part of thoſe who fancy they hold the balance?

'5thly. Whether the difference of prices be ſomething or nothing? and whether more has been wanted by the French than ſixty-ſix millions Tournois (found once for all), to ſecure for ever the intereſt at five *per cent.* on a national loan of fifteen hundred millions Tournois?'

'13thly. Whether imports and exports be not a mere ſport, as innocent as the game of tennis? A ſport, nevertheleſs, which all governments might turn to great profit, all ſubjects to great advantage, and all ſtates to an increaſe of power and wealth.

'14thly. Whether the generality of exports from England, at different periods, conſidered with regard to her foreign correſpondence, do not demonſtrate a kind of electricity, unthought of hitherto, though not unworthy of amuſing the greateſt politicians at their leiſure moments?

'15thly. Whether the trifling jeſt of luxury be not equally as innocent as the diverſion of exporting and importing; and how much the moſt faſtuous, the moſt profuſe, the moſt ſenſual of all monarchs, conſumes, above the moſt avaricious of all his ſubjects?

'16thly. How much (not counting ſhillings and pence) England has loſt, when her right arm, as her colonies were called, was lopped off; and how much (not counting ſhillings and pence) Europe might loſe by loſing her ſovereignty over both the Americas?'

When this ingenious marquis becomes as much a practical financier as he is at preſent a viſionary theoriſt, he will be convinced how dangerous it is, in ſuch reſearches, to liſten to the ſuggeſtions of the imagination. The Scylla and Charybdis of the poets could only prove deſtructive to veſſels

veſſels which had deviated from their due track; but thoſe which ſhould aſſail a political pilot might involve a whole nation in ruin.

ART. VII. *Acta hiſtorica Reginarum Angliæ, in Twelve Plates; from Twelve Original Drawings formed on the Hiſtory of the Queens of England, and executed by J. G. Huck, of Duſſeldorf, under the Direction of Valentine Green, Mezzotinto Engraver to his Majeſty, and to the Elector Palatine, and F.S.A. in whoſe Poſſeſſion they are, and by whom they have been engraved; by whom alſo they have been accompanied with an hiſtorical Account, compiled from the beſt Authors, illuſtrating the reſpective Subject of each Plate. Tranſlated into French by the Chevalier de Sauſeuil.* 4to. 6s. Printed by T. Spilſbury, London, for V. and R. Green, Newman-Street, 1786.

THIS work, which accompanies the two firſt numbers of a ſeries of hiſtorical engravings, of which the object is to diſplay the virtues and memorable acts of our Engliſh queens, is intended as explanatory of the views of Mr. Green in that publication. It contains likewiſe a narrative of the hiſtorical facts repreſented in theſe two engravings.

Nothing perhaps has more contributed to impreſs a ſtrong belief of religion on the minds of Roman Catholics than the well-told ſtory of ſaints and martyrs, with which their churches are adorned. There a vivid repreſentation outdoes all the efforts of cold narrative; the magic of the pencil almoſt realizes the tale of wonder, of triumph, or of woe. The ingenious artiſt, who now preſents himſelf to the public, wiſhes to intereſt the mind for ſome of our Engliſh queens, by telling their ſtory in a ſimilar manner. That the truth of repreſentation might be preſerved as much as poſſible, Mr. Green has been at the utmoſt pains to procure, and "to "introduce portraits of the queens, and other diſtinguiſhed "perſonages, who either actually were, or preſumably might "have been, aſſiſting in the ſeveral ſcenes in which they "are repreſented;" ſo that this ſeries of engravings may be conſidered as a gallery of portraits from 1141 to 1706. The labour and induſtry which this part of the work required muſt have been very conſiderable. A liſt of the portraits, with the authorities whence they have been derived, will be given with each plate, in the order they are publiſhed.

As

As the dress of the different periods our history has been attended to sufficiently to satisfy the antiquarian, without disgusting the artist, the engravings become a magazine of *costume* for the English historical painter.

Another advantage, which arises from the nature of the subject, is the predominancy of the female figure in all the prints. On this the author very justly remarks, "In historical compositions it has ever been considered an important advantage to be able to introduce the female figure with propriety. The more principal and conspicuous it can be made to appear, the more interesting the situation in which it can be disposed, the more attractive do such works become. Fortunately the present plan possesses this advantage in its utmost extent. The entire interest of each of the subjects selected originating from, and concentrating in, those portions of our history only which were sustained by the queens of England."

On viewing an historical composition, though faultless in every respect, the mind still remains unsatisfied if the circumstances of the story are unknown; Mr. Green therefore proposes, notwithstanding the subjects are selected from our national history, to publish a short account of the story along with each plate, that nothing may be wanting to give entire satisfaction to the public. The story of Lady Jane Gray, and a history of the Union, form part of this volume, and are accompaniments to the two plates already published. They are chiefly compiled from our old historians, who are more circumstantial, and, for that reason, better painters of manners than our more elegant writers. The following short extract may serve as a specimen: we make choice of it in preference, as it describes the situation which the artist has adopted for his eighth plate, the death of Lady Jane Gray.

"At the appointed hour she was led forth to suffer, attended by Dr. Feckenham, Sir John Gage, constable of the Tower, her women, and the officers of the fortress. But, as if her punishment were likely to prove insufficient to atone for the transgression she had involuntarily fallen into; and, as if the ruin which now desolated her house, and was sweeping away her tendereſt and dearest connections, had wanted poignancy to make her sufferings keen as cruelty could invent; in her way to her execution she encountered what might justly be termed the bitterness of death; for (by design, as some have conjectured, or by accident) she was met by the officers of the Tower bearing the headless body of her husband, streaming with blood, which they were conveying to the chapel for interment. She stopped, and looked on the afflicting spectacle for some time, without apparent

apparent emotion; at length, recovering from the ſhock ſhe had ſuſtained, and uttering a deep ſigh, ſhe deſired her conductors to proceed.'

This hiſtorical ſeries will conſiſt of twelve prints, of which the ſubjects are, 1ſt. Queen Matilda, at the feet of the Empreſs Maud, ſoliciting the releaſe of her huſband Stephen, who had been taken priſoner in the battle of Lincoln, A. D. 1141. 2d. Queen Eleanora, delivered of Edward, firſt Prince of Wales, afterwards King Edward IId. at Caernarvon-Caſtle, A. D. 1284. 3d. Queen Philippa interceding with her huſband King Edward IIId. for the lives of the ſix devoted citizens of Calais, A. D. 1347. 4th. Margaret, Queen of King Henry VIth, with her ſon Prince Edward, attacked by a robber in a foreſt, after their eſcape from the battle of Hexham, A. D. 1463. 5th. Lady Elizabeth Grey, afterwards queen, at the feet of King Edward IVth, ſoliciting the reſtoration of her late huſband's forfeited lands, A. D. 1465. 6th. Elizabeth, Queen-Dowager of Edward IVth, in the ſanctuary, delivering up her ſon, Richard Duke of York, to Cardinal Bourchier, A. D. 1483. 7th. The marriage of King Henry VIIIth with Ann Bullen, A.D. 1533. 8th. The death of Lady Jane Gray, A. D. 1554. 9th. The death of Mary Queen of Scots, A. D. 1587. 10th. Queen Elizabeth at the head of her army at Tilbury-Fort, A. D. 1588. 11th. Queen Mary IId. reviewing the militia of the cities of London and Weſtminſter in Hyde-Park, A.D. 1682. 12th. Queen Anne preſented with the articles of the Union, by the commiſſioners of England and Scotland, at St. James's, A. D. 1706. The ſubjects are all drawn by J. G. Huck, of Duſſeldorff, under the direction of Mr. Green; and, as we have ſeen them, we can pronounce that they do honour to the artiſt. They are to be engraved in mezzotinto by Mr. Green, whoſe merits in that line have long been well known. They are to be publiſhed in pairs, price three guineas the pair, with the hiſtorical account, containing two plates of the portraits, with proper references. In this ſeries are introduced near one hundred authentic portraits of diſtinguiſhed perſonages, anceſtors of the firſt families in Great-Britain. The hiſtorical account is printed in French and Engliſh. It might perhaps be a ſaving to Mr. Green were he to deliver the account in Engliſh *only* with the prints intended for home ſale; and the French *only* with thoſe which are meant to be diſpoſed of abroad: the object in view would, by this means, be equally anſwered, and the expence very conſiderably diminiſhed. We have only to add, that, from a peruſal of the tranſlation, M. de Sauſeuil

appears perfectly well acquainted both with the English language and his own.

The drawings and prints may be seen at the house of Mr. Green, in Newman-Street.

Art. VIII. *The History of New Holland, from its first Discovery in 1616 to the present Time. With a particular Account of its Produce and Inhabitants, and a Description of Botany Bay: also, a List of the naval, marine, military, and civil Establishment. To which is prefixed, an Introductory Discourse on Banishment, by the Right Hon. William Eden. Illustrated with a Map of New Holland, a Chart of Botany Bay, and a general Chart from England to Botany Bay.* 8vo. 6s. boards. Stockdale. London, 1787.

NEW Holland is at present a subject interesting to the public curiosity, on account of the resolution formed by government of transporting thither the British convicts. In the volume now before us, the editor has availed himself of this circumstance, by reciting, in a chronological series, the observations made by the different navigators who have hitherto visited that country. Whether New Holland shall be denominated an island, or, from its magnitude, dignified with the title of continent, can be a matter of no importance to geography. It appears to have been first discovered in 1609, by a Spanish captain, Don Pedro Fernando de Quiros, whose testimony respecting its existence was confirmed a few years after by several Dutch navigators, who successively explored various parts of the western coast, giving the whole country the name of Terra Australis Incognita. Towards the end of the last century it was twice visited by Captain Dampier, an Englishman; and of late years as often by the Captains Furneaux and Cook; the latter of whom first explored that part of it denominated South-Wales, and in which lies Botany Bay, the intended destination of the convicts.

New South-Wales, which forms the eastern side of New Holland, extends through almost 27 degrees of latitude, terminating to the north at York Cape, in latitude 10° 30′; and to the south, at Point Hicks, in 38° south latitude. Botany Bay is situated in 34° south, and longitude 151° 23′ east. From the narrative of Captain Cook respecting the inhabitants of the country round Botany Bay, he found it impossible to establish a friendly correspondence with them during his short stay in that harbour, which was only eight days.

days. Their dread of our people's fire-arms, and the resentment which they conceived from the slight hurt that one of their number probably felt from the small shot fired among them upon the first landing of the Endeavour's boat, were ever after invincible obstacles to an amicable intercourse with them. For the gratification of our readers we shall present them with an extract, containing a topographical account of this part of the country.

"The soil of the country about Botany Bay is not every where of the same quality; in general, however, we have favourable reports of it; for, though it was the beginning of winter when Captain Cook arrived there, every thing seemed in perfection.

"To the south and south-west of the bay he found it to be either swamp or light grey sand, and the face of the country finely diversified with wood and lawn. The trees are tall, straight, and without underwood, standing at such a distance from each other, that the whole country, at least where the swamps do not render it incapable of cultivation, might be cultivated without cutting down one of them. Between the trees the ground is covered with grass, of which there is great abundance, growing in tufts about as big as can well be grasped in the hand, which stand very close to each other.

"To the westward of the bay the face of the country was found to be nearly the same with that which has been just described, but the soil much richer: for, instead of a grey sand, it was a deep black mould, such as might be judged very fit for the production of grain of any kind. Here the woods were interspersed with some of the finest meadows in the world; not, however, without a few rocky patches, the stone of which is sandy, and might be used to advantage for building.

"To the north of the bay the face of the country changes: it is comparatively bare, producing no wood, and somewhat resembling our moors in England. The surface of the ground, however, is covered with a thin brush of plants about as high as the knees; the hills near the coast are low, but others rise behind them, increasing by a gradual ascent to a considerable distance, with marshes and morasses between. Wood is every where plenty round Botany Bay, but there are only two kinds which may be considered as timber. These trees are as large or larger than the English oak; and one of them has not a very different appearance; this yields a gum, or rather resin, which is of a deep red colour, and resembles the *sanguis draconis*; possibly it may be the same, for this substance is known to be the produce of more than one plant. The wood is heavy, hard, and dark coloured, like *lignum vitæ*. The other tree is tall and straight, something like the pine; and the wood of this, which has some resemblance to the live oak of America, is also hard and heavy. In some of these trees steps had been cut, at about three feet distance from each other, for the convenience of climbing; a circumstance which Tasman also observed at Frederick-Henry Bay, in Van Diemen's Land.

"It need hardly be repeated, that the country about Botany Bay affords a great variety of plants to enrich the collection of a botanist;

but very few of them are of the eſculant kind. There was alſo found here a variety of flowering ſhrubs; a ſpecies of *ſalvia fortea*; and ſeveral kinds of the palm, beſides a ſmall tree which produces berries of a pale crimſon colour, and about the ſize of a cherry. This fruit has a ſtone within ſide, and, though not remarkable for flavour, its juice has an agreeable tartneſs.

'As to animals, thoſe of the four-footed kind ſeem not to abound here, either in number or variety; for, during the eight days that Captain Cook lay in the bay, he ſaw only one quadruped, and of that he and his party had but a tranſient and imperfect view; nor were his people more fortunate. This beaſt was about the ſize of a hare or rabbit. A greyhound being with the party when it was put up, got ſight of it, and would probably have caught it, but the moment he ſet off he lamed himſelf againſt a ſtump which lay concealed in the long graſs. In the ſame excurſion they ſaw the dung of an animal which fed upon graſs, and which they judged could not be leſs than a deer; and the footſteps of another, which was clawed like a dog, and ſeemed to be about as big as a wolf. They alſo tracked a ſmall animal whoſe foot reſembled that of a polecat or weaſel.

'The woods here abound every where with birds of exquiſite beauty and variety of plumage, particularly parrots of different kinds, cockatoos, and loriquets, that flew about in flocks of ſeveral ſcores together; and one of the gentlemen, in a fowling excurſion, found ſuch vaſt numbers of quails, reſembling thoſe in England, that he might have ſhot as many as he pleaſed, had number been his object. There are alſo crows here, exactly the ſame as thoſe in England, ſome of which, as well as of the ſorts before mentioned, were ſhot, and found to be very agreeable food.

'Beſides theſe land fowl, they ſaw about the head (or weſt ſide) of the harbour, where there are large flats of ſand and mud, a great plenty of birds of the aquatic kinds, moſt of which are altogether unknown in Europe. One of the moſt remarkable was black and white, much larger than a ſwan, being near five feet high, and in ſhape ſomewhat reſembling a pelican.

'On theſe banks of ſand and mud there are great quantities of oyſters, muſcles, cockles, and other ſhell-fiſh, which ſeem to be the principal ſubſiſtence of the inhabitants, who go into ſhoal-water with their little canoes, and pick them out with their hands. It was not obſerved that they eat any of theſe ſhell-fiſh raw; nor do they always go on ſhore to dreſs them, for they have frequently fires in their canoes for that purpoſe. They are not, however, under the neceſſity of ſubſiſting wholly upon this food, for the bay abounds with a variety of other fiſh; ſome of which they ſtrike with gigs, and ſome they take with hook and line. On hauling the ſeine, the Endeavour's people caught great numbers of thoſe ſmall fiſh which are well known in the Weſt-Indies; and which our ſailors call leather jackets, becauſe their ſkin is remarkably thick. They ſtruck alſo ſeveral ſting rays, of which there is great plenty in the bay. Theſe are of an enormous ſize; they follow the flowing tide into the ſhallows, where there is no more than two or three feet water, and are there

eaſily

eaſily ſtruck. One of theſe great fiſh weighed no leſs than two hundred and forty pounds after his entrails were taken out; and another was ſtruck ſtill larger, for, when his entrails were taken out, he weighed three hundred and thirty-ſix pounds. They taſted very much like the European rays; and their viſcera had an agreeable flavour, not unlike ſtewed turtle.

'It is high water in Botany Bay at the full and change of the moon, about eight o'clock; and the tide riſes and falls perpendicularly between four and five feet. The variation of the needle (A. D. 1770) was 11° 3′ eaſt.

Thoſe who are deſirous of obtaining all poſſible information relative to this country, will not find their expectations diſappointed in the volume now before us; as it is carefully compiled from the authentic narratives of different voyagers, and illuſtrated by two charts.

ART. IX. *Strictures on Female Education; chiefly as it relates to the Culture of the Heart. In Four Eſſays. By a Clergyman of the Church of England.* Small 8vo. 3s. boards. Printed for the Author. Cadell. London, 1786.

IF the ladies of the preſent age are deficient in accompliſhments or virtues, it is not for want of inſtruction. As the ſubject comes home to men's buſineſſes and *boſoms*, it has drawn the public attention; and, for half a century paſt, the *art of making perfect women* has been the Ulyſſean bow among the learned, in which every adventurous candidate has been endeavouring to ſhoot his longeſt and moſt vigorous arrow. It is remarkable that no treatiſe on the ſubject of female education was known among the ancients, or appeared among the moderns, till about the beginning of the century. The beſt authors flouriſhed before criticiſm became an art; and men enjoyed the moſt perfect health before phyſic was made a trade; and it may be ſuſpected that ſo many critics on female manners, and phyſicians of the female mind, argue ſome diſorder or degeneracy in the fair ſubject.

The ingenious and learned work before us conſiſts of four eſſays. The firſt contains a ſlight ſurvey of the treatment of women in the different ages and nations of the world; and an inveſtigation of the cauſes which have contributed to the obvious and ſhameful negligence in their education. In the ſecond the author makes obſervations on the manner in which the treatment of this ſex will be influenced by, and will reciprocally influence the taſte, the ſentiments, the habits and purſuits, the manners, the morals, the public and

private happineſs, of a people. The third contains a diſquiſition concerning the nature, quality, and extent of female talents, and the comparative difference of underſtanding in the ſexes. In the fourth we have reflections on the dangers and inſufficiency of boarding-ſchools, conſidered as a mode of female education.

As a ſpecimen of this performance we ſhall extract a paſſage from the third eſſay. The author having mentioned the inſignificant and frivolous intercourſe which takes place between the ſexes, whoſe uſual converſation turns on the little anecdotes of the day, the laſt intrigue or amour which fame has publiſhed, or ſome confidential friend whiſpered; the brilliance of a birth-night, or the adventures of a ball; proceeds in the following animated and ſenſible manner.

'In this career of gallantry much time muſt be ſpent, and in that precious and important ſeaſon of life when the foundations of every thing great ſhould be laid, when activity ſhould be rouſed, when talents ſhould be ripened, and when the thirſt of glory ſhould be felt as the grand and ſtimulating movement of the ſoul; with men of finiſhed gaiety, ſcarcely is a *little* life ſufficient for the purpoſe. Attention and attachment muſt be varied and multiplied in an endleſs ſucceſſion. This fair one muſt be forſaken, and another muſt be addreſſed. It were horrid to be conſtant where variety is the faſhion; where faſhion only gives the laurel of diſtinction, and adjudges it to ſit moſt gracefully upon the brows of thoſe who can make their ravages amongſt the ſex diffuſive as their connections.

'Nor is the loſs of time the only diſadvantage ariſing from this ſyſtem. The propenſities it gives are unfavourable to *every* great and magnanimous exertion.

'Young men become inſenſibly aſſimilated to the frivoloſneſs they addreſs and affect to admire; and that frivoloſneſs extends itſelf to all their habits and modes of thinking; to all their deſigns, and all their undertakings; to all their actions and intercourſe with the world. They get modes of levity, effeminacy, and diſſipation, which are equally incompatible with the acquirement of ſcience, or the laborious efforts of virtue. Their purſuits of every kind will be marked with this frivolity. The youth, which ſhould be the glory of a nation, will become its reproach. Inſtead of climbing, with arduous labour, the ſacred hill of virtue or of learning, they will endeavour to transform and remodify their nature, and take up with ſuch imperfect fragments of both as they are able to find in the boſom of pleaſure, or the inglorious vale of indulgence. Such a revolution this age has experienced. This expedient has been ridiculouſly attempted. Philoſophy has reſigned its uſual ſternneſs, and dropped its abſtracted language, to pleaſe the ladies. Authors, in general, affect to lie upon the toilet. They ſkim the ſurface, and publiſh the beauties of fine writers. Morality aſſumes the meretricious dreſs of novels to captivate the rake. We have *very pretty* preachers; we have *amiable* ſenators; we have very *polite* officers; and few great men. Conſe-

quences

queues so malignant, and so comprehensive in their effects, deserve consideration. A disease, so interwoven with the vitals of the constitution, should not be neglected.

'I have not enumerated half the evils of this fashion. If it prevents many marriages, it robs those, which do exist, of all their sweetness, and all their joys.

'It is in retirement that sensible minds look for real, heart-felt satisfaction. It is in woman, as the friend and companion of that retirement, that selfish is exalted into social enjoyment; and that the sweets of friendship, and the luxury of confidence, leave us nothing to desire but their stability and their duration. How does the most distant prospect of such a state, amidst the toils of labour, the wrinkles of care, and the agonies of disappointment, charm the most elevated and penetrating mind! How often has it administered courage to the hero, eloquence to the senator; and how equally do the monarch and the peasant court it as a relaxation from their toils! The tender interview of Hector with Andromache, immortalized by Homer, and the modest, timid shrinking of Astyanax from his helmet, are pleasures which the purest virtue may acknowledge for her own: and which the greatest scholars, generals, or politicians, need not blush to accept as a recompence for their fatigues! How pleasing to resign the sceptre and the laurel for the softnesses of such an intimacy, the caresses of such a friend; and to forget, in the affection of a virtuous woman, tumults, conflicts, disappointment, and the world!

'But let not fancy dream over all the bliss of such a scene, to be awakened only in disappointment. The *present* education of women blasts this prospect, and destroys such an hope. Sensible men, if they be determined to form this connection, must do it often to a disadvantage; they must, in general, marry *females merely*. They must not always expect in them associates or friends. The union of knowledge and talents with frivolousness and insipidity cannot be agreeable. What is not agreeable will not be lasting. The heart can feel no durable attachment where it knows no esteem. Without the secret concurrence of the heart, there cannot be enjoyment. Marriage is nothing more than a bare, ceremonious union of hands. This seeming paradise of sweets will roughen, as we approach it, into a wilderness of thorns. The senses are soon palled. Disgust succeeds to satiety; quarrels to disgust; where the soul has no fresh graces to expand, and there remain no new and unexplored treasures in the understanding.

'Though this subject is of so immense a magnitude, and so intimately connected with the first and dearest interests of society, as to deserve the attention of any monarch or legislator in the world, yet, in a free and opulent country like our own, where education cannot be made a public concern, and where any particular edicts of a prince would be esteemed a gross infringement on the liberty of the subject, it is only in the power of parents or guardians to remove or palliate so malignant an evil. If there be a specific, it is a better and a more rational education of women; and, if that education is to be better and more rational, it must not be left to a vain, a superficial, or mercenary governess, but planned by the wisdom, and executed by the

zeal and affection of those mothers, who, under Providence, have given them existence.'

These elegant and moral observations seem to be dictated by the purest feelings of the heart,

In estimating the talents and natural endowments of women, our author may incur the censure of the superficial adorers and panegyrists of women; but his observations are founded on nature and experience. Among the inferior animals, the males are observed to possess greater strength, courage, vigour, and enterprize; females superior beauty of form and proportion, more delicacy and softness, but withal a higher degree of timidity and weakness. The same analogy prevails in the human race. Vivacity, fancy, sensibility, are found among women; the high exertions of genius and intellect belong to the other sex. But female influence and power is founded on this constitution of nature. That quickness of apprehension, and inquietude of imagination, which debar women from the higher attainments of science and learning, compose the life and essence of their graces. They are the very medium by which they please. If they were constituted with masculine firmness and vigour, they would want their native and strongest attractions. They would cease to be women, and they would cease to charm.

'Nor let the sex suppose me their accuser or their foe. If I have not wholly mistaken the method, I mean to be their advocate and friend. I have left them the seeds of every thing that pleases and captivates in woman. *Their* brows were not intended to be ploughed with wrinkles, nor their innocent gaiety damped by abstraction. They were perpetually to please, and perpetually to enliven. If we were to plan the edifice, they were to furnish the embellishments. If we were to lay out and cultivate the garden, they were beautifully to fringe its borders with flowers, and fill it with perfume. If we were destined to superintend the management of kingdoms, they were to be the fairest ornaments of those kingdoms, the embellishers of society, and the sweeteners of life.

'If we consult scripture, we shall discover that such was the original intention of Heaven in the formation of the sexes. The sentence of subordination obviously implies that man should have the preeminence on subjects that require extensive knowledge, courage, strength, activity, talents, or laborious application. Women were not formed for political eminence, or literary refinement. The softness of their nature, the delicacy of their frame, the timidity of their disposition, and the modesty of their sex, absolutely disqualify them for such difficulties and exertions. Their destiny of bearing and nursing children; the necessity of superintending domestic concerns; and the peculiar diseases to which they are liable; leave them little time for such public undertakings, whilst the humble offices in which they are engaged confer a blessing

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and a benefit upon ſociety that are infinitely beyond the coldneſs of knowledge, and the apathy of ſpeculation. The wife, the mother, and the economiſt of a family would unfortunately be loſt in the literary pedant; the order of nature would be totally reverſed, and the population of the globe prepoſterouſly ſacrificed to the cold, forbidding pride of a ſtudious virginity. The woman of the cloiſter would want the graces of a citizen of the world. In that ardour of underſtanding which rouſes emulation, ſhe would loſe that ſoothing manner which conciliates and endears. The world would be deprived of its faireſt ornaments, life of its higheſt zeſt, and man of that gentle boſom, on which he can *recline* amidſt the toils of labour, and the agonies of diſappointment.

'So far as the qualities of the heart are concerned (and this has ſometimes formed a part of the queſtion) I think the ſexes will not bear a compariſon. Women, in this reſpect, have every claim to a marked ſuperiority. If their retired, domeſtic life did not of itſelf lead to more innocence and contemplation, their natural diſpoſitions are certainly more favourable to piety and virtue. Their ſtrong ſenſe of weakneſs prompts them to ſupplicate the protection and aſſiſtance of a ſuperior, inviſible power, whilſt their exquiſite ſenſibility powerfully diſpoſes them for all the energy and ardours of devotion.'

The laſt eſſay, on "the dangers attending boarding-ſchools," ought to be read by every parent who feels for the happineſs, and trembles for the virtue, of his children. But what is to be done in the preſent ſtate of ſociety, when perhaps the worſt examples of diſſipation and intrigue which a daughter can behold are to be found in her father's houſe, and in the character of her mother?

In this valuable little tract the author is too oſtentatious of his learning, and too flowery in his ſtyle; but the latter defect may be excuſed when we conſider that he was writing to the ladies.

ART. X. *Silva; or, a Diſcourſe of Foreſt-Trees, and the Propagation of Timber in his Majeſty's Dominions: as it was delivered in the Royal Society on the 15th Day of October, 1662, upon Occaſion of certain Queries propounded to that illuſtrious Aſſembly by the honourable the principal Officers and Commiſſioners of the Navy. Together with an hiſtorical Account of the Sacredneſs and Uſe of ſtanding Groves. By John Evelyn, Eſq. F.R.S. With Notes by A. Hunter, M.D. F.R.S. A New Edition. To which is added, The Terra, a philoſophical Diſcourſe of Earth.* 2 vols. 4to. boards. 2l. 15s. York printed. Dodſley, London. 1786.

THE world is much obliged to Mr. Evelyn for an unremitted attention, during the courſe of a long life, to promote every thing that is uſeful or elegant, that can increaſe

crease our comforts, or enlarge our ideas. His activity of mind led him to seek for, and to acquire, knowledge of every kind; and his benevolence induced him to communicate his acquisitions for the public good. If he did not equally excel in the variety of subjects he treated, and if a good deal of the quaintness and pedantry of the times are to be discovered in his writings, yet the truly patriotic views, which are every where apparent, and the solid information we there meet with, compel us to love the man, and respect the author.

His "Silva," the work now before us, should be studied by landholders in every country; they would no longer hesitate to clothe their dreary and unprofitable wastes with trees, to convert deformity into ornament, promote their own interests, and benefit the community. The general importance of the propagation of timber trees is obvious to Britain; if she consults her dearest interests, it is absolutely necessary. To enumerate reasons is perfectly needless; the truth is well known, and too much neglected. We shall, however, transcribe the concluding paragraph of the editor's preface, written in 1776. It brings home the subject to every British heart; and, if the embers of true patriotism be not totally extinguished, will kindle the holy flame. "Soon after the publication of the Silva, which "made its appearance in 1664, under the auspices of the "Royal Society, the *spirit of planting* increased to a high "degree; and there is reason to believe that many of our "ships, which, in the last war, gave laws to the whole "world, were constructed from oaks planted at that time. "The present age must reflect upon this with gratitude; "and it is to be hoped that we shall be ambitious to re"ceive from posterity the same acknowledgments that we, "at this moment, pay to the memory of our virtuous an"cestors!"

Mr. Evelyn, after speaking of trees in general, and announcing the method he intends to pursue in his work, treats of "earth, soil, seed, air, and water," as they relate to the propagation of trees. His next chapter is on the seminary and transplanting; where the choice of seeds, the method of sowing, the management of the nursery, and the best manner of thinning and transplanting, are minutely laid down. Having finished this introductory matter, he proceeds to treat of particular trees, beginning with the oak. He first enumerates the various species of this monarch of the woods; then proceeds to give directions for the best methods of raising it; points out the soil and situation it prefers; and concludes with the different uses to which it may

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be applied. The ſame method is followed with all the other trees mentioned in the *Silva*. Having finiſhed his account of foreſt trees, the author proceeds to treat of fences, quickſets, &c. the various methods of fencing are mentioned, and the trees and ſhrubs proper for that buſineſs enumerated. He next treats "of the infirmities of trees," and their cure; "of coppices; of pruning; of the age, "ſtature, and felling, of trees; of timber, the ſeaſoning, "uſes, and fuel." We are after this preſented with ſome detached precepts concerning planting; with ſome account of the laws and ſtatutes for the preſervation and improvement of woods and foreſts; ſome hints for the improvement of the royal foreſts, blended with matters of a ſimilar nature, conclude this part of the work. The fourth and laſt book contains "an hiſtorical account of the ſacredneſs and "uſe of ſtanding groves." Here the writer fully indulges his enthuſiaſm; pours forth all his ſtore of Latin, Greek, and Hebrew lore to inform us how much trees, and groves, and woods were reverenced in all ages, and by people the moſt barbarous as well as the moſt refined. This may be read as a matter of curioſity; as an exhibition of learning it is reſpectable, but is of little, we may ſay, of no importance, to the object in view.

As a ſpecimen of the work, we ſhall tranſcribe his "aphoriſms, or general precepts," as they form more of a whole, have leſs epiſodical matter than any portion of the book which we could introduce, conſiſtently with the nature of our publication.

'Try all ſorts of ſeeds, and, by their thriving, you ſhall beſt diſcern what are the moſt proper kinds for grounds,

Quippe ſolo natura ſubeſt ——

and of theſe deſign the main of your plantation. Try all ſoils, and fit the ſpecies to their natures. Beech, haſel, and holly, affect gravel and grit; and, if mixed with loam, oak, aſh, and elm. In ſtiff ground plant aſh and hornbeam; and in light feeding ground or loam, any ſort whatſoever; in the lower and wetter lands, the aquatics.

'Keep your newly-ſown ſeeds continually freſh, and in the ſhade (as much as may be) till they peep.

'All curious ſeeds and plants are diligently to be weeded till they are ſtrong enough to overdrop or ſuppreſs them; and you ſhall carefully hoe, half dig, and ſtir up the earth about their roots during the firſt three years, eſpecially in the vernal and autumnal equinoxes: this work ſhould be done, in a moiſt ſeaſon, for the firſt year, to prevent the duſt from ſuffocating the tender buds; but afterwards in the more dry weather.

'Plants

'Plants raiſed from ſeed ſhould be thinned where they come up too thick; and none ſo fit to be tranſplanted into hedge-rows as thoſe you thus draw, eſpecially where ground is precious.

'Suckers that ſprout from the fartheſt part of the ſtem, or body of the mother-tree, are beſt, as eaſier plucked up without detriment to the roots and fibres, or violence to the mother; it were good therefore firſt to uncover the roots whence they ſpring, and to cut them cloſe off, replanting them immediately; thoſe which grow at more diſtance may be ſeparated with ſome of the old root, if you find the ſucker not well furniſhed.

'To produce ſuckers, lay the roots bare, and ſlit ſome of them here and there diſcreetly, and then cover them.

'Layers are to be bent down and couched in rich mould; and, if you find them ſtubborn, you may ſlit a little in the bark and wood; but no deeper than to make it ply, without wounding the tender heart. Putting forth root is aſſiſted by pricking the bark, ſlitting, or binding a packthread about the part you would have the root ſpring from.

'The proper ſeaſon is the early ſpring and mid-autumn; and, in all dry ſeaſons, obſerve to keep the layers diligently watered.

'Slips and cuttings (by which moſt trees may be propagated) ſhould be ſeparated at the burs, joints, or knobs; ſtrip them of their leaves before you bury them, leaving no ſide-branches. Some ſlit the end where it is cut off; at two years end is the ſooneſt they will be fit to take up; layers much ſooner.

'In planting, omit not the placing of your trees towards their accuſtomed aſpect; and, if you have leiſure, make the holes the autumn before; the wider the better; three feet over and two deep is little enough, if the ground be any thing ſtiff, often ſtirring and turning the mould, and mixing it with better, as you may find cauſe. This done, dig or plow about them, and that as near their ſtems as you can come without hurting them; and therefore rather uſe the ſpade for the firſt two or three years; and preſerve what you plant ſteady from the winds and annoyance of cattle, &c.

'Remove the ſotteſt wood to the moiſteſt grounds:

Diviſæ arboribus patriæ——— GEORG. ii.

'Begin to plant foreſt-trees when the leaves fall after Michaelmas; you may adventure when they are tarniſhed and grow yellow; it is loſt time to commence later, and, for the moſt part of your trees, early planters ſeldom repent; for ſometimes a tedious bind of froſt prevents the whole ſeaſon. The baldneſs of a tree is a note of deceit; for ſome oaks, hornbeam, and moſt beeches, preſerve their dead leaves till new ones puſh them off.

'Set deeper in the lighter grounds than in the ſtrong, but ſhalloweſt in clay; five inches is ſufficient for the drieſt, and one or two for the moiſt, provided you eſtabliſh them againſt winds.

'Plant forth in warm and moiſt ſeaſons, the air tranquil and ſerene, the wind weſterly; but never whiles it actually freezes or rains, nor in miſty weather, for it moulds and infects the roots.

'What

'What you gather and draw out of woods, plant immediately, for their roots are very apt to be mortified, or hardened and withered by the winds and cold air.

'Trees produced from ſeeds muſt have the tap-roots abated, (the walnut-tree and ſome others excepted; and yet, if planted merely for fruit, ſome affirm it may be adventured on with ſucceſs) and the bruiſed parts cut away, but ſparing the fibrous, for they are the principal feeders; and thoſe who cleanſe them too much are puniſhed for the miſtake.

'In ſpring, rub off ſome of the collateral buds to check the exuberancy of ſap in the branches, till the roots be well eſtabliſhed.

'Plant no more than you well fence, for that neglected, tree culture comes to nothing; therefore all young-ſet trees ſhould be defended from the winds and ſun, eſpecially the eaſt and north, till their roots are fixed, that is, till you perceive them ſhoot; and the not exactly obſerving of this article is the cauſe of the periſhing of the moſt tender plantations; for it is the invaſion of theſe two aſſailants which does more miſchief to our new-ſet and leſs hardy trees, than the moſt ſevere and durable froſts of a whole winter. And here let me add this caution again, that, in planting of trees of ſtature for avenues or ſhades, you ſet them at ſuch diſtance as that they be not in reach of the manſion-houſe, in caſe of being blown down by the winds, for reaſons ſufficiently obvious. See Hiſt. of the ſtorm, Nov. 26, 1703.

'The propereſt ſoil, and moſt natural, apply to diſtinct ſpecies: *nec vero terræ ferre omnes omnia poſſunt.* Yet we find by experience that moſt of our foreſt-trees grow well enough in the coarſeſt lands, provided there be a competent depth of mould; for albeit moſt of our wild plants covet to run juſt under the ſurface; yet, where there is not ſufficient depth to cool them, and entertain the moiſture and influences, they are neither laſting nor proſperous.

'Wood well planted will grow in mooriſh, boggy, heathy, and the ſtonieſt grounds; only the white and blue clay, which is commonly the beſt paſture, is the worſt for wood; and ſuch good timber as we find in any of theſe, oaks excepted, is of an exceſſive age, requiring thrice the time to arrive at their ſtature.

'If the ſeaſon require it, all new plantations are to be plied with waterings, which is better poured into a circle at ſome diſtance from the roots, which ſhould continually be bared of graſs: and if the water be rich, or impregnated, the ſhoots will ſoon diſcover it; for the liquor, being percolated through a quantity of earth, will carry the nitrous virtue of the ſoil with it: by no means, therefore, water at the ſtem, becauſe it waſhes the mould from the roots, comes too crude, and endangers their rotting.

'But, for the cooling and refreſhing tree roots, the congeſting of rotten litter, ſprinkled over with fine earth, is good; or, place potſherds, flints, or pebbles, near the foot of the ſtem; for ſo the poet,

"Aut lapidem bibulum, aut ſquallentes infode conchas:
Inter enim labentur aquæ, tenuiſque ſubibit
Halitus." ——— GEORG. ii.

"Limeſtones, or ſqualid ſhells, that may the rain,
Vapours, and gliding moiſture, entertain,"

But

But remember you remove them after a competent time, else the vermin, snails, and insects, which they produce and shelter, will gnaw and greatly injure the bark; and therefore, to lay a coat of moist rotten litter, with a little earth upon it, will preserve it moist in summer, and warm in winter, enriching the showers and dews that strain through it.

'Young plants will be strangled with corn, oats, peasse, or hemp, or any rankly growing grain, if a competent circle and distance be not left, as of near a yard or so of the stem. This is a useful remark; but whether the setting or sowing of beans near trees make them thrive the more, as Theophrastus writes, (I suppose he means fruit-trees) I leave to experience.

'Cut no trees (especially having an eminent pith in them, being young and tender too) when either heat or cold are in extremes, nor in very wet and snowy weather; and in this work it is profitable to discharge all trees of unthriving, broken, wind-shaken browse, and such as our law terms *Cablicia*, and to take them off to the quick,

——— "Ne pars sincera trahatur."

'And for evergreens, especially such as are tender, prune them not after planting, till they do radicate, that is, by some little fresh root discover that they have taken root.

'Cut not off the top of the leading twig or shoot (unless very crooked, and then at the next erect bud) when you transplant timber-trees, but those of the collateral you may shorten, stripping up the rest close to the stem; and such as you do spare, let them not be the most opposite, but rather one above another, to preserve the past from swelling and hindering its taper growth: be careful also to keep your trees from being top-heavy, by shortening the side-branches competently near the stem. Young plants, nipt either by the snout or teeth of cattle, do commonly break on the sides, which impedes both growth and spiring; in this case, prune off some, and quicken the leading shoot with your knife at some distance beneath its infirmity; but if it be in a very unlikely condition at spring, cut off all close to the very ground, and hope for a new shoot, continually suppressing whatever else may accompany it, by cutting them away in summer.

'Walnut, ash, and pithy trees, are safer pruned in summer and warm weather than in the spring, whatever the vulgar fancy.'

The merits of the editor, Dr. Hunter, are very considerable. His notes, though they have doubled the size of the volumes, have added at least an equal proportion to their value. He has given us a more full account of the different species of trees; has ranged them according to the Linnæan system; minutely described all their various parts; informed us where they grow naturally; has added the most approved methods of culture which time and experience have now introduced; and, in many places, from better information, has corrected the errors of his author. There are besides to be found many valuable remarks on vegetation

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in general, which may be of much use in agriculture, as well as planting. While he thus adds to the value of his text, he seems to inherit Mr. Evelyn's ardour of mind, which leads him to view the propagation of timber with all the anxious feelings of a real patriot. This appears in many parts of the work; we shall content ourselves with inserting a note, in which he traces the decay of our forest-trees, and calls the attention of the nation to this alarming circumstance.

'In order to trace the history of the decay of our forest-trees, it will be necessary to remark, that the first attack made upon them, of any material consequence, was in the twenty-seventh year of the reign of Henry VIII. when that monarch seized upon the church-lands, and converted them, together with their woods, to his own use. Ruinous as such an attempt might appear at first, it did not bring with it any very pernicious consequences, as the whole kingdom, at that early period, was plentifully stocked with all kinds of timber-trees, especially the oak. During the civil war, which broke out in 1642, and all the time of the inter-regnum, the royal forests, as well as the woods of the nobility and gentry, suffered a great calamity, insomuch that many extensive forests had, in a few years, hardly any memorial left of their existence but their names. From that period to the present, there is some reason to apprehend that the persons appointed to the superintendance of the royal forests and chases have not strictly and diligently attended to their charge, otherwise the nation would not at this day have reason to complain of the want of oak for the purposes of increasing and repairing the royal navy. This loss, however, would not have operated so severely, had the principal nobility and gentry been as solicitous to plant, as to cut down their woods. But this reflection should be made with some degree of limitation, as several thousand acres of waste land have, within these twenty years, been planted for the benefit of the rising generation. The Society of Arts, &c. established in London in the year 1754, have greatly contributed, by their honorary and pecuniary premiums, to restore the spirit for planting; and I flatter myself that a republication of Mr. Evelyn's "Silva" will also contribute to that most desirable end. Tusser, a versifier in the reign of Henry the Eighth, complains, at that early period, "that men were more studious to cut down than to plant trees:" and, as this author is often quoted by Mr. Evelyn, it will be proper to remark that his book is entitled, "Five Hundred Points of Husbandry," and is printed in black letter. It is written in quatrains, or stanzas, of four verses each, and contains more lines than Virgil's Georgics. The first edition was published in 1562. There are other editions in 1604 and 1672; also in 1710 and 1743, with notes and observations. Every thing that has a tendency towards the raising and diffusing a spirit for planting, is highly meritorious; and as our wooden walls have been esteemed, for many ages past, the bulwarks of this nation, we may hope, from the goodness of our august Sovereign, that he will set an example

example to the nobility and men of large poſſeſſions, by ordering his waſtes to be planted with timber-trees, eſpecially the oak;

> ——————" nouriſh there
> Thoſe ſapling oaks, which, at Britannia's call,
> May heave their trunks mature into the main,
> And float the bulwarks of her liberty."

'The wants of the nation call for this ſupply. How many thouſand acres of waſte land are there in this kingdom, that at this preſent time produce nothing, but may be profitably improved by planting! Did men of large poſſeſſions but rightly conſider this, they would carefully look over their eſtates, ſearch out every uſeleſs bog, and plant it with poplars, or other aquatics. They would examine all the waſte grounds, and ſet apart ſome for the cottagers, and apply the moſt barren and uſeleſs for plantations. Was ſuch a generous ſpirit to prevail, we ſhould hear few perſons complaining that their ancient common-rights are invaded, and that their extreme neceſſities have obliged them to emigrate to countries far leſs hoſpitable than their own.'

The different ſpecies of trees, deſcribed in the "Silva," and their parts of fructification, are well delineated in the plates which accompany theſe volumes. The names of the different parts are given in an annexed table, with references to the plates, in ſuch a manner as to ſatisfy every reader the moſt unacquainted with botany.

To this edition of the Silva is added "TERRA, a philoſophical Diſcourſe of Earth." Without entering into a minute detail of this performance, it may be enough to ſay that it contains, for the time, a pretty good account of the various kinds of earth; and that the author conſiders them chiefly with regard to their different powers of promoting vegetation. He ſhews us how their deficiencies are to be ſupplied by a mixture of earths; by the addition of various manures; or by plowing and pulverization; and at the ſame time informs us what plants are congenial with, and thrive beſt in, certain ſoils. In ſhort, the "Terra" may be conſidered as a general treatiſe, containing the outlines of planting, gardening, and agriculture. Here, as in the "Silva," the merits of the editor are conſpicuous: the progreſs of ſcience, and our improvements in every ſpecies of cultivation, have enabled him to add much valuable matter to the original work.

Upon the whole, we are of opinion that Dr. Hunter deſerves, for this publication, the thanks of every well-wiſher to his country. But we cannot help thinking that it is *unneceſſarily* voluminous. Mr. Evelyn was a man of extenſive reading, and he lived in an age when a diſplay of learning was faſhionable. The effects of this are conſpicuous almoſt

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in every page; the writer is perpetually ſtarting aſide from his ſubject, and quotations are accumulated without end. No book could appear to more advantage in an abridgement. Were the uneſſential parts lopped, (to take a metaphor from the ſubject,) and the ſolid and perceptive matter only allowed to remain, it would, from ſeveral cauſes, be more generally read, and of courſe become more uſeful than in its preſent form. It is true that the manner of the writer would not be diſcerned in the abridgement; this perhaps, except to the curious reader, would be no loſs; at all events, it is a matter of no importance to a book which is properly neither a work of taſte nor of genius; but, ſhould this be objected, the anſwer is obvious, to the man of ſcience and curioſity the larger work is always at hand.

Beſides the engravings, in ſome meaſure neceſſary to this publication, there are ſome ornamental ones, among which the head of Mr. Evelyn by Bartolozzi deſerves the warmeſt commendation. All the notes of conſequence which are added to this edition, are printed ſeparately at the end of the ſecond volume, that the reader may perceive, at one view, wherein this impreſſion differs from the former.

ART. XI. *A ſhort Account of the Marratta State. Written in Perſian by a Munſhy, who accompanied Colonel Upton on his Embaſſy to Poonah. Tranſlated by William Chambers, Eſq. Chief Judge of the Supreme Court of Judicature at Fort William in Bengal. To which is added, The Voyages and Travels of M. Ceſar Fredericke into the Eaſt-Indies, and beyond the Indies.* 8vo. 2s. ſtitched. Calcutta printed. Kearſley, London. 1787.

THIS production is extracted from the "Aſiatic Miſcellany," a periodical work now printing at Calcutta, under the patronage of Sir William Jones, William Chambers, Eſq. and other reſpectable characters reſident in that part of the globe. As the compoſition of a Munſhy it merits attention, and contains ſome curious particulars with regard to the hiſtory and manners of the Mahrattas.

To this is ſubjoined the voyages and travels of M. Cæſar Frederic to the Eaſt-Indies; a work which was firſt printed in the Italian language at Venice 1598, and tranſlated into Engliſh by Mr. Hickoke. The fidelity of the author, and the fund of entertainment which his *naive* deſcriptions afford the reader, have rendered it one of the ſcarceſt books in our language; and, on that account, the republication

will be acceptable at a period when voyages and travels have become such a frequent and fashionable article of study.

The following, as it is the first account by an European, is also the most curious one which has hitherto been published of the custom which prevails in India of wives burning themselves on the funeral pile of their husbands.

'I rested in Bezeneger seven months, although in one month I might have discharged all my business; for it was necessary to rest there until the ways were clear of thieves, which at that time ranged up and down. And in the time I rested there I saw many strange and beastly deeds done by the Gentiles. First, when there is any noble man or woman dead, they burn their bodies; and if a married man die, his wife must burn herself alive for the love of her husband, and with the body of her husband; so that when any man dieth, his wife will take a month's leave, two or three, or as she will, to burn herself in; and that day being come wherein she ought to be burned, that morning she goeth out of her house very early, either on horseback or an elephant, or else is borne by eight men on a small stage: in one of these orders she goeth, being apparelled like to a bride, carried round about the city, with her hair down about her shoulders, garnished with jewels and flowers, according to the estate of the party; and they go with as great joy as brides do in Venice to their nuptials; she carrieth in her left hand a looking-glass, and in her right-hand an arrow, and singeth through the city as she passeth, and saith, that she go to sleep with her dear spouse and husband. She is accompanied with her kindred and friends until it be one or two of the clock in the afternoon: then they go out of the city, and going along the river's side called Nigonden, which runneth under the walls of the city, until they come unto a place where they use to make this burning of women, being widows; there is prepared in this place a great square cave, with a little pinnacle hard by it, four or five steps up; the foresaid cave is full of dried wood. The woman being come thither, accompanied with a great number of people which come to see the thing, then they make ready a great banquet, and she that shall be burnt eateth with as great joy and gladness as though it were her wedding-day; and the feast being ended, then they go to dancing and singing a certain time, according as she will. After this, the woman, of her own accord, commandeth them to make the fire in the square cave where the dry wood is; and when it is kindled, they come and certify her thereof; then presently she leaveth the feast, and taketh the neareſt kinsman of her husband by the hand, and they both go together to the bank of the aforesaid river, where she putteth off all her jewels and all her clothes, and giveth them to her parents or kinsfolk, and covering herself with a cloth, because she will not be seen of the people, being naked, she throweth herself into the river, saying, "O wretches! wash away your sins." Coming out of the water, she rolleth herself into a yellow cloth of fourteen braces long; and again she taketh her husband's kinsman by the hand, and they go both together up to the pinnacle of the square cave wherein the fire is made. When she is on the pinnacle, she talketh and reasoneth

ſoneth with the people, recommending unto them her children and kindred. Before the pinnacle they uſe to ſet a mat, becauſe they ſhall not ſee the fierceneſs of the fire; yet there are many that will have them plucked away, ſhewing therein an heart not fearful, and that they are not afraid of that fight. When this ſilly woman hath reaſoned with the people a good while to her content, there is another woman that taketh a pot with oil, and ſprinkleth it over her head, and with the ſame ſhe anointeth all her body, and afterwards throweth the pot into the furnace, and both the woman and the pot go together into the fire; and preſently the people that are round about the furnace throw after her into the cave great pieces of wood; ſo by this means, with the fire, and with the blows that ſhe hath with the wood thrown after her, ſhe is quickly dead; and after this there groweth ſuch ſorrow and ſuch lamentation among the people, that all their mirth is turned into howling and weeping, in ſuch wiſe that a man could ſcarce bear the hearing of it. I have ſeen many burnt in this manner, becauſe my houſe was near to the gate where they go out to the place of burning: and when there dieth any great man, his wife, with all his ſlaves with whom he hath had carnal copulation, burn themſelves together with him. Alſo, in this kingdom I have ſeen, amongſt the baſe ſort of people, this uſe and order, that the man being dead he is carried to the place where they will make his ſepulchre, and ſetting him as it were upright, then cometh his wife before him on her knees, caſting her arms about his neck, with embracing and claſping him until ſuch time as the maſons have made a wall round about them; and when the wall is as high as their necks, there cometh a man behind the woman and ſtrangleth her: then, when ſhe is dead, the workmen finiſh the wall over their heads, and ſo they lie buried both together. Beſides theſe, there are an infinite number of beaſtly qualities amongſt them, of which I have no deſire to write. I was deſirous to know the cauſe why theſe women would ſo wilfully burn themſelves againſt nature and law; and it was told me that this law was of an ancient time, to make proviſion againſt the ſlaughters which women made of their huſbands; for in thoſe days, before this law was made, the women, for every little diſpleaſure that their huſband had done unto them, would preſently poiſon their huſbands, and take other men; and now, by reaſon of this law, they are more faithful unto their huſbands, and count their lives as dear as their own, becauſe that after his death her own followeth preſently.'

It is a common error among authors to attribute cuſtoms, which derive their origin from the inſtincts, prejudices, and ſuperſtition of mankind, to profound policy and deep deſign. The feelings of men for their deceaſed friends ſurvive the objects on which they were placed. A generous ſympathy accompanies them to the tomb, and takes an intereſt in the inanimate corſe, as if it were ſtill alive. The warrior is buried with his bow and arrow, his ſword and ſhield, as if he was to have occaſion for them in the world of ſpirits. The rudeſt nations make offerings and libations at the tombs of their anceſtors, as if the departed ſpirit

hovered round the reſidence of the body, and received nourriſhment from mortal viands. When a great diſtinction of ranks is eſtabliſhed, ſlaves are ſacrificed on the tomb of their maſter, to attend him in another world. This cuſtom prevailed in America when it was firſt diſcovered. When wives are conſidered as the property of the huſband, as they have been from time immemorial in India, they are in like manner ſacrificed on the funeral pile of their lord, to render him ſervices in the land of ſpirits. The degraded and diſhonoured ſtate into which a widow ſinks who does not follow this law, continues in India; a cuſtom which is repugnant to reaſon, and revolting to humanity.

ART. XII. *The Forms of Herkern; corrected from a Variety of Manuſcripts, ſupplied with the diſtinguiſhing Marks of Conſtruction, and tranſlated into Engliſh. With an Index of Arabic Words explained, and ranged under their proper Roots. By Francis Balfour, M.D.* 4to. 7s. 6d. ſtitched, Calcutta printed. 1781.

THE "Inſha-i Herkern," tranſlated by Dr. Balfour, contains the common forms of buſineſs and correſpondence, and is generally put into the hands of ſtrangers who are learning the Arabic and Perſian languages. If it does not introduce to our acquaintance the genius and learning of Aſia, it will be highly uſeful and acceptable to men of buſineſs. It is even valuable to men of letters, by making us acquainted with the eſtabliſhed manners and modes of the Eaſt. There are, it ſeems, forms for love-letters, as well as thoſe of buſineſs; and the following are curious ſpecimens of oriental compoſition.

'LETTER XXXII.

'O moon of the heaven of goodneſs! O cypreſs of the garden of affection! O light of the eye of lovers! O joy of the affectionate heart! Out of your benignity and kindneſs you promiſed to enlighten the cell of my melancholy with the ray of your exhilarating preſence. Verily, ſince that time, the eye of hope is upon the high road of expectation.

'DISTICH.

"Since the days you ſaid I will come, mine eye is upon the road;
"Why do you burn me with the cauſtic of expectation? Why don't you come?"

'If, agreeable to your promiſe, you ſhould give, by a joyful ſight of you, illuminating brightneſs to the longing eye of your friends, no wonder at the exceſs of your kindneſs.

DISTICH.

'DISTICH.

" Come, come, for I love you with an hundred ſouls;
" Come, for I am torn from myſelf and united with thee."

'LETTER XXXIII.

'O afflicted lover and forſaken expectant! I have underſtood that you long to ſee me, and ſtill preſerve your attachment for me.

'But you ought not to depend on the promiſe of beauties; you ought not to ſet your heart on their aſſurances.

'DISTICH.

" Amongſt beauties nobody ever met with fidelity;
" Nor with any thing but ſchemes to torment."

Nevertheleſs, if the lover be ſincere, and content with beholding, what objection is there?

'DISTICH.

" When lovers are ſincere in their affection,
" What harm though beauties attach themſelves to them?"

Want of firmneſs will not do; patience is requiſite. The moon of my beauty may ſoon ſhine from the window: and the tree of my ſtature may caſt its ſhadow on the terrace.

'HEMISTICH.

" Patience is bitter, but it bears ſweet fruit."

It has been generally ſuppoſed, that, under the dominion and policy of the Mahometans, India enjoyed proſperity, tranquillity and peace; and this theme of panegyric has been frequently dwelt on by authors who wiſhed to criminate the cruelties of the Britiſh government in the Eaſt. The reverſe, however, is the truth, as will appear from the following narration. An officer had been appointed to collect the revenue from ſome villages, whoſe inhabitants had not paid their rent for three years.

'Having marched with my own people, and ſome auxilliary officers who were detached thither with your ſervant; and having encamped in the village of Maazimpoor, which is ſeven krohs from Ahmedabad; and next day putting confidence in the unfailing proſperity of majeſty, I made an attack on theſe villages of the clans, which, by the accounts of the Jageerdar's agents, had not paid their rent for three years, and were become rebellious. When the rebels heard of your ſervant's arrival, being collected, they inſtantly retired to the jungle, and poſted themſelves in the road of the army. When this news reached your ſervant, by the advice of your friend, having ſent for hatchet-men from all quarters to cut down the jungle, we fell a cutting it down. Although theſe ſhort ſighted outcaſts, having got into the jungle, were not idle with their fire-arms and arrows, yet, when the heroes of the army had ſurrounded them on all ſides, the

villagers being desperate, came out of the jungle; and an obstinate engagement ensued with the Seyids, Moguls, and Rajpoots, belonging to your servant.

'And of the horsemen belonging to some of the officers, an hundred and fifty, according to a particular list of their names, which will be presented to your highness, obtained the honour of martyrdom; and of the inconsiderate villagers near a thousand having become the food of sword and arrow, went to hell. The rest of the outcasts could not sustain the fight. When night came on, that destitute, short-sighted band, like a flock of sheep or goats, fled panic-struck every where. In the morning, the servants of government rode towards the villages of the rebels. That body, having united, were collected together, with their families and children, in one place, in the village of Selimpoor, which is a large village, with a fort in the middle of the jungle, and destroyed the men from all quarters. But although these people struggled and fought strenuously, at length the cavalry, having dismounted, and entered the village, killed a great number, and set the village on fire. After that, having seized and confined their women and children, and taken possession of their substance and effects, I delivered them to the agents of the Jageerdars; to whom also I have committed the charge of the chiefs of that village, that they may satisfy themselves for their three years rent. The rebellious practice of the people of this country is clearer than the sun. At present, by the power of royal prosperity, they have received such correction and chastisement that all the inhabitants in this district, having taken warning, and having applied themselves to the business of cultivation, pay their rents willingly to the Jageerdars.'

What renders this description the more extraordinary, it is not the relation of a single act of cruelty and oppression, but marks the established routine of business in cases of that nature; and the perpetrator of these enormities boasts of these atchievements as noble and heroic. This is a sufficient specimen of the lenity and gentleness of the Mahometan yoke.

The Persian character is here printed according to the lately-invented types of Mr. Wilkins, the translator of the "Bhagvat-Geeta;" which, being a perfect imitation of the *Taleek*, the character in which all Persian books are written, is well calculated for the general diffusion of literary knowledge or commercial improvements throughout the British empire in India.

ART.

ART. XIII. *A Treatiſe on the Maritime Laws of Rhodes. By Alexander C. Schemberg, M. A. Fellow of Magdalen-College, Oxford.* 8vo. 2s. 6d. ſtitched. Oxford printed. Prince and Cooke, Oxford; Rivingtons, London. 1786.

THE Rhodians were an induſtrious and a flouriſhing people at an early period of antiquity. They are mentioned by Homer in his catalogue of the confederated fleet aſſembled before Troy; and he dwells with peculiar ſatisfaction on the "nine veſſels that were brought by Thepolemus from the iſland of Rhodes." Pindar alſo has celebrated this iſland, and deſcribes its wealth and fertility in the boldeſt figures, by ſaying, "that the ſun collected together clouds which poured down upon it ſhowers of gold." Strabo informs us, that, in times of remote antiquity, Rhodes was diſtinguiſhed by the wiſdom of its laws, the induſtry of its inhabitants, and its ſuperiority on the ſeas; and that, by means of its maritime excellence, it ſupported its influence for ſo long a time among the ancient ſtates, and ſtrengthened its alliances with the Greeks and Romans.

The fame which this iſland acquired, by its ſeminaries of learning, is known to every claſſical reader. Thither Eſchines retired, after his unfortunate conflict with Demoſthenes, and opened that ſchool of rhetoric to which, after his death, the greateſt characters in Rome reſorted. Beſides the cultivation of eloquence, philoſophy, and the Greek language, which attracted ſuch a number of viſitants, the ſerenity of the climate, the fertility of the ſoil, and the refinements of the capital city, conſpired to render Rhodes a deſirable retreat, and, at one period, the rival of Athens.

Its modern hiſtory does not correſpond to its ancient luſtre. After having groaned long under the Saracen yoke, it ſeemed to recover its ancient ſpirit in the hands of its next poſſeſſors, the knights of St. John of Jeruſalem, who maintained their ground from the opening of the fourteenth century till the year 1521, when, after incredible efforts of bravery and ſkill, they were finally expelled by the victorious arms of Solyman the Magnificent. Since that time the iſland has remained in the hands of the Turks.

The Cretans, the Lydians, and the Thracians, cultivated the art of navigation, both with military and commercial views, before the flouriſhing times of Rhodes. But though

the Rhodians cannot claim the honour of being the earlieſt *navigators*, they have an undoubted right to a much nobler praiſe—that of being the firſt *legiſlators of the ſea*. With great truth, therefore, as well as ſpirit, an ancient juriſt * aſſerts, " that to erect, as it were, a throne for juſtice on " the ocean, and teach her to regulate the tranſactions of " man on that unſtable element with the ſame firmneſs and " preciſion as on land, was a grand and original idea of the " Rhodians."

It redounds to the praiſe of the maritime laws of Rhodes that they were adopted implicitly by the Romans. That people, who ſo happily applied the principles of ſound wiſdom and natural juſtice to the various exigencies of civil life, and who conſtructed a juridical ſyſtem more durable and extenſive than their empire, were indebted to one of their provinces both for the form and matter of their maritime code. To elucidate this particular, and to juſtify the Roman adoption of the Rhodian laws, from their peculiar excellence, is the purport of this valuable treatiſe.

The Romans were never very conſpicuous as a maritime power, either in a military or commercial light. Involved in conſtant wars with her neighbours, during the firſt five centuries, Rome paid little attention to naval affairs. The ſmaller ſtates of Italy, particularly the Tarentines, Tyrrhenians, Spinetes, and Liburnians, betook themſelves at an early period to the ſea, and engaged in a conſiderable commerce for thoſe times. The increaſing power and haughtineſs of her rival Carthage at laſt excited the jealouſy of Rome, and taught her the neceſſity of ſupporting a marine force. The famous victory of Duillius, the firſt fruits of her application to naval affairs, encouraged her to perſevere; and, by an unexampled inſtance of exertion, ſhe in a few months conſtructed a navy which enabled her to maintain a ſuperiority at ſea, which, with her ſuperiority in military ſkill by land, ended in the total deſtruction of Carthage.

The dominion of the ſea became much more confirmed and extended under the emperors.

' It is extraordinary, that, with all this authority in their hands, the Romans ſhould have been ignorant of the true advantages to be derived from naval power. In all their equipments the principal object was to extend their empire, or to keep in awe the refractory provinces. Their fleets were ſeldom employed to open new communications, to diſcover new people, or to protect and encourage

* Docimus.

commercial

commercial intercourſe with diſtant climates. Except when they attended the corn ſhips from Sicily and Alexandria, or convoyed home the ſpoils of ſome conquered country, we never hear of their being upon the ſeas but for military purpoſes. "This (ſays a writer who cannot be too often quoted) was perfectly ſuitable with the national genius of "a people of ſoldiers, whoſe *trade* was their *ſword*, and whoſe ſword ſupplied all the advantages of trade; who brought the treaſures of the world into their own exchequer, without exporting any thing but their perſonal bravery; who raiſed the public revenues, not by the culture of Italy, but by the tributes of provinces; who had Rome for their manſion, and the world for their farm. In conſequence of this martial ſpirit," adds he, "they lived on terms of defiance with all mankind. This proved fatal to factories and correſpondence. The world was in arms, and inſurances and underwriting were but a dead letter." In a ſtate where the military ſpirit thus pervaded every rank and condition of life, it was not probable that many ſhould have either leiſure or inclination for the purſuit of gain. *Quiſque hoſtem ferire, murum aſcendere, conſpici dum tale facinus faceret properabat; eas divitias, eam bonam famam, magnamque nobilitatem putabant* was the ſketch which Salluſt drew of the infant features of the republic; and the likeneſs was tolerably preſerved even at the time he wrote, except that the contentions of the forum then engroſſed almoſt as much of their attention as thoſe of the field.

'But the intereſts of commerce were not only neglected by the Romans; it appears, from ſome of their beſt writers, and from various regulations in the law books, that mercantile purſuits met with peculiar diſcouragement: and that trade, of whatever denomination, was expreſly forbidden to men of noble or illuſtrious families; becauſe, ſays Livy, *Quæſtus omnis indecorus patribus viſus eſt*; though, in a law of Honorius, which forbids all men of family and fortune, or ſuch as had borne any public offices, to engage in trade, a different reaſon is aſſigned; *Ut inter plebeios et negotiatores facilius ſit emendi, vendendique commercium*; from the idea that a bargain is likely to be more juſt when the buyer and ſeller are on a level. The ſame honeſt principal, no doubt, which led the Greek emperor to condemn to the flames a veſſel richly laden which had been freighted by his wife.

'As a further reſtriction, the merchant and mechanic were prevented by law from holding any dignity, or exerciſing any office in the ſtate: were forbidden to wear a ſword, except on journeys, under certain reſtrictions; and, by a ſtill ſeverer and more material exception, were, in the article of marriage, deprived of the hopes of advancing their families to public honours or employments. In ſhort, what Cicero ſays of trade (which ſome have, I think with little reaſon, conſtrued into a compliment) may be conſidered as the general opinion of his countrymen; *Mercatura ſi tenuis, ſordida putanda eſt; ſin magna et copioſa, multa undique apportans, multiſque ſine vanitate impartiens, non eſt admodum vituperanda.* It cannot be ſuppoſed

* Taylor's "Elements of Civil Law," Art. *Property*, p. 501, 504.

that

that employments so little respected or understood as commerce and navigation were by the Romans, would find a very conspicuous place in their political arrangements. It is true many edicts to this purpose occur in the law books; but we look there in vain for any thing like a mercantile or maritime code. Even those laws which are found dispersed in the "Corpus Juris Civilis" are thought not to be intended as general regulations, but to refer merely to the corn trade, which, being of the utmost consequence to a people whose territory was not adequate to the furnishing of a sufficient quantity for their own consumption, naturally forced the attention of the legislature to this branch of commerce.'

From the low rank in which commerce and navigation were held by the Romans, and the prohibition of trade to illustrious families, commercial affairs could not become a conspicuous object of their political arrangements; and what regulations were wanted they borrowed from their neighbours the Rhodians.

Having traced the origin, the progress, and influence of the Rhodian laws at Rome, Mr. Schomberg inquires into their fate after the dissolution of the Roman empire had produced a total change in the inhabitants, manners, and language of Europe.

The successive inundations of northern barbarians in the fifth and sixth centuries, and the ravages of the Saracens on the coasts and islands of the Mediterranean in the seventh, proved equally fatal to the interests of literature and of commerce. The latter in particular received a severe blow by the extinction of the Indian trade, which had long been the principal branch carried on in the Greek empire, by the way of Egypt. This was effectually cut off when the Saracens took possession of Alexandria. The commercial intercourse of nations, however, was not totally obstructed; but the mode of carrying it on was changed. Distrusting an element infested by a lawless enemy, the merchant sought other channels of communication. The exchange of commodities was, during this period, chiefly transacted by means of inland traders, or travelling merchants, who, for this purpose, established staples and enterpots, and thus contributed to aggrandize many of those towns which since have made such a conspicuous figure in Germany and the Netherlands.

' The conquests of Charlemagne in Italy, and his establishment of Christianity in the North, are considered, by some writers, as the causes of the revival of maritime commerce; since, at the same time that he diffused a liberal and communicative spirit by the introduction of the true religion, he removed in a great measure the principal obstacles to its gratification, by scouring the sea of pirates, and rendering

rendering that passage from the north to the south more safe and commodious.

'But perhaps we are to look further back for the true cause. The furious ravages of Attila, the Hun, in the fifth century, compelled many of the distressed inhabitants of Italy to seek for safety in the marshes and islands at the northern extremity of the Adriatic, whence, in less than four hundred years after their settlement, arose the magnificent mart of Venice. As early as the beginning of the eighth century we hear of her with a powerful fleet defending the exarchate of Ravenna against the Lombards; and, soon after this, defeating the views of Charlemagne, who, jealous of the preference which she gave to the Greek emperors, had sent a large armament into the Adriatic. It is to this state, in fact, that we are indebted for the revival of the commercial spirit in Europe. She seems first to have encouraged it in her neighbour and powerful rival, Genoa, by whose communication of the rich commodities of the East a similar zeal was excited among the nations on the Baltic, who were themselves at last enabled to contend with them both for the balance of commercial power. The superiority, however, of the Italian cities must be confessed; for at the time when the Hanseatic Towns, having run their career of glory, were gradually disuniting and yielding to the arms of neighbouring princes, Venice of herself was able to sustain, and in some measure defeat, the most formidable league suddenly raised against her, that is to be met with in the history of modern times.

'If, during the period called the middle ages, any form of maritime justice was acknowledged, it was probably such as those fragments of the Rhodian code, preserved in the Roman law, afforded. A variety of causes contributed to preserve an active intercourse between the Italian provinces and Constantinople, where many parts of Justinian's compilations were still read in the Greek language, and where a new body of jurisprudence had recently been formed, into which the laws of Rhodes were admitted. We have no authority for supposing that any new system had been drawn up more early than the close of the eleventh century. At that time the people of Amalfi had risen into great repute for skill in navigation, and activity in trade. They were respected by all their neighbours on the Mediterranean coasts, and enjoyed peculiar privileges in the East. To this people we owe the first code of modern sea laws, called, from the place of its compilation, TABULA AMALFITANA.'

This Amalfitan code was acknowleged by all the maritime states on those seas, and continued in force for more than four hundred years. As trade increased, various other parts of the Mediterranean acquired their share of it, and became too opulent and powerful to receive laws from their neighbours. The sources of maritime law being thus multiplied, so as to produce confusion and contradiction in the administration of justice, it was at last agreed, at a general assembly, to digest the separate laws of each community into one body, making use of the Amalfitan table as a basis.

Hence

Hence aroſe, about the cloſe of the fourteenth century, the *Conſolato del Mare*, a code which to this day retains moſt of its original authority.

While trade and navigation in the South were thus regulated by two codes, the Table of Amalfi and the Conſolato del Mare, the ſpirit of commerce revived in the weſt of Europe. At the cloſe of the twelfth century Richard the Firſt, on his return from the Holy Land, reſted for ſome time in the iſle of Oleron, in the Bay of Biſcay; and, having been convinced of the inconveniencies to which merchants and mariners, in that quarter of the world, were perpetually expoſed for want of a maritime code, he there gave orders for a work of this kind to be compiled. Such was the origin of the *Laws of Oleron*, ſo juſtly celebrated for their wiſdom and equity, and for being the model of all the ſea laws in the weſt of Europe.

Such was the origin of the ſeveral maritime codes; in all of which traces of the Rhodian laws are to be found: and it is no ſmall proof of their ſuperior excellence, that, tranſplanted out of their native ſoil in Greece, they have flouriſhed in very oppoſite climates and ſituations; and that, though conveyed, in a mutilated condition, from one extremity of Europe ro the other; yet, amidſt all the revolutions in government and trade, their aurhority has been confirmed, and their equity acknowledged, in every country which has at any time been the ſeat of naval or commercial empire.

From the ingenuity and learning diſplayed in the *Chronological View of the Roman Law*, to which this treatiſe is an appendix, we look with impatience for the ſecond part of his plan, which Mr. Schomberg has announced to the public.

ART. XIV. *Original Letters, written during the Reigns of Henry VI. Edward IV. and Richard III. by various Perſons of Rank or Conſequence; containing many curious Anecdotes relative to that turbulent and bloody, but hitherto dark, Period of our Hiſtory; and elucidating not only public Matters of State, but likewiſe the private Manners of the Age. Digeſted in Chronological Order. With Notes hiſtorical and explanatory; and authenticated by Engravings of Autographs, Paper-Marks, and Seals. By John Fenn, Eſq. M.A. and F.S.A.* 2 vols. 4to. 2l. 15s. boards, Robinſons. London, 1787.

THESE letters were written by perſons of rank and conſequence during the reigns of Henry the Sixth, Edward the Fourth, and Richard the Third. From the reign of King

King Stephen there is no period of our hiſtory ſo ſlightly illuſtrated by records and authentic monuments as theſe turbulent and diſtracted years. The civil contentions between the houſes of York and Lancaſter; the ſlaughter of the nobility and gentry in the field, and on the ſcaffold; and the unſettled ſtate of property, ſwept away the memorials and authentic documents of the times, and occaſioned a deficiency of hiſtorical information. Whatever, therefore, tends to throw light on ſo clouded an horizon, muſt be an acceptable preſent to thoſe who wiſh to inveſtigate the annals of their country; and when the moſt material monuments of thoſe obſcure and diſaſtrous times are loſt, the ſlighteſt relics will appear precious.

It muſt be confeſſed, however, that in this collection of letters exhibited to the public, little addition is made to hiſtorical diſcovery. The notices of public occurrences are few and unimportant; no new events are brought forward to view; and the characters of the diſtinguiſhed perſonages of the age are ſeldom placed in a different light from that in which we have been accuſtomed to contemplate them. But the page of domeſtic hiſtory is faithfully explained and illuſtrated; the manners and cuſtoms of that age are painted in the moſt familiar language, undiſguiſed and unadorned. The Engliſh language too, which is accurately delineated, during a period of half a century, renders this collection an object of utility as well as curioſity. The ſpelling and the ſtyle of thoſe letters, written by perſons who had been educated by the religious, or in the families of the great, differ leſs from thoſe of the preſent time than might be reaſonably expected. That the ſpelling is not uniform we need not be ſurpriſed, when we conſider that even at preſent there is no eſtabliſhed invariable ſtandard either for the ſpelling or pronunciation of the Engliſh language.

The following letters, which are among the moſt curious in the collection, contain the progreſs of a courtſhip between John Paſton and Margaret Brews. The method of conducting innocent amours, three centuries ago, is an object of no ſmall curioſity. The firſt letter is from the mother of the young lady to the intended bridegroom.

'LETTER LXXI.

'To my worſhipful Couſin John Paſton *, be this Bill delivered, &c.

'COUSIN, I recommend me unto you, thanking you heartily for the great cheer ye made me, and all my folks, the laſt time that

* John Paſton was the next brother to Sir John Paſton, knight, and his heir in 1479. He was high-ſheriff of Norfolk, &c. in 1485, created a knight banneret in 1487; and died in 1503.

I was

I was at Norwich; and ye promiſed me that ye would never break the matter to Margery * unto ſuch time as ye and I were at a point. But ye have made her ſuch *(an)* advocate for you that I may never have reſt night nor day for calling and crying upon to bring the ſaid matter to effect, &c.

'And, couſin, upon Friday is Saint Valentine's † day, and every bird chuſeth him a mate; and if it like you to come on Thurſday at night, and ſo purvey you, that ye may abide there till Monday, I truſt to God that ye ſhall ſo ſpeak to mine huſband; and I ſhall pray that we ſhall bring the matter to a concluſion, &c.

'For, couſin, " it is but a ſimple oak,
" That's cut down at the firſt ſtroke,"

for ye will be reaſonable, I truſt to God, which have you ever in his merciful keeping, &c.

'§ By your couſin dame ELIZABETH BREWS ‡,

'otherwiſe ſhall be called by God's grace.'

'Between the 8th and 14th of
'Feb. 1476-7, 16 E. IV.'

From her ſubſcription dame Elizabeth Brews appears very ſolicitous to forward the match; nor is the young lady by any means reluctant to partake the ſacrament of matrimony.

'LETTER LXXII.

'Unto my right well-beloved Valentine, John Paſton, Eſquire, be this bill delivered, &c.

'RIGHT reverend and worſhipful, and my right well-beloved Valentine, I recommend me unto you, full heartily deſiring to hear of your welfare, which I beſeech Almighty God long for to preſerve unto his pleaſure, and your heart's deſire.

'And if it pleaſe you to hear of my welfare, I am not in good heel *(health)* of body, nor of heart, nor ſhall be till I hear from you; for there wottys *(knows)* no creature what pain that I endure; and for to be dead I dare it not diſcover.

'And my lady my mother hath laboured the matter to my father full diligently, but ſhe can no more get than ye know of, for the which God knoweth I am full ſorry. But if that ye love me, as I truſt verily that ye do, ye will not leave me therefore.

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* Margaret, daughter of Sir Thomas and Elizabeth Brews, of Stinton-Hall, in Salle.

† 14th of February.—

‡ Theſe two laſt lines ſeem intended to rhyme.

§ Elizabeth Brews was a daughter of Sir Giles, and ſiſter and heir of Sir Gilbert Debenham; ſhe ſeems very deſirous of the match, and wiſhes to call him not only her couſin but her ſon, as ſhe plainly in her ſuperſcription to this letter. Pl. v. No. 26.

'And if ye command me to keep me true wherever I go,
I wis I will do all my might you to love, and never no mo.
And if my friends say that I do amiss,
They shall not me let so for to do,
Mine heart me bids evermore to love you,
Truly over all earthly thing;
And if they be never so wrath,
I trust it shall be better in time coming.

'No more to you at this time, but the Holy Trinity have you in keeping; and I beseech you that this bill be not seen of none earthly creature save only yourself, &c.

'And this letter was endited at Topcroft, with full heavy heart, &c.

'By your own,

'Topcroft, Feb. 1476-7, '16 E. IV.' 'MARGERY BREWS.'

'LETTER LXXIII.

'To my right well-beloved Cousin, John Paston, Esquire, be this Letter delivered, &c.

'RIGHT worshipful and well-beloved valentine, in my most humble wise I recommend me unto you, &c. And heartily I thank you for the letter which that ye send me by John Beckerton, whereby I understand and know that ye be purposed to come to Topcroft in short time, and without any errand and matter but only to have a conclusion of the matter betwixt my father and you; I would be most glad of any creature alive so that the matter might grow to effect. And thereas *(whereas)* ye say, and *(if)* ye come and find the matter no more towards you than ye did aforetime, ye would no more put my father and my lady my mother to no cost nor business, for that cause a good while after, which causeth my heart to be full heavy; and if that ye come, and the matter take to none effect, then should I be much more sorry and full of heaviness.

'And as for myself I have done, and understand in the matter that I can or may, as God knoweth; and I let you plainly understand that my father will no more money part withal in that behalf but an 100l. und 50 marks (33l. 6s. 8d.), which is right far from the accomplishment of your desire.

'Wherefore, if that ye could be content with that good, and my poor person, I would be the merriest maiden on ground; and if ye think not yourself so satisfied, or that ye might have much more good, as I have understood by you afore; good, true, and loving valentine, that ye take no such labour upon you as to come more for that matter, but let *(what)* is, pass, and never more to be spoken of, as I may be your true lover and bedwoman during my life.

'No more unto you at this time but Almighty Jesu preserve you both body and soul, &c.

'By your valentine,

'Topcroft, 1476-7. 'MARGERY BREWS.'

However

However repugnant to the ideas of modern decorum, these letters contain the genuine, unaffected language of innocent passion and pure affection. In the verses inclosed, the diction is not elegant, but the sentiments are natural and tender. "If you would be content with that good, and "poor person, I would be the merriest maiden on ground," is not the language of modern delicacy, but marks a happy simplicity and candour of manners, to which all the disguise, affectation, and hypocrisy of the present times, serve only as a foil. "Your true lover and bedwoman* during my life," is a trait of the same kind; the affected delicacy of the present age is not a mark of virtue, but of the want of it.

The letter from the bridegroom to his mother shews his caution as well as his love.

LETTER LXXV.

To my right worshipful mother, Margaret Paston.

RIGHT worshipful mother, after all duties of recommendation, in as humble wise as I can, I beseech you of your daily blessing. Mother, please it you to weet, that the cause that dame Elizabeth Brews desireth to meet with you at Norwich, and not at Langley, as I appointed with you at my last being at Mawtby, is by my means; for my brother Thomas Jermyn, which knoweth nought of the mate *(match)*, telleth me, that the causey ere ye can come to Bokenham-Ferry is so overflown that there is no man that may an ethe *(scarcely)* pass it, though he be right well horsed; which is no meet way for you to pass over, God defend *(forbid)* it. But, all things reckoned, it shall be less cost to you to be at Norwich, as for a day or tweyn and pass not, than to meet at Langley, where every thing is dear; and your horse may be sent home again the same Wednesday.

Mother, I beseech you, for diverse causes, that my sister Anne may come with you to Norwich; mother, the matter is in a reasonable good way; and I trust, with God's mercy and with your good help, that it shall take effect better to mine advantage than I told you of at Norwich; for I trow *(believe)* there is not a kinder woman living than I shall have to my mother-in-law, if the matter take; nor yet a kinder father-in-law than I shall have, though he be hard to me as yet.

All the circumstances of the matter, which I trust to tell you at your coming to Norwich, could not be written in three leaves of paper; and ye know my lewd *(poor)* head well enough, I may not write long, wherefore I ferry over all things till I may await on you myself. I shall do tonne *(tun)* into your place a dozen ale, and bread according, against Wednesday. If Sym might be forborn *(spared)* it were well done, that he were at Norwich on Wednesday in the morning

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* Mr. Fenn very ignorantly renders it "beadwoman."

at

at market. Dame Elizabeth Brews ſhall lie at John Cook's; if it might pleaſe you, I would be glad that ſhe might dine in your houſe on Thurſday, for there ſhould you have moſt ſecret talking.

'And mother, at the reverence of God, beware that ye be ſo purveyed for that ye take no cold by the way towards Norwich, for it is the moſt perilous march that ever was ſeen by any man's days now living; and I pray to Jeſu preſerve you and yours.

'Written at Topcroft, the 8th day of March.

'Your ſon and humble ſervant,

'JOHN PASTON.'

As forming a picture of the times, theſe letters are curious. They delineate the ſimplicity of country manners without their ruſticity or groſſneſs. They ſerve as a proof, among many others, that the diſtant and reſerved manners of chivalry never prevailed in England, except perhaps among the higheſt ranks. The ceremonious forms of the adoration and reſpectful courtſhip of women, not on account of their ſex, but of their rank, may have been exhibited as a piece of pageantry at feſtivals and on ſolemn occaſions, but never pervaded the general claſſes of life, or formed a part of the national manners. Even in the courts of Queen Elizabeth and Queen Mary, the laſt ages of chivalry, notwithſtanding the pomp and dignity which was preſerved in public, much familiarity, or what in our times would be termed vulgarity, prevailed on ordinary occaſions. The repreſentations of the early romances were probably never realized in any part of Europe. It is remarkable, that, in the works of Shakeſpeare, the female character, and the courtſhip between the ſexes, are delineated in the ſame manner as in the letters which we have quoted. In the works of that great poet, who drew from nature and life, not from fancy and conceit, there is not a ſingle trace of what are called the manners of chivalry in the intercourſe between the ſexes.

The following paſſages deſcribe the attempts at humour and pleaſantry in thoſe times.

'Marry, we have heard ſay that the frows *(women)* of Bruges, with their high caps, have given ſome of you great claps; and that the feat of their arms doing is ſuch that they ſmite all at the mouth, and at the great end of the thigh; but in faith we care not for you, for we know well that ye be good enough at defence; but we hear ſay that they be of ſuch courage, that they give you more ſtrokes than ye do them, and that they ſtrike ſurer than ye alſo; but I think that the Engliſh ladies and gentlewomen, and the poor alſo, can do as well as they, and lift *(deſire)* not to learn of them nothing; and therefore we dread leſt their high courages ſhould move them to make

you war alſo; but God defend, for by my truth then have ye much to do; for it were better and more eaſy for to labour three or four days with mattocks and pickaxes to overturn your ſand hills, as we hear ſay ye do right worſhipfully, than only one day to endure their fierce encounters, ſo as ye might either get or ſave your worſhips by, and look that ye truſt to have no reſcue of us, for ſo God me help, we have enough to do in theſe parts with the ſame wars.'

'Alſo I pray you feel my Lady of Norfolk's diſpoſition to me wards, and whether ſhe took any diſpleaſure at my language, or mocked, or diſdained, my words which I had to her at Yarmouth, between the place where I firſt met with her, and her lodging; for my Lady Brandon, and Sir William alſo, aſked me what words I had had to her at that time; they ſaid, that my lady ſaid I gave her thereof, and that I ſhould have ſaid that my lady was worthy to have a lord's ſon in her belly, for ſhe could cheriſh it, and deal warily with it.

'In truth, either the ſame, or words much like, I had to her, which words I meant as I ſaid; they ſay too, that I ſaid ſhe took her eaſe; alſo *(that)* I ſhould have ſaid that my lady was of ſtature good, and had ſides long and large, ſo that I was in good hope ſhe ſhould bear a fair child; he was not laced, nor braced in, to his pain, but that ſhe left him room to play him in. They ſay, that I ſaid my lady was large and great, and that it ſhould have room enough to go out at; and thus, whether my lady mock me or they, I wot not: I meant well, by my truth, to her, and to that ſhe is with, as any he that oweth her beſt will in England; if ye can by any mean weet whether my lady take it to diſpleaſure or not, or whether ſhe think I mocked her, or if ſhe weet it but lewdneſs of myſelf, I pray you ſend me word, for I wot not whether I may truſt this Lady Brandon or not.'

We cannot beſtow praiſe on theſe efforts at pleaſantry; but they delineate the times*.

Theſe letters, after having been preſerved by the family of Paſton, through ſeveral deſcents, came into the poſſeſſion of the Earl of Yarmouth; they then became the property of that great collector and antiquary Peter le Neve; from him they devolved to Mr. Martin by his marriage with Mrs. le Neve, and were a part of his collections purchaſed by Mr. Worth, from whom in 1774 they came to the editor. If one half of them had been burnt, like the books of the ſybils, their value would not have been diminiſhed.

The plates and drawings which adorn this collection are elegant and curious.

* An incident in page 273 tends to the ſame purpoſe, but it being of a peculiar nature we muſt refer the reader for it to the work at large.

FOREIGN

FOREIGN LITERATURE.

ART. XV. *Essais de Géographie, de Politique, et d'Histoire sur les Possessions de l'Empereur des Turcs en Europe, divisés en trois Parties. Par M. L. C. D. M. D. L. D. G. D. C. D. M. L. C. D. A. pour servir de suite aux Mémoires du Baron de Tott.* A Londres. 8vo. 1785.

ART. XV. *A geographical, political, and historical Account of the European Possessions of the Turks; intended as an Appendix to the Memoirs of the Baron de Tott.*

THE work it seems was written many years since, and has lain concealed in the cabinet of the author. If it had never seen the light, the world would have had no great cause for regret. The popularity, however, of the Baron de Tott, under which he thought to have sheltered himself, and palmed off an edition of his dulness, was a temptation not to be withstood. And, if this failed, he had a second lure in his numerous titles. Till now we had been led to consider Sixteen-String Jack as an hero of the most exalted honours, and the most numerous promotions; but Mr. M. L. C. D. M. D. L. D. G. D. C. D. M. L. C. D. A. surpasses him just one degree. The reader will forgive us that our ingenuity and learning are inadequate to the development of the titles of this dignified gentleman.

ART. XVI. *Lettres sur la France, l'Angleterre, et Italie. Par le Comte F. de H. Chambellan de sa Majesté imperiale et royale.* A Geneve. 2 tomes 8vo. 1786.

ART. XVI. *Letters concerning France, Italy, and England.*

THESE Letters contain a tolerably accurate account, in no disagreeable style, of the countries mentioned in the title-page. Almost every traveller, however, has written upon the subject with more spirit and amusement. The only new thing the author has told us, is, that, if the Prince Kaunitz would be so obliging as to retire from the world, Lord North would reign unrivalled in GENIUS and abilities!!!

ART. XVII. *Antiquitates Celto-Scandicæ, ſive Series rerum geſtarum, inter Nationes Britannicarum Inſularum, et gentes Septentrionales. Compilavit Jacobus Johnſtone, A. M.* Hauniæ. 4to. Typis Auguſtus Frederici Steinii.

THESE Celtic and Scandinavian Antiquities, or a Hiſtory of the Tranſactions between the Natives of the Britiſh Iſles and the Northern Nations, are extracted from Snorro, Land-nama-boc, Niala Saga, &c. whoſe works have been plundered of every thing that is valuable by preceding hiſtorians. The ſtudy of Celtic and Scandinavian antiquities has been much proſecuted of late years; and in this volume there is nothing new or important.

ART. XVIII. *Antiquitates Celto-Normannicæ. By the ſame Author.* 4to.

THIS volume contains the Chronicle of Man and the Iſles, abridged by Camden, and now firſt publiſhed complete, from the original manuſcript in the Britiſh Muſeum, with an Engliſh tranſlation and notes. To this are added, extracts from the Annals of Ulſter, and Sir James Ware's Antiquities of Ireland; Britiſh Topography, by Ptolemy; Richard of Cirenceſter, the geographer of Ravenna; and Andrew, Biſhop of Cathneſs; together with accurate catalogues of the Pictiſh and Scottiſh kings.

The title-page of this volume is as pompous as that of the preceding, and its contents equally important. A catalogue of the Pictiſh kings, and of the Scottiſh kings from Fargus I. to Fargus II. is ſufficient to eſtabliſh the character of any author.

MONTHLY

MONTHLY CATALOGUE.

[*For MARCH* 1787.]

MISCELLANEOUS AND POLITICAL.

ART. 19. *A serious Admonition to the Public on the intended Thief-Colony at Botany-Bay.* 8vo. 1s. 6d. J. Sewell. London, 1786.

THIS writer is decidedly againſt the ſcheme of tranſporting our felons to Botany-Bay. He alleges, that the execution of the plan will encourage felony, rather than deter men from the commiſſion of crimes, as it holds forth to them, inſtead of ſervitude, hard labour, and confinement, freedom, ſelf-government, nay, proſpects of ambition, in a temperate climate. He further ſays, that, if an intercourſe is intended to be kept up with this colony, it will promote ſmuggling, and every ſpecies of illicit trade. If, on the contrary, they are left to themſelves, he maintains that they will neceſſarily be driven to ſupply their wants, and ſatisfy their deſires, by every means which can be employed by men regardleſs of honeſty or juſtice; and that, in this caſe, miniſtry is laying the foundation of a piratical ſtate, which may ruin our trade with China, and in many other reſpects prove injurious to this country. Though he diſapproves of the tranſportation of convicts in the way now propoſed, yet, if they muſt be tranſported, he recommends the iſland of Triſtan da Cunha, in 37° ſouth latitude, whither they might be ſent at leſs expence, and without any danger from future conſequences. The author is indebted to Mr. Dalrymple for moſt of the arguments in his pamphlet. It is hardly any thing more than a commentary on that gentleman's letter to the court of directors, when the Eaſt-India company was applied to for permiſſion to ſettle Norfolk-Iſland. That letter, with a deſcription of the iſlands which go by the name of Triſtan da Cunha, extracted from Mr. Dalrymple's explanation of plans of forts, make up the greater part of this publication. This writer has undergone the ſame mortification with moſt political pamphleteers; miniſtry have paid no attention to his "Admonitions;" his warning voice has been exerted in vain; the expedition to Botany-Bay *is* to take place. We hope it will not have *all* the bad conſequences here prognoſticated; though, in our own opinion, it appears an ineffectual and pernicious plan.

ART. 20. *The New Roſciad; a Poem.* 4to. 1s. 6d. Hookham. London, 1787.

Some tolerably juſt obſervations on the merits of actors and actreſſes, expreſſed in very lame, inharmonious verſe. The following paſſage will ſerve as a ſpecimen of the author's poetical and critical abilities:

Lo Crawford comes! than whom a soul more vain
Never appear'd to grace the ranks of fame;
Will she, who ne'er can hope in eloquence to rise,
Presume with Siddons to dispute the prize?
Without one grain of judgment, can she claim
'Mongst Thespis children an establish'd name?
Of elocution quaint, yet full of fire
When lustful Phædra darts her vengeful ire;
In parts where reason is in passion lost,
And the big soul by furious tempests toss't,
Crawford, you once had merit; but 'tis flown—
You ne'er can please, because your fire is gone.'

Whatever may have become of Mrs. Crawford's fire, the author of the New Rosciad has one consolation with regard to himself, he need be under no apprehension of his fire suffering diminution.

ART. 21. *A Description of a Set of Prints of Ancient History; contained in a Set of easy Lessons. In Two Parts. Part First.* 1s. 2d. Marshall. London, 1787.

This publication is well calculated to give children an early acquaintance with the principal facts of ancient history, and to impress them strongly on the memory. There can be no better furniture for a nursery than a set of prints, which, at the same time that they are a source of amusement, inculcate the most useful instruction.

ART. 22. *The Game-Laws, from Henry III. to the present Period; including all the Acts of Parliament which are now in force on that Subject; with Observations on them, tending to convey real Information to the Lawyer, the Magistrate, and the Sportsman; and an Introduction, explaining the general Nature of Forests, Purlieus, Chases, Parks, Free Warrens, Fisheries, Property in Animals, &c. By George Clarke, Esq. Author of the Penal Statutes abridged, &c.* 8vo. 1s. 6d. boards. Fielding. London, 1786.

Mr. Clark, in a short introduction, explains the nature of the objects to which his collection refers: the sense in which the word game is taken, and the different species of game, terrestrial, aerial, and aquatic; forests, purlieus, chases, parks, free warrens, and property in animals. This collection of the game-laws, arranged in the order of time, is full and accurate, and must be very useful to country justices, barristers, and sportsmen, who may very readily, without such a guide, fall into the most serious dangers while they naturally conceive they are only exercising a natural right.

This collection of game laws shews, in the most emphatical manner, the insolent encroachments of power on the rights and liberties of human nature. The exigencies of the state, however foolishly and unworthily these may have been incurred, afford some excuse for oppressive exactions; but the wantonness of the game-laws must appear intolerable to every man who entertains a due respect for human nature.

ART.

ART. 23. *The People's Answer to the Court Pamphlet, entitled, A Short Review of the Political State of Great-Britain.* 8vo. 1s. 6d. Debrett.

The "Short Review of the Political State of Great-Britain" has run like a new fashion, and of consequence must excite many critics, answerers and opponents. According to the author of this pamphlet, "it has been mentioned oftener than the newest *vis-a-vis*, or the prettiest dress at the birth-day. The pages learn to spell it. The chaplains in ordinary copy its style in their sermons. The laureat is to versify it. The household apothecaries quote it," &c. We are much inclined to doubt the truth of these anecdotes; but we are perfectly certain that "The People's Answer" will never be so popular. A few lines extracted from this performance may serve to give an idea of it. "The grand presiding principle is flattery to his majesty, which to dream of realizing were madness or idiotism. This *insidious* attempt is *fairly* deducible from the whole of the Court-Pamphlet; not of the court in its proper sense, but of the vermin of the court." This author is little more inclined to flatter foreign courts than the British. Hear how he talks of the late king of Prussia, and the present empress of Russia. "Chains of penury were fastened on the prince of Prussia by his predecessor. How far the *past* restraints on the gallantry of the king of Prussia may have produced a multiplicity of *present* amours, is an unfair inquiry; but certainly his Prussian majesty was too poor to have a mistress before he ascended the throne.—In Russia, the *tender expenditures* of imperial patronage may be some excuse for the distresses in which the Grand Duke and Duchess are retained. Where a sovereign who has a *taste* for *variety* presides, the only man in her dominions who must despair of her munificence is he who has the *ill-fortune* to be too nearly her relation." Don Carlos, the prince of Spain," we are told, "was *legally murdered* by his father Philip the Second." Such flowers of eloquence could never be produced by the "vermin of the court."

After having become the rival of Margaret Nicholson in such innocent acts of regicide, we need not be surprized that he dispatches the character of Mr. Hastings in one line; "His whole merit consisted in merely drawing his pen to satiate his private enmities."

An author of this kind may ensure the cause that he *defends*; but what additional strength must he give to that which he *attacks*?

ART. 24. *Laws of the Legislature of the State of New-York in force against the Loyalists, and affecting the Trade of Great-Britain and British Merchants, and others having Property in that State.* 8vo. 3s. Debrett. London, 1786.

These laws consist of those for attainting the persons, and forfeiting and disposing of the estates, of the loyalists; those respecting debts due to them; those for banishing them; punishing their adherence to the king of Great-Britain, and excluding such as had left the state from returning; those excluding professional men from the exercise of their professions; those respecting trespasses, subjecting the loyalists and servants of the crown to prosecutions for acts done in the discharge of

their duty; and those affecting the trade of Great-Britain, by imposing duties on British importations, and enormous taxes on British merchants there settled.

The design of their publication here is to shew how justly the loyalists are entitled to the attention of their fellow-subjects, as being utterly deprived of any other resource; and we lament, with the editor, that this view of their severe laws was not made public earlier, before any of the claims of the loyalists were determined on; and that not only these laws of New-York, but the similar laws of other states, which are equally severe, and which he thinks would check the spirit of emigration; as those who think themselves oppressed in their native country would find misery and distress in an extreme degree in that land of *freedom* and *independence*, so highly recommended by the advocates of America on this side the water.

The definitive treaty, and the refusal of the senate and assembly to ratify the fifth article, together with such extracts from their journals as tend to shew the spirit that actuated them in passing some of these laws, are here added by way of appendix.

This work does not consist of an abstract of their several acts, but gives us the whole of them.

ART. 25. *A new System of Libelling illustrated; in a critical Examination of a late Short Review, &c.* 8vo. 1s. 6d. Debrett. London, 1787.

The "Short Review" afforded a favourable occurrence for those literary champions who are ever forward to exercise their ingenuity on a temporary subject; and they have availed themselves of the occasion. The present combatant discovers no less alacrity for the encounter than the authors of the "Answer" and "Reply;" but he betrays so much illiberal prejudice and animosity against a particular character, that it seems doubtful whether he is more actuated by the importunities of hunger, or the thirst of detraction. Many of the observations which he makes have been anticipated; and of those to which he may have a personal claim, we meet with none that are worthy of any particular remark.

ART. 26. *A Dissertation on the Lues Venerea, Gonorrhœa, and Tabes Dorsalis, or Gleet. By S. Perry.* 8vo. 2s. Murray. London, 1787.

So much has been said of venereal disorders that the faculty is now satiated with the subject. There is, however, no end of writing for the public. Mr. Perry, like many others, adopts this expedient with plausibility; and what with physic and bagatelle in conjunction, it is not unlikely, with success.

ART. 27. *The Complete Tradesman; or, a Guide in the several Parts and Progressions of Trade, &c.* 8vo. 2s. 6d. Dixwell. London, 1787.

This is evidently the work of a man of observation and good sense. It abounds with useful instructions for a tradesman, in different situations of life, and the various departments both of his commercial and moral

moral tranſactions. In his rules for writing letters the author diſcovers taſte, as well as propriety; and on other ſubjects, in general, he ſhews juſtneſs of ſentiment, integrity of principle, and undeviating wiſdom of admonition. In a word, we would recommend this production as a valuable guide to thoſe for whom it is intended; being happily calculated to render them not only prudent and reſpectable, but, eventually, ſucceſsful in their ſtation.

ART. 28. *An Addreſs to Tradeſmen, &c. particularly Shopkeepers, throughout the Kingdom.* 8vo. 6d. Richardſon. London, 1787.

The firſt article of the grievances enumerated by this tradeſman is, that, notwithſtanding the late regulations relative to hawkers and pedlars, they artfully contrive means to evade the act of parliament, to the no ſmall prejudice of the ſhopkeepers. Another object of complaint, no leſs injurious than the former, is the rapid increaſe of thoſe travelling traders called riders, who are repreſented as not only extremely detrimental by their own practices, but by the people whom they employ as their agents in different parts of the country, particularly in the character of taylors.

For remedying the abovementioned, and other ſimilar grievances, the author propoſes the eſtabliſhment of a chamber of commerce in every county; to make reports to the principal chamber in London every three months, of the ſtate of manufactures, trade, and commerce; and to ſend thither deputies to aſſiſt in forming laws, or propoſitions, to government, for the better promoting and regulating manufactures, commerce, and inland trade. Many advantages, it is alleged, would accrue from ſuch inſtitutions at this juncture. For, as ſmuggling decreaſes in the maritime counties, the bulk of the people, being unacquainted with any ſpecies of manufacture, either become indolent for want of employ, or pilfer and rob to ſupport themſelves. Therefore the chamber of London might properly repreſent ſuch grievances to government, with the moſt likely means of promoting inland navigation and the fiſheries.

Such is the plan of reform ſuggeſted by this agitating tradeſman, whoſe propoſal, however, with regard to the ſhop-tax, we think too indefinite to be mentioned.

ART. 29. *Inſtructions for Merchants, Ship Owners, Ship-Maſters, &c. Extracted and digeſted from the Navigation, the Manifeſt, Newfoundland, and Wine Acts of Parliament, paſſed laſt Year, and from the Smuggling Act paſſed* 1784. *By a Merchant.* 4to. 1s. Plymouth printed. Law, London. 1787.

Theſe extracts, we are informed in an advertiſement, were firſt compiled for the private uſe of the author, and deſigned for inſtructions for his ſhip-maſters. It was afterwards imagined that they might anſwer the ſame deſign to others concerned in trade and navigation. They are publiſhed, therefore, from an experience of their utility; and, indeed, conſidering the ſcattered authorities from which they are taken, they cannot but prove highly uſeful and convenient to merchants and commercial navigators.

ART.

ART. 30. *Suggestions for rendering the Enclosure of Common Fields and Waste Lands a Source of Population and Riches. By Thomas Stone.* 8vo. 1s. 6d. Robinsons. London. 1787.

The author's avowed design in these suggestions is to inquire strictly into the causes of the ill success which, for a series of years, has attended the enclosure of common fields and waste lands: and to point out the most effectual means of preventing them in future. In performing this task he first delivers an account of the general state and management of common fields; and afterwards, a brief description of the management of enclosures. These are followed by a comment on the arguments frequently used against the enclosure of common fields and waste lands; in which the author, in our opinion, satisfactorily vindicates that practice from many of the objections which have been urged by those who consider it as injurious. Whether it is really hurtful to population, as has been suggested by the Rev. Mr. Howlett, appears to be still problematical. Mr. Stone suspects that the mode of investigation which this gentleman has adopted may involve the question farther in error. For instance, if it should be proved that the soils of the respective parishes, from which his returns of population, since their enclosures, were made, are not properly cultivated, or applied to the purposes for which they are best adapted.

Against another important objection, namely, that enclosures are frequent causes of emigration, Mr. Stone observes, that whoever draws a general conclusion that the enclosure of common fields in any parish is the cause of the emigration of its inhabitants, from the miscarriage of a few enclosures within their knowledge, or even from the ill success with which too many of the enclosures that have taken place within the last sixty years have been attended, is over hasty in his conclusion. Such persons, he says, should consider that the enclosure of common fields will be proved to be attended with good or bad consequences to the community, in proportion to the good or bad management which is adopted.

In proportion as the knowledge of agriculture is diffused over the country, these and other important questions in rural economy will be fully ascertained. In the mean time, the public is greatly indebted to those writers who contribute, by their judicious remarks and suggestions, to accelerate that longed-for epoch, so auspicious to the aggrandisement and general happiness of the nation.

ART. 31. *A Rope's-End for Hempen Monopolists; or, a Dialogue between a Broker, a Rope-Maker, and the Ghost of Jonas Hanway, Esq. in which are represented the pernicious Effects of the Rise in the Price of Hemp.* 8vo. 3s. 6d. Sewell. London, 1787.

A late transaction respecting the monopoly of hemp is the subject of this dialogue, which is conducted with tolerable ingenuity. The author has made less use of satire than of argument; but he reprobates the behaviour of the persons concerned with warm and just indignation.

ART.

ART. 31. *The Elements of Engliſh Grammar, methodically arranged for the Aſſiſtance of young Perſons who ſtudy the Engliſh Language grammatically. To which is added, a conciſe Treatiſe of Rhetoric. Deſigned particularly for the Uſe of Ladies' Boarding Schools. By G. Neville Uſher.* The Second Edition. 12mo. 1s. 6d. Glouceſter printed. Evans, London. 1786.

The author of theſe Elements has taken a middle courſe, between the large ſyſtems of ſome grammarians, and the ſhort abridgments of others. He gives a conciſe, but comprehenſive view of his ſubject, and in a manner judiciouſly adapted to the capacity of learners, and thoſe who are unacquainted with the ancient languages. Knowing that rules and precepts, however often inculcated, make but a ſlight impreſſion on the minds of youth, and are ſoon forgotten, he has formed at the end of the grammar a collection of faulty expreſſions, printed as ſuch, and accompanied with references to the rules, ſo that the learner may eaſily correct them, and thus improve in the knowledge of the language both by exerciſe and precept. Theſe Elements, therefore, are a uſeful manual for youth; and, from what Mr. Uſher informs us in the preface, relative to his method of teaching, he appears to be no leſs a good practical maſter than he is a ſyſtematical grammarian.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS,

For MARCH, 1787.

COMMERCIAL TREATY.

THE Houſe of Commons, by their vote of addreſs to the King, have now given their general implied ſanction and approbation to the Treaty of Commerce between Great-Britain and France. A commercial arrangement that produces a complete revolution in the ſyſtem of policy adopted by England for ſeveral ages, and has alarmed the vigilance, and rouſed the ſpirit of the nation. The political and commercial map of Europe has been examined; and the annals of paſt ages explored to enlighten the preſent. Raiſed to the obſervation of the world, Engliſh genius has tranſcended itſelf; and the preſent ſeſſions of parliament have produced examples of eloquence equal, if not ſuperior, to the happieſt models of Greece and Rome. The clear comprehenſion of a general ſubject, which involves a variety of ſeparate parts; that lucid arrangement, which, by happily grouping

grouping particulars, fixes them on the retina of the intellect; that copiouſneſs of diction, elegant as becomes a miniſter, but not too much adorned for a man of buſineſs, which diſtinguiſhes Mr. Pitt in the Houſe of Commons; were never diſplayed to greater advantage than in the debates on the commercial treaty. On no former occaſion did Mr. Fox diſcover, and in a ſtronger degree to the aſtoniſhment or impreſſion of his audience, his profound acquaintance with the ſyſtem of European politics in paſt and preſent times; the great national views which ſuggeſt themſelves only to a great and ambitious mind; the rapid glance of argument, and the electric flaſh of deciſion. Animated with the *breath of better times*, Mr. Burke roſe to his former luſtre, and delivered thoſe claſſical effuſions of a luminous intellect, and an elegant imagination, which have been ſo often heard with admiration and delight in the Houſe of Commons. The ſpeech of Mr. Grey was one of the moſt promiſing *primitiæ* that was ever offered at St. Stephen's Chapel; marked with the *lumen purpureum juventæ*, and at the ſame time announcing the maturity of manhood. Characters of this kind, that riſe to celebrity without forſaking their ſtation, awaken the expectation of the public. The nation places little confidence in *advertizing patriots*, orators imported from foreign parts, who, like leſs reſpectable articles of commerce, are introduced only to ſupply the demands of the market. But an enlightened, ardent, and independent Engliſh gentleman, who has wiſdom to diſcern the intereſts, and ſpirit to aſſert the rights, of the people, forms a character of the firſt luſtre, and, without the whiſper of kings, or the huzza of faction, will command the veneration of his country. In that deſcription of men are depoſited the hopes of the preſent and of future generations.

The chief ſymptom of wiſdom which nations can diſcover, is to accommodate themſelves to their ſituation. Plunged as we are in public debts, and loaded with taxes to an extent that never was experienced by any people upon the earth, the wiſeſt meaſures that we can adopt are ſuch as tend to augment our revenue, to improve our induſtry, and give a wider circulation to trade and commerce. An intercourſe with France preſents the faireſt and moſt inviting field for this purpoſe. The vicinity of ſituation; the frequent returns of profit; and a country that brings twenty millions of inhabitants within the ſphere of our induſtry, form a commercial proſpect, which, conſidering the inveterate and deep-rooted prejudices between the two kingdoms, a political philoſopher would rather wiſh for than expect

expect to see fulfilled. From the superior industry, ingenuity, and capital, which England possesses, and which gives her an ascendant in every foreign market, the immediate advantages to England in this treaty are obvious; nor are the future contingent. One line of policy and industry pursued for twelve years will give a stability to the councils and exertions of a government which hath suffered in the eyes of Europe from its uncertainty and fluctuation. Speculation, which has often been so pernicious to commercial adventurers, will be prevented; while illicit trade is checked, a fair intercourse between two neighbouring kingdoms, no longer enemies, will be encouraged; and while the revenues of the king will increase, the industry and the capital of the kingdom will be augmented.

In former times, when Great-Britain held the balance of Europe, and was the guardian and the umpire among contending nations, her feelings, as well as her politics, might prompt her to adopt the Roman maxim, to oppose the strong, and protect the feeble,

Parcere subjectis, et debellare superbos.

From these views, and this spirit, she withstood the Spanish power, when an empire, on which *the sun never set*, awakened the jealousy, and threatened the liberties, of the neighbouring nations. From a more generous and a more provident policy, she resisted the efforts, and broke the arm of French despotism which, in the reign of Lewis the Fourteenth, menaced the subjugation of Europe. But the maxims of kings, and the manners of nations, have changed. To military ambition an humbler, but more beneficial, object succeeds; a rivalship in commerce is established, and the prize is to be won, not by tactics, fortification, and gunnery, but the mechanic, manufacturing, and mercantile arts.

An objection of a different kind, that refers to the *moral* spirit of nations, may be started to this treaty. "When the "love of glory is gone," says Mr. Burke, "all is over with "man; he becomes an animal, and considers only what "will fatten him." This objection has been long since removed. Heroic nature exists no more. The enthusiasm for martial conquests and military glory, which, when it pervades a nation, may lift individuals to distinction and renown, has ceased to operate on the minds of men. We prefer the olive to the laurel; and seek for distinction by arts rather than by arms. Interest and pleasure have become

come the favourite purſuits of men; but though in every age a golden apple may tempt an Hippomanes, or a Dalilah ſubdue a giant, many eſcape the general contagion, and become as eminent in the humble vale of pacific life as the warrior and the hero in the ſtormy periods of former ages. Enthuſiaſm, the great ſpring of all intellectual and moral excellence, is not a ſtranger to the refined and even declining periods of ſociety. If the benevolence of Howard had embraced a greater object than the paltry one of *letting a little freſh air into purgatory*, he would have merited and obtained a reward more valuable than ſtatues, the ſilent approbation of the wiſe and good in every age. Who knows but that, in the lapſe of a few centuries, another race of Romans may ariſe in New Holland; the Fabricii, the Bruttuſſes, and the Scipios of Botany Bay, who, carried on the tide of conqueſt or adventure, may infuſe a new principle of health into the battered conſtitution of the mother country; and, by their atchievements and renown, furniſh an edifying ſupplement to "Plutarch's Lives?"

RUSSIA.

The journey of the Empreſs of Ruſſia to Cherſon, where that enterprizing and magnificent princeſs is to be crowned in the preſence of her new ſubjects, has attracted the attention of Europe. This forms a glorious epoch in the hiſtory of Catherine II. and will tranſmit her name to poſterity as the foundreſs of a new Greek empire. This long-revolved project, announced for three years paſt in the foreign gazettes, is now brought to maturity. From emiſſaries that ſhe had ſent into the countries bordering on the Black Sea, ſhe had received repeated information that the Greek families, wandering and oppreſſed in Curdiſtan, Armenia, Circaſſia, Mingrelia, bore the Mahometan tyranny with impatience, and only waited a ſignal to throw off the yoke. According to her well concerted and magnificent plan, they are to be aſſembled at Tauris, and, uniting with her Tartar ſubjects, will form a numerous population in theſe her new dominions. Advantages of the moſt ſolid and moſt brilliant kind preſent themſelves to Ruſſia from this extent of empire. The lucrative fiſhing on the Black Sea, which the Ruſſians will take from the Dutch; the poſſeſſion of the ports of Balakalawa, Cherſon, Cayan, and the Iſle of Taman, which will give them the empire of theſe ſeas; the quantity of wood for the conſtruction of ſhips, of iron, and all the materials for a marine, which they will draw from the fertile

territory

territory of the Crimea; ſeem to accelerate the progreſs of the Ruſſian empire to a Coloſſal greatneſs that may alarm the kingdoms of Europe, and threaten diminution and deſtruction to ſome of the empires in Aſia. A philoſophical inquirer into human affairs may heſitate, however, concerning the permanence and ſtability of dominions that are ſtretched to ſuch preternatural dimenſions, and that comprehend ſuch large diviſions of the two moſt celebrated continents of the globe. An empire ſo extended contains the principles of diſcord and diſunion within itſelf; the jealouſy of neighbouring nations will awake; nothing but military force, the aſcendant of a vigorous character, and the charm of a great name, can preſerve ſuch multifarious and diſcontiguous nations under one form of government. It is an eternal political truth, and confirmed by the experience of ages, that all the meaſures taken to extend the boundaries of ſtates, already arrived to an exceſſive greatneſs, are ſo many ſteps towards their declenſion or downfal. The great empires of Aſia in ancient times; the extenſive monarchy of Charlemagne; the Britiſh empire, ſince the cloſe of the laſt foreign war; are ſtriking and memorable inſtances, that, after their vigorous periods, and ſtrained beyond their natural dimenſions, ſtates and kingdoms fall with the ſame facility with which they aroſe. Since the time of Peter the Great Ruſſia has been happy in a ſucceſſion of ſovereigns equally diſtinguiſhed by their ambition and their policy; but whenever the ſceptre of Ninus and Semiramis ſhall paſs into the hands of a Sardanapalus, ſubdiviſions will be made of the Ruſſian empire, and new kingdoms riſe on its ruins.

AMERICA.

The dreams and viſions of political projectors are now completely diſſolved by the ſtate of anarchy into which America has fallen. A people who rebelled againſt their lawful ſovereign are not likely to continue in quiet ſubjection to the inefficient authority of Congreſs. A ſtate, in which every man aſpires to be his own legiſlator and governor, is on the eve of revolutions. The province of Maſſachuſett's-Bay, the torrid zone of rebellion, has ſet the example; American blood has been ſhed by Americans; and the ſignal of future diſſenſions and hoſtilities has been given. This unhappy and divided ſtate will paſs through various forms, and become the ſcene of new revolutions, before concord, order, and harmony, are reſtored to the govern-

government. Rebellions engender rebellions; a revolted ſtate teaches its ſubjects to revolt; as diſſenters from an eſtabliſhed church never fail to originate new diſſenſions among themſelves.

HOLLAND.

This country has been ſeized with a political ague for ſome time paſt. Alternate hot and cold fits prevail. A criſis ſeems to be approaching; phlebotomy has been lately applied; but it will require a very copious effuſion to free the republic from all its groſs humours.

To CORRESPONDENTS.

* S. B's *obſervations are attended to. In the mean time, let him peruſe once more the article that ſeems to have produced his cenſure, and he will perhaps admit that he has been too precipitate in complaining; we never meant to* continue *the ſubject inceſſantly.*

† Broſſienſis *is ſharp in his remonſtrances; and though we deſiderate, in his manner, the* ſuaviter in modo, *we ſhall nevertheleſs avail ourſelves of every hint, in whatever ſhape it is offered, meant for the wider circulation and improvement of our Journal. In one point this correſpondent is extremely miſtaken; and he may eaſily gueſs what that is.*

‡ The Editor of R——'s *favour is received.*

*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE

ENGLISH REVIEW,

For APRIL, 1787.

ART. I. *The Hiſtory of Great-Britain; from the Revolution in* 1688 *to the Acceſſion of George the Firſt. Tranſlated from the Latin Manuſcript of Alexander Cunningham, Eſq. Miniſter from George I. to the Republic of Venice. To which is prefixed, an Introduction, containing an Account of the Author and his Writings, by William Thomſon, LL.D. Publiſhed by Thomas Hollingbery, D.D. Archdeacon of Chicheſter, and Chaplain in Ordinary to his Majeſty, F.R.S. and S.S.A.* 4to. 2 vols. 1l. 16s. boards. Cadell. London, 1787.

THE manuſcript of this Hiſtory was found by Dr. Hollingbery among the papers of the late Alexander Cunningham, Eſq. a near relation of his family. As it related to ſuch an important period of our annals as that which elapſed from the revolution in 1688 to the acceſſion of George the Firſt in 1714; as it contained many curious anecdotes and facts which have eſcaped other hiſtorians, and ſerved to throw new light on ſeveral important tranſactions in this kingdom, he communicated the diſcovery to the Earl of Hardwicke. That nobleman, to whom the republic of letters is ſo much indebted for the valuable collection of ſtate papers which he has given to the world, adviſed the publication of Mr. Cunningham's manuſcript. Dr. Douglas, canon-reſidentiary of St. Paul's, whoſe merit, both as a clergyman and a man of letters, would have procured him a mitre in any former period of the Engliſh church, after having examined it with attention, expreſſed likewiſe

a desire that it should be translated from the Latin language, in which it was originally written, and published to the world. A nervous fever having rendered Dr. Hollingbery unable or reluctant to complete the task himself, he committed Mr. Cunningham's manuscripts to the care and management of Dr. Thomson, known in the republic of letters as the author of a philosophical *jeu d'esprit* *, and of the Continuation of Principal Watson's History of Spain. Dr. Thomson, in an introduction to this work, after making some proper observations on historical composition, and the frivolous taste of the times, enters into a long and amusing dissertation concerning the life of the author. That Mr. Cunningham was minister from the court of Great-Britain to the commonwealth of Venice, is established beyond all doubt by the public records of the kingdom. The cover of a letter directed to him under that honourable title, by secretary Craggs, was found among his manuscripts; and, from an inquiry at the paper office, his correspondence with the secretaries of state, from his arrival at Venice in 1715 till his departure from that city in 1720, was discovered by Mr. Astle, who very obligingly communicated this information. These circumstances give an importance and dignity to the history before us, as the production of a man of the world, who had conversed with the principal personages in public life, and acted a considerable part in the scenes which he describes.

But though this distinguished situation of our author is ascertained, little is known in detail concerning him in the earlier stages of his life. His relations, in this part of the island, seem to have known little about their ancestor. Satisfactory evidence, however, is brought from Mr. Cunningham's manuscript itself, and from the testimony of persons of distinguished rank in Scotland, both in the literary and polite world, that, in the course of a long life, he was placed in various important situations, which introduced him to the presence of the great, and an acquaintance with the transactions of the times. He was born in Scotland, educated in Holland, lived much with the Scotch and English refugees at the court of the Prince of Orange, and particularly with the Earls of Argyle and Sunderland, and Mr. Carstares, afterwards principal of the university of Edinburgh, and confidential secretary for Scotch affairs to King

* "The Man of the Moon; or, Travels into the Lunar Regions, by the Man of the People," 2 vols. foolscap 8vo. price 5s. sold by Murray.

William.

William. He came over to England at the revolution on board the Dutch fleet, which brought along with it the ſtrength of the proteſtants, and the hopes of Great-Britain. He ſet out ſoon after on a tour through Europe with the late Earl of Hyndford, and his brother the Hon. Mr. William Carmichael, father of the preſent earl, and in the reign of Queen Anne ſolicitor-general for Scotland. Afterwards he was appointed tutor to Lord Lorne, ſo well known in a ſubſequent period by the name of John Duke of Argyle, who, though not ſeventeen years of age, was colonel of a regiment, which his father the Earl of Argyle had raiſed for his majeſty's ſervice in Flanders. This circumſtance, Dr. Thomſon obſerves, in his critical and biographical memoirs, tended to qualify him to write with uncommon excellence on military affairs; for, as they continued in habits of intimacy during life, it is probable that, in matters of war, the pupil Achilles inſtructed his preceptor Chiron.

It appears, during the time of our author's travels with the Earl of Hyndford, the Duke of Argyle, and afterwards with the Lord Viſcount Lonſdale, as well as on other occaſions, that he carried on a confidential correſpondence with the Engliſh miniſtry, and communicated to them very important intelligence. In 1701 we find him giving an account of his conferences with the Marquis de Torci, the French miniſter, relative to the Scottiſh trade with France; though it appears, from his letters publiſhed in Carſtares's Collection of State Papers, that this commercial negociation was only the oſtenſible object of his attention, while he was at the ſame time rendering his majeſty ſervices equally ſecret and important.

Dr. Thomſon enters on a diſcuſſion, whether Alexander Cunningham, the author of this Hiſtory, was the ſame perſon with the celebrated critic on Horace, and antagoniſt of Bentley, of the ſame name. After producing many ſingular and ſurpriſing marks of reſemblance and coincidence on this ſubject, he remains ſceptical concerning the identity of the two Soſias; though it will appear clear to moſt critical readers that they were totally different perſons.

Having finiſhed his biographical inquiries, Dr. Thomſon gives an account of hiſtorical compoſition in general, and of the plan of this hiſtory in particular.

'The general effect or impreſſion, the moſt ſtriking truth or moral that remains in the mind after reviewing any ſeries of events, which impels the hiſtorian or epic poet to communicate his ſentiments and emotions to others, ſerves at the ſame time as a band of union among the tranſactions and occurrences which he involves in the ſtream of his compoſition. This band of union is alſo a clue by

which he winds back and unfolds the concatenation of circumstances which produced the grand event or effect that first interested and induced him to transmit these to posterity, whether in the naked simplicity of truth, or adorned with the graces of fiction. Every legitimate history, as well as epic poem, springs from some important truth or moral, as from its root, and shoots forth into various ramifications and flowers, until in due time it reproduces, as it were, that very fruit which gave it birth; until, by some catastrophe, it impresses on the mind that doctrine or moral which forms its principal object. And as the heroic poet, after briefly announcing the subject that fires his soul, does not fly directly and rapidly to the end he has in view, but, on the contrary, keeps long on the wing, and aims in his flight to warm the mind, and to gratify its vast desires by frequent views of the grandeur, magnificence, and beauty of nature and providence, so the historian diversifies his narrative by incidents, circumstances, and digressions. Various scenes are opened, various actors introduced, various characters and manners; and the variety of the style is suited to the variety of the matter. If we examine Mr. Cunningham's History by these canons of criticism, we shall find reason to pronounce it a just and legitimate composition, and perhaps to rank its author in the first class of our historians.

Mr. Cunningham hints in his exordium, and recals to the mind of his reader in several other places, the grand object of his work: to illustrate the advantage of compact over divided dominions, and of uniformity of design over fluctuating counsels and political jealousies, by a series of events all flowing from one principle. He displays the vast extent and importance of the Spanish and Austrian territories, which were formerly vested by the most undisputed right of succession in the same family. "But countries so widely scattered, and inhabited by people of different languages, manners, and laws, even with the advantage of the imperial authority on their side, would hardly be able to sustain a contest with France alone, whose populous and fertile provinces are strengthened by contiguity, and defended by a chain of forts and garrisons. For, in estimating the power of princes, it is a very material circumstance, whether their dominions be scattered or contiguous." Lewis XIV. of France, the most powerful monarch of his age, was not afraid to attack the dominions of so great a family, but sought to extend his power on every side. In 1678 he broke, at the head of an army, into Flanders, and reduced a great number of the Spanish towns, both in the Netherlands and the county of Burgundy; of which, notwithstanding the triple alliance formed for the safety of the Spanish Netherlands, and the protestant religion, he secured the possession by an artful peace at Aix la Chapelle. His ambition, not satiated, but, on the contrary, inflamed by his success, still pursues its object by policy and by arms. The rapidity of his conquests menaced the Low Countries with final subjection. But Providence raised up a saviour for the United States, and for all the protestants, in the person of William Prince of Orange, who suspended the fate, but did not remove the terror that hung over the nations: for, by the peace of Nimeguen, the French king, who now assumed the title of Great, became arbiter of the affairs of Europe.

Europe. He accordingly continued to ſeek freſh occaſions of quarrel, and to threaten his neighbours with univerſal monarchy. The Prince of Orange, by this time King of England, in order to ſupport the tottering cauſe of liberty, enters into an alliance with the Emperor, the United Provinces, and certain German princes in want of money, as auxiliaries. The peace of Ryſwick interrupted open hoſtilities, but did not extinguiſh that reſtleſs ambition which was ready to break out again, on the firſt opportunity, in flames of war. King William, deſerted, or but feebly ſupported by his allies, and embarraſſed by conteſts and diſſenſions in the Engliſh parliament, endeavours to unite the peace with the liberty of Europe by a partition of thoſe dominions which muſt otherwiſe ſoon become the ſubject of an armed conteſt. Two treaties, framed for this purpoſe, prove ineffectual. The artifices of France are continued; new conjunctures are improved; a plauſible pretext is found for proclaiming a prince of Bourbon king of Spain; and preparations are made to ſupport his pretenſions by force of arms. The ſecond grand alliance ſpread the fury of war far and wide, and obliged all the leading powers of Europe to take part, either with the illuſtrious patron of political liberty, or the proud uſurper of the rights of men and nations. The power and pride of the latter inclined almoſt all Europe to the ſide of the former. The death of William, at this criſis, ſeemed, however, to threaten inſtant confuſion to the affairs of the confederates. But beneficent Providence raiſed up a fit ſucceſſor to the king in John Duke of Marlborough, a great and well-regulated ſpirit, who, to a quick diſcernment of character, and of the general relations and dependencies of things, added the ſingular faculty of reſtraining paſſion by reaſon, and of giving energy to the dictates of reaſon by the impulſe of paſſion. With ſuch a commander, ſupported by the confidence and co-operation of Prince Eugene of Savoy; with the favour and aſſiſtance of ſo many ſtates and princes; with a mighty military force, and ſuch generals as the Count of Staremberg, the Earl of Peterborough, and the Duke of Argyle; with theſe advantages, the confederates ſeemed to be an overmatch for the armies of France, though numerous and well-diſciplined, though inſpired by the courage and ambition of Lewis the Great, led on by ſuch maſters in the art of war as the Mareſchal Villars, and the Dukes of Vendome and Berwick, and ſtrengthened not more by the troops than the preſence of the Duke of Bavaria. And, in fact, while the confederate army underwent various viciſſitudes in Spain, the genius of the Duke of Marlborough, directing the engine committed into his hands by confiding nations, with profound wiſdom, controlled fortune on the Danube and the Rhine, proceeded from one victory to another, and ſeemed to purſue a ſure march, from fortreſs to fortreſs, to the gates of Paris. The French armies are ſlaughtered, taken, or put to flight. Public credit in France is ruined. Men as well as money are wanting to recruit the French army; and famine begins to co-operate with the ſword for the deſolation of a proud and ambitious kingdom. Yet, ſuch is the advantage of conſtancy over inconſtancy, and of undivided over divided power, that the French king wearied out by perſeverance the adverſity of fortune, conſtantly emerged from the greateſt

difficulties, and at a time when the Duke of Marlborough, having opened a way into the heart of France, had determined, and was prepared to march to the French capital by the way of Calais, the Marquis of Torcy negociated the peace of Utrecht, which, by raising the Duke of Anjou to the throne of Spain, united that kingdom to France, and thereby eſtabliſhed that enormous power, which ſeems ſtill, by a deliberate and ſyſtematic conduct, to aim at the total ſubverſion of the liberties of Europe.'

Such obſervations concerning the reſemblance between epic poetry and hiſtory, and "their both ſpringing from "ſome important truth or moral, as from a root," have been made by former critics, but ought to be received with limitation. Few authors, we believe, ever began an epic poem, or a hiſtory, with the moral as its root or foundation. Events, whether in fictitious or hiſtorical repreſentation, arrange themſelves into form and order under the eye that contemplates them; and a moral will naturally riſe from them without much effort on the ſide of the author. Mr. Cunningham's original plan ſeems to have been ſimilar to that of his rival, Biſhop Burnet, to write the hiſtory of his own times. Dr. Thomſon concludes this ingenious introduction with a religious effuſion, in which he celebrates the piety of Dr. Robertſon, the hiſtorian of America, and condemns the ſcepticiſm of Hume and Gibbon.

In the firſt book of his hiſtory, Mr. Cunningham gives a recapitulation of the ſtate of affairs in England and the continent from the death of Cromwell to the death of Charles the Second, in which he appears to be a well-informed and diſcerning hiſtorian. The following portrait of Charles the Second is drawn with a ſtriking pencil.

'People of all ranks flood upon the ſhore to congratulate the king on his arrival. Charles received the nobility graciouſly, and particularly noticed General Monck with ſingular complacence. He alſo, with great ſweetneſs of demeanor, gave free acceſs to the populace. The return of the king happened in the thirtieth year of his age, in May 1660. It was obſerved, that the reſtoration of Charles was owing more to the iniquity of his enemies, and the humour of the times, than to the exertions of his friends. Now the Engliſh were allowed to keep Chriſtmas and other feſtivals. The voice of joy and gladneſs reſounded through the kingdom.

'On that night the king is ſaid to have firſt reſigned himſelf to the embraces of Mrs. Palmer, as if he had conſidered royalty chiefly as the means of procuring pleaſure.

'King Charles II. was tall of ſtature. His eyes and hair were black; his limbs ſtrong and firm; his perſon and appearance diſtinguiſhed by an air of dignity and majeſty. He was polite, affable, and liberal, without being prodigal. He delighted much in hunting, tennis, bowling, bull-baiting, prize-fighting, wreſtling, ſhip-building, and

and whatever made a beautiful appearance. He was a liberal encourager of chymistry, astronomy, and mechanic arts; nor did he discourage mountebanks, physiognomists, fortune-tellers, or rope-dancers. He had a wonderful sweetness of temper, and obligingness of behaviour; and would often lay aside majesty, and converse familiarly with his friends. He was fond of plays, and frequently exhibited public shews, to divert the minds of his people from religious controversies, in which had consisted the foundation and strength of the republic; thinking nothing less becoming a prince than to be a bigot to sacred rites. He founded the Royal Society for the improvement of natural philosophy. Though accustomed to respect the Roman Catholic religion when in France, yet he attended pretty constantly the divine service of the protestant church established in England. Though he gave himself very much up to the love of women, yet he was never addicted to any unnatural lusts. Though he seldom joined in the worship of the Romish church while he lived, yet, at his death, he professed his mother's religion; which gave occasion to many controversies. But whatever disputes there may be about this in England, it is the universal opinion in France, that King Charles, with his brother James, Sir Henry Bennet, and others, were reconciled to the popish religion at Fontainbleau, in the presence of the queen-mother, before his majesty's going to Cologne; but that the Duke of Gloucester and Chancellor Hyde refused to do the same. But it is not material to us now to know what this prince's religion was, since, at his death, the contagion of his religion died with him. This is certain, that all his endowments of body and mind were of very little advantage, either to his own succession, or to the tranquillity of his people. For when good men lend too easy an ear to evil counsellors, many people are apt to look upon them as evil also themselves.'

Charles the First, who had much more political sagacity than has been generally imputed to him, discerned that the safety of his throne depended on the attachment of the Church of England; hence his zeal to encourage episcopacy, and depress the sectaries both in England and Scotland. Charles the Second entered into the same views, and took methods to change the fanatical gloom which had hung over England during the commonwealth, which can neither be reconciled to wise policy or sound morality. This our author more fully illustrates afterwards.

'Meanwhile, no time, or house of note, was free from the debaucheris and lusts of the kings of England and France. Their courts were full of infamous women, who publicly, and in open daylight, revelled in banquetting, and all kinds of wantonness; and this not only in the public gardens, in the city, and in the bagnios, in walking, dressing, company-keeping, ogling, and loose conversation, but even in embracing, kissing, and sporting with their admirers in pleasure-boats in the sight of all the people, attended by a set of bullies for their guard. And those who did not conform to these

things, and had not alſo learned the polite mode of ſwearing, were looked upon as old-faſhioned, formal people, and diſaffected to the king. Nor were the apartments of thoſe women open to kings only, but to the luſt of all debauchees.

'The French king's chief delight was in Mademoiſelle de la Valiere, and Madame de Monteſpan; the king of England's in the Counteſs of Caſtlemain, Nell Gwyn, and the little Frenchwoman. In the midſt of theſe amours the Counteſs of Southeſk, who had more beauty than reputation, is ſaid to have communicated a cruel diſtemper to the Duke of York his brother. But I forbear to relate the licentiouſneſs of both their courts, the prolific ſource of a new race of nobility. By the example of theſe kings, the maſculine virtue of the age was ſoftened into effeminacy, and good morals were changed into a contempt of all religion, and an avowed practice of every vice. Virgins were robbed of their honour, and young gentlemen of their money: but thoſe female robbers themſelves are ſaid to have been plundered, in their turn, by a very handſome youth, who, in his younger days, was much addicted to this kind of warfare *.

'From the example of the court, the diſtinctions of truth and falſehood were loſt among the people; who, for the moſt part, reckoned nothing evil but pain, and nothing good but pleaſure.'

The ſudden and extraordinary corruption of morals which took place in England after the reſtoration, aroſe partly from that natural deſire, incident to nations as well as individuals, to make a tranſition from one extreme to another; from the gloomy ſeverity of the covenant to a ſpirit of diſſipation and licentiouſneſs. But it was encouraged too by Charles, not only becauſe it was adapted to the gaiety of his temper, but alſo becauſe it favoured his political views. The contagion of French manners, and his admiration of the French government, which he had contracted during his exile, aſſiſted the inclination, and directed the policy of this monarch, to make it one great object of his government to corrupt the morals of his people. Hence that licentiouſneſs and profligacy which prevailed among the dramatic poets of his reign, to which there is nothing ſimilar or ſecond in the annals of civilized ſociety.

The public tranſactions in the reigns of King William and Queen Anne, which occupy the ſubſequent books in the firſt volume, have been frequently celebrated by the hiſtorian, the poet, and the painter. As we date the eſtabliſhment of the Engliſh conſtitution, in its moſt perfect form, from that illuſtrious era; and as the ſubſequent events

* The author probably alludes to Mr. Churchill, afterwards Duke of Marlborough.

raiſed

raiſed England to a preeminence in the ſcale of Europe which it had never attained before, curioſity, patriotiſm, and national pride, lead us not only to read, but to ſtudy that period of our hiſtory. The events in the life of King William, and the wars of the Duke of Marlborough, are ſo intereſting and ſplendid, that no perſon ſhould remain ignorant of them, who wiſhes to ſupport a ſhining, or even a decent figure in company. If Mr. Cunningham does not greatly enlarge the ſtores of hiſtorical deſcription or diſcovery, he places objects in a more ſtriking light, and diſplays a knowledge of public affairs, of the characters of men, and the manners of the times, ſuch as we might expect from a man who was converſant in the world, and received his information from the pureſt ſources. In the deſcription of ſieges and battles he is one of the moſt enlightened and accurate of modern hiſtorians. He excels too in painting the manners of the times; in his anecdotes of celebrated characters; and furniſhes much entertainment to the antiquarian. The following deſcription of the celebrated battle of Blenheim, will furniſh a ſpecimen of the tranſlation.

'The field of battle was a vaſt plain of twelve miles in extent, very level, ſurrounded with a large ridge of hills, ariſing from the Danube, in the form of a circle. The confederates marched againſt the enemy in two bodies. Prince Eugene, who commanded on the right, led up his men through the woods along the ſummits of the hills; and, before it was light, had ſurmounted that difficult paſs, and reached a certain town, where he was alſo to paſs over a very dangerous valley encumbered with broken rocks. By the time he had cleared the woods, the ſun aroſe, which ſhed its laſt light on the domination and glory of France.

'The Duke of Marlborough, on the left, having paſſed the river Keſſel, marched along the ſide of the Danube, and advanced towards the enemy through the plains of Blenheim, which were three miles broad, and enriched with fine corn-fields. When he was near the enemy, whom he ſaw ready drawn up, with their cannon planted to command the whole plain, he gave the ſignal to halt: and, encouraging his men, diſtributed his orders to the ſeveral generals and colonels, for their conduct reſpectively in the action. When Prince Eugene came out of the woods, and ſaw the Duke of Marlborough before him haſtening towards the enemy, he commanded his men to quicken their pace. But why the French, when they ſaw the Imperialiſts extending their lines out of the woody hills, ſhould miſtake them for their friends, I can find no other reaſon than that men are apt to believe what they wiſh to be true: for, at the firſt ſight of this motion upon their left, the French thought it was the Marſhal de Villeroy coming to their aſſiſtance; but, when Prince Eugene ſtretched out his right wing towards the hills, he ſoon convinced the French of their miſtake, and marched into the field. He had a broad waſh of water

water in front, and a thicket in his rear; and, in this situation, he assigned to his men their respective posts and duties.

'The Duke of Marlborough, standing on foot in the open plain, ordered the Lord Cutts, with some troops which had suffered much in the late action at Schellenberg, and other entire forces, to attack the village of Blenheim. On the sight of this, the Marshal Tallard sent a detachment thither from his army. The Duke of Marlborough being exposed to the fire of the enemy's cannon, formed his army in order of battle. He placed the British and Dutch soldiers in the left wing, and the rest between the centre and the wings, and placing himself in the front of the centre, well supported by some English regiments, he commanded them to face the enemy. The Lord Cutts and Major-General Wills, at nine o'clock, began the attack on Blenheim with great alacrity. After a bloody engagement on both sides for an hour and an half, and that the Lord Cutts' party had been severely handled by the enemy, without gaining any advantage, the Duke of Marlborough sent him orders to proceed no further, but to give over the attack. The Lord Cutts obeyed the orders of his general; and both parties, facing each other, rested on their arms; but the Lord Cutts' party being before instructed what they were to do, kept their ground a long time before the enemy.

'In the mean time, the Duke of Marlborough, observing that the enemy had weakened their army by the detachment sent into Blenheim, and that his men were eager to engage, waiting only for the signal, ordered the horse to provide themselves with twenty fascines a-piece, in order to fill up the marsh, and render it passable; for the enemy had dammed up the water there to such a height as they thought would easily prevent the confederates passage that way. When the fascines were prepared, and all the troops arranged in order, the Duke of Marlborough gave the signal for battle, and ordered the several commanders to march up to the enemy. The whole army, with their natural alacrity, pressing onward to pass the rivulet in defiance of the fire of the enemy, proceeded to the ford, according to the Duke of Marlborough's orders.

'The Marshal Tallard, having, as he thought, so well guarded the passes of the marsh, stood at the head of his army, fully persuaded, that, if the confederates should attempt to pass through the marshes, they would be so hemired there, that he should easily be able to overthrow them; for he had before given orders to his army not to quit their ground, but to receive the assault of their enemies; nor did he use any other means to oppose our army in this passage than a continual discharge of his cannon. The conduct of Tallard, in this instance, appears to have been improper.

'When the Duke of Marlborough was marching down to the rivulet, he narrowly escaped being killed by a cannon ball; by which accident the whole event of the war seemed to his soldiers to have hung in equal suspense with his life; but, all covered as he was with earth and dust, the Duke of Marlborough mounted his horse, and, coming to the brink of the rivulet, made his way through it with all his forces. Some squadrons of horse being sent over before, the foot followed as fast as they could, and, wheeling towards the left, formed them-

themſelves in order of battle, leaving a ſpace, ſo that the reſt might have room to fight as they paſſed by. The confederates were ſo eager to engage, that they would hardly ſtay to be regularly formed, but made a furious onſet, with a terrible diſcharge of their fire-arms, whereby the French ranks were very much thinned And now the battle grew hot in many places. For an hour or two the event ſeemed doubtful At length the confederates in the left wing, having ſpent all their powder, widened their ranks, that they might the more conveniently uſe their ſwords. They were ſupported by freſh troops, who renewed the fight in order of battle. The Duke of Marlborough took care to fill up the ranks; then he himſelf broke in upon the enemy. His cool courage, in this conjuncture, was inflamed by action. The Britiſh ſoldiers often fell upon the enemy with the butt end of their muſkets; and, being ſtronger than the French, repulſed them as they advanced in their ranks, and ſlew thoſe who reſiſted them by whole battalions together. The enemy was not able to bear the broad ſwords of our dragoons, or the impetuoſity and ſtrength of our horſe.

'Towards the afternoon the Duke of Marlborough, finding that he had the advantage, ordered the body of reſerve, which had not yet been engaged, to march to the aſſiſtance of Prince Eugene, whom he perceived to be ſorely preſſed by the enemy. The Imperialiſts, ſtrengthened by this reinforcement, ſallied out of the woods, and Prince Eugene renewed the engagement. The Duke of Marlborough forced the enemy to give ground; and, when they would have rallied again, the confederates, taught experience by the former engagements, attacked ſome of the enemy's battalions in front, ſome in the open flank, and endeavoured to come up with others of them in the rear. When the Marſhal Tallard ſaw his forces ſhattered, he at laſt ſent for his troops out of the village of Blenheim to reinforce them; but the Duke of Marlborough, being aware of this, cut off their communication; and, with the Heſſian forces, and five battalions of Engliſh, defeated the French, who were on their way to join the main army. And now, all the avenues to the town being taken, the whole French army, no longer able to ſtand the ſhock of the confederate troops, began to ſhake. But the Marſhal de Tallard, inflamed with rage, endeavoured to renew the battle upon a hill not far from his cannon. The Prince of Heſſe, Lieutenant-General Bulan, commander of the Hanoverians, and Lieutenant General Lumley, and other generals of the horſe, marching up with great intrepidity, drove Tallard's five ſquadrons down the hill. Whereupon the Duke of Marlborough diſpatched his troops immediately where there was the moſt occaſion for them. Thus a general aſſault enſuing, put the enemy every where to flight.

'The confederates, having once gained the advantage, were every where irreſiſtible; and the Marſhal de Tallard had neither time to form his army anew, nor to rally his ſcattered troops; wherefore, giving up all for loſt, and endeavouring to make his eſcape out of the field, he was taken by a certain colonel of the Heſſian troops, and brought to the Duke of Marlborough. The confederates now carried all before them; and the whole right wing of the French was utterly routed,

routed, and put to flight. The reſt of the enemy's horſe, which were drawn up on a ſteep place, on both ſides deſcending towards the Danube, were there ſurrounded by three ſquadrons of dragoons; and, not having room to fight there, while they endeavoured to ſave themſelves, by forcing their way through the confederates, they were prevented, partly by the ruggedneſs of the ground, and partly by the valour of the confederates, and puſhed into the Danube.

'During thoſe actions on the left, the battle was hard fought on the right. The Imperialiſts were twice driven back into the woods, and many of them ſlain by the Bavarians. While Prince Eugene was encouraging his men to make a third attack, he received advice of the good ſucceſs on the left. The Duke of Marlborough deſired to hear from him how matters went on his ſide, and whether he wanted any thing: but Prince Eugene, having cheered his men with the arrival of a freſh reinforcement, which had been ſent to him by the duke, and the news of their ſucceſs on the left, made a third charge with great intrepidity, and began to gain ground upon the enemy, though they diſputed it with great reſolution. Nor had the Elector of Bavaria time to bring his men together again; but, when he ſaw the French army broken and put to flight, leſt he ſhould alſo be ſurrounded by the confederates, he marched out of the field in a cloſe ſquare, with his baggage, in order of battle, and, continuing his march all night, retired to Ulm.'

The deſcription of the battle of Blenheim is one of the happieſt ſpecimens of Mr. Cunningham's Latin ſtyle, which, though in general perſpicuous, nervous, and adapted to the ſubject, is not always claſſical and correct. The tranſlation is faithful to the author's meaning, and at the ſame time perſpicuous and neat; "a broad *waſh* of water in the front," and "Lord Cutts' army had been ſeverely *handled*," are the the only exoeptionable phraſes.

The period of this Hiſtory, which was the Auguſtan age of England, is one of the moſt important in our annals. The talents of the author, his wide experience of life, obſervation of the world, and knowledge of the ſcenes which he deſcribes, render this work a proper object of public curioſity and attention.

Dr. Thomſon's Introduction, though liable to ſome objections, is one of the happieſt efforts we have met with of his literary talents.

[*To be concluded in our next.*]

ART.

ART. II. *A Treatiſe on the Venom of the Viper; on the American Poiſons; and on the Cherry Laurel, and ſome other Vegetable Poiſons. To which are annexed, Obſervations on the primitive Structure of the Animal Body; different Experiments on the Reproduction of the Nerves; and a Deſcription of a new Canal of the Eye. With Ten Deſcriptive Plates. Tranſlated from the original French of Felix Fontana, Naturaliſt to his Royal Highneſs the Grand Duke of Tuſcany, and Director of his Cabinet of Natural Hiſtory. By Joſeph Skinner, Navy Surgeon, and Member of the Corporation of Surgeons of London.* 8vo. 2 vols. 14s. boards. Murray. London, 1786.

ON a former occaſion we gave an account of the firſt volume of this valuable treatiſe, under the article of *Foreign Literature**. A work of ſuch merit could not but claim the attention of every philoſophical inquirer: it was accordingly ſought after with an avidity which nothing could gratify but a tranſlation into our own language. The verſion is at length completed; and, with the announcing of this acceptable intelligence to the lovers of phyſical inveſtigation, we have now the pleaſure to proceed to an account of the ſecond volume.

This part commences with an examination of the remedies employed againſt the bite of the viper. Upon the preſumption, maintained by Dr. Mead and others, that the venom of the viper is of an acid nature, the volatile alkali was ſuppoſed to be an effectual antidote againſt it; but the error of this hypotheſis is clearly refuted by the ingenious author now before us. In order to aſcertain the truth on this ſubject, he made the following experiment: He cut a piece of the ſkin under the belly of a Guinea-pig, the inciſion being in the ſhape of a parallelogram, three ſides of which were ſeparated from the animal, the fourth ſtill hanging to it. He then pierced the cut ſkin with the dried teeth of a viper, which made a complete perforation. Under the hairy ſide of the ſkin thus prepared, he held a bottle filled with volatile alkali, and having a mouth of four lines diameter; but could never perceive that any ſmell was communicated to the inſide of the ſkin, how long ſoever he kept it over the bottle, and however great the ſtrength of the volatile alkali, which was remarkably pungent. He re-

* See Engliſh Review for December 1783.

peated

peated this experiment on rabbits, that have a yet thinner ſkin; but the reſult was the ſame; no ſmell could be perceived through the ſkin.

After making theſe experiments, he inſtituted another, with the view of farther aſcertaining the ſuppoſed fact abovementioned. Having pierced the ſkin of a Guinea-pig, as before, with the dried teeth of a viper, he moiſtened the inner part of it with a little diluted nitrous acid. Whatever quantity of the volatile alkali he applied upon the outer part of the ſkin, the nitrous acid never appeared to be ſaturated, or even in the ſmalleſt degree weakened. At another time he moiſtened the ſkin of a ſecond Guinea-pig, prepared as above, with a ſolution of copper in well diluted nitrous acid, and kept the outer part of the ſkin wet with the fluid volatile alkali: the ſolution did not change its colour to blue.

From theſe experiments M. Fontana draws this concluſion, that in general the volatile alkali does not penetrate through the compact ſkin of a quadruped; the reaſon of which is, that the tooth of a viper being very ſmall, does not more than diſplace the parts a little; and in proportion as it is withdrawn, the ſkin, by its elaſticity, recovers its former ſituation, and cloſes the aperture. On this account it frequently happens that the bite of a viper does not cauſe the animal to bleed. If a conſiderable veſſel has been puncture by the tooth, the blood iſſues out, coagulates, and prevents the entry of other ſubſtances.

Our author obſerves, that the human ſkin is thicker than that of rabbits and Guinea-pigs; it is of a very cloſe contexture, and very elaſtic. Hence, though the fluid volatile alkali were really a ſpecific, whenever it could unite itſelf with the viper's venom, it would prove of no avail againſt the bite of a viper in man, or could at beſt ſerve only for bites in the ſkin altogether ſuperficial, which are never to be dreaded in any quadruped, however ſmall, and much leſs in man.

To diſcover whether the volatile alkali, if actually introduced by inciſion into the parts of animals which have been bit by the viper, can prove in any degree uſeful as an antidote to the venom, M. Fontana made experiments on ſeveral animals, ſuch as hens, rabbits, Guinea-pigs, &c. Some minutes after they had been bitten in the leg, he made deep and extenſive inciſions into the wounded parts; he waſhed the inciſions with pure volatile alkali, and covered the legs with linen bandages. He got ready an equal number of animals of the ſame ſize and ſpecies, to ſerve as a com-

compariſon. Theſe were likewiſe bitten in the leg; but he neither made inciſions, nor applied to them the volatile alkali. The reſult of twenty-four experiments was not favourable to this medicine applied to the inciſions; and the violence of the diſeaſe excited was even greater in the former than in the latter.

Theſe, and other experiments of a ſimilar kind inſtituted by our author, not only demonſtrate the abſolute inutility of the volatile alkali againſt the bite of the viper, when applied externally; but they likewiſe prove, by a parity of reaſoning, that it cannot exert any ſpecific influence when it is even taken internally. For, if the venom of the viper retains all its malignant qualities when in immediate union with the volatile alkali, how can it ever be deprived of them by meeting with that medicine in the courſe of circulation, mixed with a great quantity of fluids, and diſperſed in the various parts of the body? At the ſame time that M. Fontana refutes, in the moſt ſatisfactory manner, the opinion of any ſpecific virtue reſiding in this ſuppoſed antidote, he admits, as a poſſibility, that the fluid volatile alkali contracts the veſſels in ſuch a way that the venom cannot be eaſily abſorbed; and this, indeed, is the utmoſt that can be inferred, by any rational induction, in favour of its ſalutary effects.

The ingenious author has extended his obſervations to a variety of other boaſted remedies againſt the bite of the viper. He mixed this poiſon with acids, with other alkalies, with neutral ſalts, and with oils; but it continued to deſtroy the animals whenever it had found its way into their wounds. He likewiſe made direct experiments on theſe ſubſtances to be more certain of their inutility: he applied them to the parts bitten by the viper; even making inciſions, to give the venom a freer communication. He informs us that he tried oil of vitriol, the nitrous acid, the phoſphoric acid, and the mineral acid; and he found them all to be at leaſt uſeleſs. Alkaline ſalts, cauſtic and not cauſtic, whether mineral, vegetable, or animal, had no greater effect. He was particularly attentive to the neutral ſalts, and, above all, to ſea ſalt, eſteemed by ſeveral a good remedy; but which he alſo found uſeleſs. As to oils in general, eſpecially that of turpentine, they appeared, from his experiments, to be of ſome real uſe. He has found that the beſt mode of application is, to foment for a long time the part of the animal that has been bitten in the oil made extremely warm. Some Guinea-pigs, which, according to the probabilities that reſulted from his experiments on theſe

animals, would have died, were cured by it. It is true, however, that they had been bitten by a ſingle viper, and only once; and that two of the feet bitten had loſt the ſkin, and were in part crippled, which he ſuppoſes to have been occaſioned by the too great heat of the oil.

This inquiſitive philoſopher made repeated experiments by dipping the part that had been bitten in various fluids. The plunging it into very warm water, and keeping it there, appeared to be truly advantageous. The pain was evidently diminiſhed, the inflammation abated, and the colour became leſs livid. The ſame effects were alſo found from lime-water, and from water mixed with common ſalt, and other ſaline ſubſtances. Though immerſion is not a ſpecific remedy, it was always attended with a greater or leſs degree of advantage; and this the author aſcribes entirely to the fomentation with warm water.

Our author, in the courſe of his experiments, obſerved that dogs and cats recovered with a facility proportioned to the violence of their vomitings; and, wiſhing to follow this indication of nature, he made a great number of experiments on dogs. By theſe he was often induced to believe that an emetic was a good remedy; but the reſult of the experiments was not uniform. From the whole, M. Fontana cannot take upon him to pronounce the tartar emetic entirely uſeleſs; but it is certainly no ſpecific antidote.

The induſtry of this ingenious author is no leſs conſpicuous than well directed towards the improvement of medical knowledge. He wiſhed to try cantharides, not becauſe he was ſtrongly induced to believe them good againſt the bite of the viper, but only becauſe he wiſhed to ſee how an active ſubſtance, and that too in ſome degree poiſonous, would operate on an animal attacked with the ſymptoms of poiſon. He applied the cantharides to the bitten part, and likewiſe cauſed them to be taken internally. He ſoon perceived that, applied to the part, they were evidently injurious, and that there was a ſpeedy diſpoſition to gangrene and ſphacelus. To introduce them ſtill better, he made inciſions. Thoſe taken internally furniſhed him, like the emetic, with equivocal concluſions, in proportion to the uncertainty of which he multiplied his experiments, and was at length aſſured that the cantharides are neither a ſpecific, nor an efficacious remedy, though he cannot, on the other hand, pronounce them hurtful or uſeleſs.

As the viper's poiſon produces a true local gangrene, our author did not omit making trial of the antiſeptic virtues of the bark. He began his experiments with the ſimple powder,

powder, applied to the part bitten, into which he made ſeveral inciſions. Not perceiving that it had any certain good effect, he had recourſe to the bark infuſion; but neither in this way could he ever aſſure himſelf that it was attended with real and conſtant benefit, though he cannot condemn it as entirely uſeleſs.

Scarifications, and the actual cautery, have been propoſed by authors with great confidence for the bite of the viper; but the numerous trials made by M. Fontana were by no means favourable to the eſtabliſhment of theſe methods of cure. It appeared to him that ſcarifications, very far from being uſeful, rather did harm; the part bitten, and afterwards ſcarified, being the more diſpoſed to gangrène. In a word, neither the ſcarifications, nor the cautery, had any uſeful effect.

After the numerous trials which our author had made, of various methods of cure recommended by medical writers, two applications, and thoſe likewiſe ſupported by great authorities, yet remained for the inveſtigation of experiment; theſe were, theriaca, and the fat of the viper. He employed the theriaca by laying it on the part which had been bitten, and afterwards ſcarified. He renewed it ſeveral times, and kept the part well covered with pieces of linen ſpread with the ſame. He likewiſe gave it internally; but all without effect: it did not appear to be of any uſe in diminiſhing the animal's complaint. The fat of the viper was found to be equally ineffectual; and on this ſubject M. Fontana very juſtly condemns the raſhneſs of Dr. Mead, who, from the reſult of only two experiments, gave his ſanction to the effect of this remedy. Thoſe experiments had been made upon the noſe of a dog; but M. Fontana has found that the bite of a viper is leſs dangerous on the noſe, than in any other part of the body. He has alſo aſcertained to his ſatisfaction, that neither ſuction by the mouth, nor the application of leeches to the part bitten, is a certain remedy againſt the poiſon of the viper.

It appears, from our author's experiments, that the action of the viper's venom is not inſtantaneous; that it requires a certain time for its effects to be perceived in the bitten parts; and that the external affection does not communicate itſelf ſuddenly to the animal. It likewiſe appears, that, if the part bitten by the viper be ſuddenly amputated, the animal ſurvives. In pigeons it begins to be fatal at fifteen ſeconds; after which time, amputation increaſes the malady, and haſtens death, inſtead of diminiſhing one and retarding the other, as our author has been ſatisfied by

ſeveral experiments. In Guinea-pigs amputation may be performed with advantage until ſix minutes are elapſed after their being bitten by the viper; and it is found by experiment, that, in larger animals, amputation may be performed at a later period.

This ingenious author's inquiries are no leſs curious and intereſting on the various other ſubjects of which he treats; but our limits muſt neceſſarily preclude us from attempting a detail. He next examines whether the bite of a viper is naturally mortal to man. We are afterwards gratified with a treatiſe on the American poiſon, called Ticunas; with two tracts on the cherry laurel; and experiments on ſeveral ſubſtances. Theſe are followed by conſiderations on the nerves in diſeaſes; experiments on the reproduction of the nerves; obſervations on the primitive ſtructure of the animal body; on the ſtructure of the nerves; on the ſtructure of the brain; on the ſtructure of the tendons; reflections on the motion of the muſcles; microſcopical errors, and conſequences deduced from microſcopical obſervations on various parts of the body; on animal, mineral, and vegetable ſubſtances; and on foſſils, metals, &c. with a letter relative to a diſcovery which the author has made of a new canal of the eye. This volume concludes with a ſupplement, and is illuſtrated by ſeveral plates.

The aſſiduity, the judgment, and the ſcrupulous inveſtigation with which M. Fontana has conducted his numerous experiments, deſerve the greateſt praiſe; but his merits are not confined to the refutation of medical errors, which had almoſt become venerable by long preſcription, or the weight of authority. He has opened a rich mine of phyſiological reſearches, capable of effecting great revolutions in theory: for the laborious examination of ſo many poiſons is highly valuable to every practitioner; and for the more ſpeculative efforts of the author's genius, it is an important acquiſition to the ſchools of phyſic.

ART.

ART. III. *The Life of Samuel Johnson, LL.D. By Sir John Hawkins, Knt.* 8vo. 7s. boards. All the London Booksellers. 1787.

"*MOS erat apud antiquos facta clarorum virorum* plumbeis voluminibus *conscribere*;" this cuſtom has deſcended to the moderns, of which the volume of biography before us is a ponderous inſtance. Notwithſtanding the numerous lives of this unfortunate lexicographer, biographer, and moraliſt, with which the public has been already gratified and diſguſted, we are here preſented with a new volume, containing ſix hundred pages, to deſcribe the life of a literary man, which ought to have been comprized in thirty. The diſciples of St. Samuel have not been actuated with any high reſpect or veneration for the memory of their maſter; if he treated them with arrogance and contempt while he was alive, they have taken full vengeance on his aſhes; the world, though wiſhing to forget his faults, and bury his follies in his grave, will not be permitted to do ſo as long as he has one friend alive.

Notwithſtanding this obſervation, there is ſome merit in this volume of biography. Sir John Hawkins appears to be a worthy, and often a well-informed man; and the reader, (provided he has *patience* to peruſe this work) if he ſeldom meets with entertainment, will often find inſtruction.

After having related the minute incidents in the early life of Johnſon, (which had better have been omitted) Sir J. Hawkins attempts to explain, or rather vindicate, his connection with Savage.

'It may be conjectured that Johnſon was captivated by the addreſs and demeanour of Savage, at his firſt approach; for it muſt be noted of him, that, though he was always an admirer of genteel manners, he at this time had not been accuſtomed to the converſation of gentlemen; and Savage, as to his exterior, was, to a remarkable degree, accompliſhed: he was a handſome, well-made man, and very courteous in the modes of ſalutation. I have been told, that, in the taking off his hat and diſpoſing it under his arm, and in his bow, he diſplayed as much grace as thoſe actions were capable of; and that he underſtood the exerciſe of a gentleman's weapon, may be inferred from the uſe he made of it in that raſh encounter which is related in his life, and to which his greateſt misfortunes were owing. Theſe accompliſhments, and the eaſe and the pleaſantry of his converſation, were probably the charms that wrought on Johnſon, and hid from his view thoſe baſer qualities of Savage, with which, as his hiſtorian, he has nevertheleſs been neceſſitated to mark

his character. The ſimilarity of their circumſtances might farther conduce to beget an unreſerved confidence in each other; they had both felt the pangs of poverty, and the want of patronage: Savage had let looſe his reſentment againſt the poſſeſſors of wealth, in a collection of poems printed about the year 1727, and Johnſon was ripe for an avowal of the ſame ſentiments; they ſeemed both to agree in the vulgar opinion, that the world is divided into two claſſes, of men of merit without riches, and men of wealth without merit; never conſidering the poſſibility that both might concentre in the ſame perſon, juſt as when, in the compariſon of women, we ſay that virtue is of more value than beauty, we forget that many are poſſeſſed of both.

'In ſpeculations of this kind, and a mutual condolence of their fortunes, they paſſed many a melancholy hour, and thoſe at a time when, it might be ſuppoſed, the reflection on them had made repoſe deſirable; on the contrary, that very reflection is known to have interrupted it. Johnſon has told me that whole nights have been ſpent by him and Savage in converſations of this kind, not under the hoſpitable roof of a tavern, where warmth might have invigorated their ſpirits, and wine diſpelled their care, but in a perambulation round the ſquares of Weſtminſter, St. James's in particular, when all the money they could both raiſe was leſs than ſufficient to purchaſe for them the ſhelter and ſordid comforts of a night-cellar.'

This apology, however, can hardly be admitted, eſpecially when we conſider with what an unaccountable perverſion of taſte Johnſon ſelected his aſſociates in every ſubſequent period of his life. When in proſperous, and even affluent circumſtances, his taſte in company was not elegant; and even his own houſe, which every man wiſhes to make the manſion of domeſtic happineſs, he converted into an aſylum for vice, folly, and wretchedneſs. Indeed, our author afterwards contradicts himſelf, for he tells us, p. 88, "It may be conjectured that Dr. Johnſon would have been "*leſs troubled* with thoſe *reflections*, which, in his *lateſt hours*, "are known to have given him *uneaſineſs*, had he never be"come acquainted with one ſo looſe in his morals, and ſo "well acquainted with the vices of the town, as Savage "appears to have been. We are to remember that Johnſon "was at this time a huſband; can it therefore be ſuppoſed "that the ſociety of Savage had any tendency to improve "him in the exerciſe of the domeſtic virtues? Nay, rather "we muſt aſcribe to an *indifference* in the *diſcharge* of "theſe, ariſing from his *nocturnal excurſions*, the incident of "a ſeparation of Johnſon from his wife, which ſoon took "place; and that, while he was in a lodging in Fleet-"Street, ſhe was harboured by a friend near the Tower." As an apology, however, for Johnſon's conjugal *coldneſs*, and his nocturnal excurſions, we are to remember that he married

married (on account of her jointure) a woman old enough to be his mother.

Naturam expellas furcâ, *tamen uſque recurret.*

After Dr. Johnſon was diſappointed in his hopes of being preferred to be the maſter of a charity-ſchool, the ſalary of which was 60l. a year, he returned to London, and became a party writer againſt the government. One of his attempts of this kind was a little unfortunate. Having feigned a ſatirical prophecy, called "Marmor Norfolcienſe," he explained it, ſays Sir John Hawkins, "into an invective "againſt a ſtanding army; a ridicule of the balance of "power; complaints of the inactivity of the Britiſh lion; "and that the *Hanover horſe* was ſuffered to ſuck his "blood." Though horſes are ſeldom accuſtomed to ſuck the blood of lions, this publication was conſtrued into a libel; and Dr. Johnſon, afraid of ſuch readers as a jury, and ſuch a critic as the hangman, withdrew into an obſcure lodging in Lambeth, and lay there concealed till the Hanover horſe returned to his natural taſte.

His "London," a poem, an imitation of one of Juvenal's ſatires, was likewiſe of the political and ſatirical kind, and, on that account, was patroniſed by the Jacobites, which contributed to its reputation and ſucceſs. His friend and aſſociate, Savage, is there diſtinguiſhed by the name of the philoſopher Thales, who had reſolved to retire from vice and London into the innocence and purity of the country,

> And, fix'd in Cambria's ſolitary ſhore,
> Give to St. David's one true Briton more.

At this time, ſays our author, Dr. Johnſon was a remarkable lover of wine, and not only indulged himſelf in the uſe of it, but, with a reflex delight, contemplated the act of drinking it with all the circumſtances that can render it grateful to the palate, or pleaſing to the eye; in the language of Solomon, "he looked upon the wine when it was "red, and when it gave its colour in the cup." In contradiction to thoſe who prefer domeſtic enjoyments to thoſe of a tavern, he aſſerted that a tavern chair was the throne of human felicity.

His next literary employment was in the Gentleman's Magazine, to which he contributed both in proſe and verſe, and conducted the debates in parliament, which have very conſiderable merit. Our author introduces ſeveral of theſe,

though they are well known, into this work, with no other apparent view but to amplify the book.

As he never wrote but for the booksellers, and did not conceive it possible to write from any other motive but money, he was employed by them in compiling his dictionary. This introduced him to the acquaintance of Lord Chesterfield, which terminated in nothing beneficial to his interest. Sir John Hawkins, on this occasion, gives us an anecdote of his lordship, which shews that he had as little acquaintance with female nature as with morality.

'His dissimulation, deep and refined as it was, did not lead him to profess any sincere regard to virtue or religion: the grosser immoralities he affects to speak of with abhorrence; but such as might be practised without the loss of health and reputation he seemed to think there was no law against. He was, therefore, if secret, vain in his amours; and though, setting aside his mien, his person had little to recommend it, for he was low of stature, had coarse features, and a cadaverous complexion; his confidence in the prosecution of them was such as exposed him to greater risques of personal safety than most men would chuse to run; and of this I shall now produce an instance.

'A lady of high quality, and a relation of one who had the story from her own mouth, and told it me, having been married some few years, but never having brought her lord a child, was surprised one morning by a visit from Lord Chesterfield, whom she had frequently seen and conversed with at court. After the usual compliments had passed, his lordship, in that easy, gay style which he so strongly recommends to his son, gave her to understand, that he should be happy to form such a connection with her ladyship as it was more than probable might give being to an heir to the honours and possessions of that noble family into which she had matched. I will not attempt to describe the indignation which the lady felt at such an unexampled instance of impudence as the proposal indicated. She rose from her chair, and, with all the dignity of insulted modesty, commanded this well-bred lover, this minion of the graces, to quit her house, with this menace, "Think yourself well off, my lord, that, for this affront, I do not order my servants to push you headlong out of doors."

Ovid would not have advised his disciple to make such an abrupt declaration to a lady.

In this volume our author not only gives the life of Johnson, but the lives of all his cotemporaries. His sentiments concerning Richardson, Fielding, and Sterne, will give a specimen of his taste, and of his morality. Having mentioned that, among the books of entertainment, Richardson's Pamela (which, he says, ought to be pronounced Pamêla) was the first; which, being read with great eagerness by the young people, and recommended from the pulpit, be-

gat

gat ſuch a *craving* for more of the *ſame ſtuff*, as tempted ſome men, whoſe neceſſities and abilities were nearly commenſurate *, to try their ſucceſs in this new kind of writing, he proceeds.

'At the head of theſe we muſt, for many reaſons, place Henry Fielding, one of the moſt motley of literary characters. This man was, in his early life, a writer of comedies and farces, very few of which are now remembered; after that a practiſing barriſter, with ſcarce any buſineſs; then an anti-miniſterial writer; and, quickly after, a creature of the Duke of Newcaſtle, who gave him a nominal qualification of 100l. a year, and ſet him up as a trading juſtice, in which diſreputable ſtation he died. He was the author of a romance, entitled, "The Hiſtory of Joſeph Andrews;" and of another, "The Foundling; or, the Hiſtory of Tom Jones;" a book ſeemingly intended to ſap the foundation of that morality which it is the duty of parents, and all public inſtructers, to inculcate in the minds of young people, by teaching that virtue upon principle is impoſture; that generous qualities alone conſtitute true worth; and that a young man may love and be loved, and at the ſame time aſſociate with the looſeſt women. His morality, in reſpect that it reſolves virtue into good affections, in contradiction to moral obligation and a ſenſe of duty, is that of Lord Shaftſbury vulgariſed; and is a ſyſtem of excellent uſe in palliating the vices moſt injurious to ſociety. He was the inventer of that cant phraſe, goodneſs of heart, which is every day uſed as a ſubſtitute for probity, and means little more than the virtue of a horſe or a dog; in ſhort, he has done more towards corrupting the riſing generation than any writer we know of.

'He afterwards wrote a book of the ſame kind, but of a leſs miſchievous tendency, his "Amelia." For each of theſe he was well paid by Andrew Millar the bookſeller; and for the laſt he got ſix hundred pounds.

'Dr. Tobias Smollet, another writer of familiar romance, and a dealer with the bookſellers, was originally a ſurgeon's mate, and ſerved at the ſiege of Carthagena. His firſt publication of this kind was "The Adventures of Roderick Random;" and his next thoſe of "Peregrine Pickle," in which is introduced the hiſtory of a well-known woman of quality, written, as it is ſaid, by herſelf, under the name of Lady Frail. Theſe, and other compoſitions of the like kind, Smollet ſold to the bookſellers at ſuch rates as enabled him to live without the exerciſe of his profeſſion. He had a hand in "The Univerſal Hiſtory;" and tranſlated "Gil Blas," and alſo "Telemachus." The ſucceſs of the former of theſe tempted him to tranſlate "Don Quixote," which, as he underſtood not the Spaniſh language, he could only do through the medium of the French and the former Engliſh verſions, none of which do, as it is ſaid, convey the humour of the original. It

* Qu. What does the knight mean by this phraſe?

might ſeem that Jarvis's tranſlation was one impediment to ſuch an undertaking; but that, though it gives the ſenſe of the author, was performed by perſons whoſe ſkill in the language was not great. The fact is, that Jarvis laboured at it many years, but could make but little progreſs; for, being a painter by profeſſion, he had not been accuſtomed to write, and had no ſtyle. Mr. Tonſon the bookſeller ſeeing this, ſuggeſted the thought of employing Mr. Broughton, the reader at the Temple church, the author and editor of ſundry publications; who, as I have been informed by a friend of Tonſon, ſat himſelf down to ſtudy the Spaniſh language, and, in a few months, acquired, as was pretended, ſufficient knowledge thereof to give to the world a tranſlation of Don Quixote in the true ſpirit of the original, and to which is prefixed the name of Jarvis.

'I might here ſpeak of Richardſon as a writer of fictitious hiſtory, but that he wrote for amuſement, and that the profits of his writings, though very great, were accidental. He was a man of no learning nor reading, but had a vivid imagination, which he let looſe in reflections on human life and manners till it became ſo diſtended with ſentiments, that, for his own eaſe, he was neceſſitated to vent them on paper. In the original plan of his "Clariſſa," it was his deſign, as his bookſeller once told me, to continue it to the extent of twenty-four volumes; but he was, with great difficulty, prevailed on to compriſe it in ſix. The character of Richardſon, as a writer, is to this day undecided, otherwiſe than by the avidity with which his publications are by ſome readers peruſed, and the ſale of numerous editions. He has been celebrated as a writer ſimilar in genius to Shakeſpeare, as being acquainted with the inmoſt receſſes of the human heart, and having an abſolute command of the paſſions, ſo as to be able to affect his readers as himſelf is affected, and to intereſt them in the ſucceſſes and diſappointments, the joys and ſorrows of his characters. Others there are who think that neither his "Pamela," his "Clariſſa," nor his "Sir Charles Grandiſon," are to be numbered among the books of rational and inſtructive amuſement; that they are not to be compared to the novels of Cervantes, or the more ſimple and chaſte narrations of Le Sage; that they are not juſt repreſentations of human manners; that in them the turpitude of vice is not ſtrongly enough marked; and that the allurements to it are repreſented in the gayeſt colours; that the texture of all his writings is flimſy and thin, and his ſtyle mean and feeble; that they have a general tendency to inflame the paſſions of young people, and to teach them that which they need not to be taught; and that, though they pretend to a moral, it often turns out a bad one. The cant terms of him and his admirers are ſentiment and ſentimentality.

'Johnſon was inclined, as being perſonally acquainted with Richardſon, to favour the former opinion of his writings; but he ſeemed not firm in it, and could at any time be talked into a diſapprobation of all fictitious relations, of which he would frequently ſay they took no hold of the mind.

'I am tired of adducing inſtances of men who lived by the profeſſion of writing, and thought it an eligible one, and ſhould now proceed

ceed to relate the ſubſequent events of Dr. Johnſon's life, and mark the ſtate of his mind at different periods, but that I find myſelf detained by a character, which, as it were, obtrudes itſelf to view, and is of importance enough to claim notice.

'Laurence Sterne, a clergyman, and a dignitary of the cathedral church of York, was remarkable for a wild and eccentric genius, reſembling, in many reſpects, that of Rabelais. The work that made him firſt known as a writer was "The Life and opinions of Triſtram Shandy;" a whimſical rhapſody, but abounding in wit and humour of the licentious kind. He too was a ſentimentaliſt, and wrote ſentimental journies, and ſentimental letters, in abundance; by which both he and the bookſellers got conſiderably. Of the writers of this claſs, or ſect, it may be obſerved, that, being in general men of looſe principles, bad economiſts, living without foreſight, it is their endeavour to commute for their failings by profeſſions of greater love to mankind, more tender affections and finer feelings than they will allow men of more regular lives, whom they deem formaliſts, to poſſeſs. Their generous notions ſuperſede all obligation: they are a law to themſelves; and, having good hearts, and abounding in the milk of human kindneſs, are above thoſe conſiderations that bind men to that rule of conduct which is founded in a ſenſe of duty. Of this new ſchool of morality, Fielding, Rouſſeau, and Sterne, are the principal teachers; and great is the miſchief they have done by their documents.'

We are aſtoniſhed to find a perſon, who has received a regular education, pronounce that Fielding's "Tom Jones" "is intended to ſap the foundation of morality." If there is any author that teaches, in the ſtrongeſt manner, both to the mind and the heart, the eſſential and eternal diſtinction between virtue and vice, it is Henry Fielding. He has not, indeed, made his hero a perfect character; but his object was to draw men as they are, not as they ought to be; there are ſome indelicate ſituations in his works; one part in "Tom Jones," the connection of the hero with Lady Bellaſton, is infamous: but, with ſome human ſpecks, Fielding is one of the greateſt teachers of moral truth and virtue that the world has ever ſeen. His reflections on Richardſon are ſtill more abſurd. Clariſſa is a ſchool of education; and not only teaches virtue, but inſpires it. Sterne, we agree, is a licentious writer, and his works, his ſermons excepted, tend more to amuſe or debauch the fancy, than to improve or refine the heart. Rouſſeau's "Eloiſe" will never be read with pleaſure by a vicious woman, becauſe ſhe will not underſtand it; and, like the Song of Solomon among the Jews, may be read with ſafety by a virtuous one when ſhe is thirty years of age.

Sir

Sir John Hawkins' reflections on the fortune of phyſicians are ſenſible and pertinent; and, in his deſcription of the perſons who compoſed Johnſon's club, he draws their characters in ſtriking colours, and gives much uſeful and agreeable anecdote. The following *traits* of Goldſmith are entertaining.

'At the breaking up of an evening at a tavern, he entreated the company to ſit down, and told them, if they would call for another bottle, they ſhould hear one of his bons mots; they agreed, and he began thus: "I was once told that Sheridan the player, in order to improve himſelf in ſtage-geſtures, had looking glaſſes, to the number of ten, hung about his room, and that he practiſed before them; upon which I ſaid, then there were ten ugly fellows together."—The company were all ſilent: he aſked why they did not laugh; which they not doing, he, without taſting the wine, left the room in anger.

'He once complained to a friend in theſe words: "Mr. Martinelli is a rude man; I ſaid, in his hearing, that there were no good writers among the Italians; and he ſaid, to one that ſat near him, that I was very ignorant*."

"People," ſaid he, "are greatly miſtaken in me: a notion goes about, that, when I am ſilent, I mean to be impudent; but I aſſure you, gentlemen, my ſilence ariſes from baſhfulneſs."

'Having one day a call to wait on the late Duke, then Earl, of Northumberland, I found Goldſmith waiting for an audience in an outer room; I aſked him what had brought him there: he told me an invitation from his lordſhip. I made my buſineſs as ſhort as I could, and, as a reaſon, mentioned that Dr. Goldſmith was waiting without. The earl aſked me if I was acquainted with him: I told him I was, adding what I thought likely to recommend him. I retired, and ſtaid in the outer room to take him home. Upon his coming out, I aſked him the reſult of his converſation.—"His lordſhip," ſays he, "told me he had read my poem," meaning "The Traveller," "and was much delighted with it; that he was going lord lieutenant of Ireland, and that, hearing that I was a native of that country, he ſhould be glad to do me any kindneſs."—"And what did you anſwer," aſked I, "to this gracious offer?"—"Why," ſaid he, "I could ſay nothing but that I had a brother there, a clergyman, that ſtood in need of help: as for myſelf, I have no dependence on the promiſes of great men; I look to the bookſellers for ſupport; they are my beſt friends, and I am not inclined to forſake them for others."

There are ſome anecdotes of Johnſon in this collection which have not appeared in others. We find that he not only believed in ghoſts and apparitions, but alſo in the agency of demons and witches, and in what the vulgar call the black art. He was irregular in his attendance upon di-

* Mr. Martinelli is an Italian.

vine

vine worſhip, from an opinion peculiar to himſelf; he waited for ſome ſecret impulſe as a motive to it.

He never wore a watch till he was ſixty years of age; and then cauſed one to be made for him by Mudge and Dutton, which coſt him ſeventeen guineas, with this inſcription on the dial-plate, "for the night cometh."

The ſtaff, or cudgel, which was ſtolen from him in the Iſle of Sky, and which he intended to have bequeathed to the Muſeum, was a prodigious club, ſix feet in length, and at the top a foot in circumference, which he procured to be made for him in order to cudgel the tranſlator of Oſſian.

After the publication of Johnſon's political pamphlets, his friend Mr. Thrale propoſed to bring him into parliament, and had two meetings with Lord North for that purpoſe. The project, however, failed; Johnſon was ſoured at the diſappointment, and ever after ſpoke of Lord North in terms of ſeverity. Sir John Hawkins laments the diſappointment to the public and to poſterity on this occaſion, as he would have purged the Houſe of Commons of ſuch barbariſms as the following: *a truiſm*; *reciprocity*; *line of conduct*; *blinking the queſtion*; *I am bold to ſay*, &c. i. e. he would have been the ſchoolmaſter of the Houſe of Commons.

When Dr. Johnſon had been ſtruck with the palſy, he was ſoon after ſeized with a dropſy, and was in great terror and concern about the ſtate of his ſoul; accordingly he paſſed a whole day in faſting, penitence, and prayer; next morning he evacuated water to the amount of *twenty pints*, and his dropſy decreaſed. As he had never made ſuch a copious libation to the water nymphs before, he aſked Sir John Hawkins what he thought of it? The ſagacious knight replied, that God had certainly wrought a MIRACLE; and that it would be little leſs than criminal to aſcribe it to natural cauſes. Dr. Johnſon readily acquieſced, and cried out repeatedly, "it is wonderful! it is very wonderful!" It would be preſumptuous in us to diſpute the deciſion of two ſuch learned men as Dr. Johnſon and his biographer; we can only ſay, that we have often heard of predeſtinating grace, preventing grace, efficacious grace, and co-operating grace; but that DIURETIC GRACE is not once mentioned, either in the ſyſtems of Bellarmine or Turretine. Sceptics too will affirm, that it would have been a much greater miracle if the eternal Demiourgos had ſtept aſide from the government of nine hundred and ninety-nine thouſand million of worlds to aſſiſt a lexicographer to paſs his water a little more

more copiouſly and comfortably than uſual. But there is no end to the objections of ſcepticiſm.

After ſuffering many cruel afflictions, and lingering tortures, both of body and mind, it appears at laſt that Dr. Johnſon died—by his own hands. He ordered his ſervant to take a caſe of lancets out of his cabinet; and, chuſing one of them, conveyed it under the bed-clothes, and his arm was ſeen to move. Upon this they turned down the bed-clothes, and ſaw a great effuſion of blood, which ſoon ſtopped. Soon after he ſeized a pair of ſciſſars that lay in a drawer by him, and plunged them deep in the calf of each leg. He then fell into a dozing, which carried him off. Mr. Cruikſhank conjectured that he loſt eight or ten ounces of blood; and it was obſerved that this dozing carried him off. Sir John Hawkins ſays he has no doubt that this act was not done to haſten his death, but to diſcharge the water he conceived to be in his legs. We will not pretend to determine. But ſome readers, who reflect that, after the firſt inciſion, there was a copious effuſion of *blood*, may be inclined to doubt whether he would have made a ſecond and a deeper one in order to diſcharge *water*. Why this anecdote has been ſo long concealed from the public, or why it has been revealed at all, appear equally unaccountable. We wiſh Sir John Hawkins had been *dozing* when his pen was employed in this part of the hiſtory.

There is one circumſtance very honourable to Dr. Johnſon recorded by this biographer. On the receipt of an anonymous letter, charging him with his arrogant and contemptuous behaviour in company, his partialities, prejudices, and ferocious manners, ſo far from being offended, he placed it in the moſt conſpicuous part of his cabinet, and diſcovered marks of penitence and improvement in his ſubſequent manners.

Upon the whole, Sir John Hawkins' Life of Dr. Johnſon is the moſt multifarious, miſcellaneous, tedious, and minute compoſition that has ever been ſubmitted to the public view. He poſſeſſes neither animation nor correctneſs, expanſion of intellect, nor elegance of taſte. At the ſame time we reſpect the man, and diſcover in his work many gleams of good ſenſe, and openings of humanity, ſometimes checked by ignorance, and ſometimes by prejudice.

It is remarkable that none of the biographers of Johnſon have diſcovered the leaſt trait of tenderneſs to their deceaſed friend; the *deſiderium chari capitis*, which is the firſt feature of affectionate remembrance. General admiration they often expreſs; but every fact which they adduce, or obſervation

ation which they make, deſtroys their theory. We never riſe from any of his biographers who does not leſſen him in our eſteem, and leave him the object of ridicule. It is happy, however, for the London bookſellers, that the diminution of an author's character does not always detract from the ſale of his works.

As Sir John Hawkins has ſat in judgment on wits and critics, he need not be ſurpriſed that wits and critics ſhould ſit in judgment on him.

ART. IV. *Inquiries concerning Lettres de Cachet; the Conſequences of arbitrary Impriſonment; and a Hiſtory of the Inconveniences, Diſtreſſes, and Sufferings of State Priſoners. Written in the Dungeon of the Caſtle of Vincennes, by the Count de Mirabeau. With a Preface by the Tranſlator.* 8vo. 2 vols. 10s. Robinſons. London, 1787.

THE publication of this work, if we be rightly informed, has been prohibited in France; and, indeed, the liberty of the preſs never can be exerciſed in a manner more dangerous to the principles of monarchical government than by productions of this kind, which boldly aſſert the rights of ſubjects againſt the violence of deſpotiſm. Arbitrary impriſonment has been, in all ages, the moſt common engine of tyranny, and is the laſt which abſolute power will ever be induced to relinquiſh. 'In the work now before us, the unfortunate but ſpirited author examines into the foundation of this aſſumed prerogative of the French king; evincing, by hiſtorical evidence, that arbitrary impriſonment was unknown to the ancient conſtitution of the country, and has been introduced, in modern times, by the illegal encroachments of the ſovereign on the liberties of the people. With ſuch jealouſy did the conſtitution of France regard perſonal freedom, that her princes have ſucceſſively engaged, by formal laws, not to detain any of their ſubjects as priſoners longer than twenty-four hours, without bringing them to trial; but the rigour of this ancient ordinance was relaxed in the minority of Louis XIV. and, ſince that time, the obſervance of it depends entirely on the pleaſure of the crown.

In the inveſtigation of this ſubject, the Count de Mirabeau appeals not only to the hiſtorical and legal documents of the nation, but to the ſuperior authority of the general laws of reaſon, upon the principles of natural right, and the indiſpenſable conditions of every human aſſociation.

He

He traces the origin of the right of punishment, and shews that the exercise of justice is absolutely incompatible with the practice of arbitrary imprisonment. It would be unnecessary for us to recapitulate the arguments adduced in the prosecution of the inquiry: they are in general founded in a just conception of politics, and discover no less an extent of philosophical observation, than a generous and almost enthusiastic ardour in favour of public liberty. By this noble principle, it is probable, our author is actuated when he totally dissents from the opinion of M. Montesquieu, "that "there are certain cases where it may be necessary to put "a momentary veil on liberty, as it was a custom to con-"ceal the statues of the gods." The Count de Mirabeau insists that this celebrated writer has embellished a very false maxim by an imposing image. This decision is, perhaps, not entirely conformable to the suggestions of unbiassed and deliberate sentiment. *Salus populi suprema lex*, is a maxim which cannot be called in question; and which, indeed, has been adopted, in great emergencies, by governments the most remote from despotic; yet, according to our author's principle, it cannot, however much indicated, be admitted in any possible case. The Count de Mirabeau supports his opinion by condemning the policy of the Athenian ostracism, which he seems to think that M. de Montesquieu had particularly in view. But there is no reason for confining the allusion of that author to the government of Athens; it is equally applicable to violent resources in other states, and may even be extended to the creation of the dictatorial power at Rome. There can, however, be no similarity between the ostracism at Athens, and the lettres de cachet of a French monarch: the former, though generally the result of faction or caprice, was the act of a number of citizens; but the latter that of one man, peculiarly exposed to artifice and misrepresentation; himself, likewise, not a casual and temporary demagogue, but the hereditary tyrant of his country.

The most interesting part of this work is the cursory view of the French history, from Philip le Bel to the present time; during which period it is certain that France has been subjected, with few interruptions, to a deplorable series of bad kings; among whom our author scruples not to assign a very eminent rank, in barbarism and depravity, to the celebrated Lewis XIV. We shall present our readers with some detached extracts from this chapter.

"I find, in the first place, the excessive dissipations, the atrocious exactions, the inflexible rigour, of Philip le Bel; a prince devoid of

faith, insatiable of power and money, cruel and vindictive; who violated all the rights of the nation and of individuals; who forced, to almost general revolt, every order, and all parties of the state; and whom a premature death alone could save from that abyss of misfortunes and humiliations that his faults and his crimes had hollowed under his throne.

'His son, during a momentary reign, shewed himself the heir of his avarice. Wholly taken up in gratifying that vile passion, he sacrificed to it engagements, promises, rights, honour, justice; and flattered his wretched people with a false and delusive liberty.

'Philip le Long, more able and better intentioned, did not however abandon the arbitrary systems of his predecessors. He prostitutes the magistracy by continuing the shameful commerce of the venality of employments; he attempts to establish impositions on his own authority; relinquishes his project only from the dread of a general defection; and lives too short a time to alleviate the evils under which France was labouring. That country, says Bolingbroke, which requires only a supportable government to be rich and happy, so much has nature done for her.

'Charles le Bel tramples his people under foot as much as his father and his brothers; and perishes, after a reign of four years, which merits very little regret. Providence, says Mezerai, did not permit the posterity of him who had plundered France by exactions and violences, unheard-of before his reign, to reach the age of manhood.

'In the obdurate, and grasping, and violent, and despotic Philip VI. were united all the baseſt vices of the Valois. A false coiner, an insatiable publican, he let loose upon his subjects all the innumerable calamities engendered of the new-born hydra of the exchequer. I remark, under his reign, the disastrous murder of fourteen gentlemen of Britanny and Normandy, come to Paris, on the invitation of the king, under the public faith, and beheaded without any form of justice.

'The punishment of the Compte d'Eu, executed without trial or judgment; the confiscation of his estates, divided among his favourites; the perfidious detention of the King of Navarre, and the massacre of his friends; have fixed an indelible stain on the reign of John, the most passionate, the most arbitrary, the most imprudent of men, who overwhelmed France with evils, and covered her with disgrace.

'Madness, stupidity, ambition, ferociousness, in a few moments destroy what the wisdom and perseverance of Charles V. had been able to effect. The kingdom is, for forty years, a prey to the most dreadful sufferings; from thence dates the horrid practice of judging by commissioners, hateful satellites of despotism, who never found any man innocent who was accused by the minister: then liberty is oppressed, even in the sanctuary of justice, by manœuvres of authority, till then unknown, but since so multiplied: then Charles VI. disinherits his son in favour of the enemy of the French; and, had they foreseen the passive obedience required from them at this day, the blood of the royal house would have been for ever excluded from the throne.

'As

'As the reward of the fidelity of this generous nation, that Charles VII. whoſe memory we revere as if it were *for* us, and *without* us that he conquered the kingdom, Charles VII. under the pretext of the turbulent circumſtances by which it was agitated, ſtrikes a mortal blow at our liberties: the national right of taxing itſelf is now only an illuſion; regular and ſtanding troops paid in money, which is ſufficient to render them the partiſans of the moſt terrible deſpotiſm; ſtanding troops, I ſay, menace and enſlave a people, whoſe chiefs were corrupted, that they might be burthened at diſcretion.

'Thus was the way paved for the tyranny of Louis XI. an unnatural ſon, a bad father, a barbarous brother, an ungrateful maſter, a dangerous friend, an implacable and perfidious enemy; a prince full of artifice, cruel, devoid of ſenſibility, a ſtranger to every principle of juſtice, without any idea of decency; who diſdained all thoſe reſtraints which the ſentiment of honour, or the deſire of glory, impoſe even on the ambitious; who took a delight in inventing new and lingering puniſhments, the better to torment thoſe he hated, and above all the nobles; who made of the executioner Triſtan his deareſt favourite, his moſt truſty ſatellite, informer, witneſs, judge, and murderer of his victims.

'Charles VIII. without talents, and without virtues, immolates his ſubjects with all the preſumption, the precipitation, and the wantonneſs of ignorance, to the pretenſions he had on the kingdom of Naples from the houſe of Anjou. Under his reign commence thoſe unfortunate wars of Italy, which have given the moſt fatal blow to French liberty, and even to the liberty of all Europe, by rendering neceſſary the practice of regular troops, the various expedients of finance, and the illegal and unbounded augmentation of the royal revenues.

'The ruinous prodigalities of Francis I. his unſkilfulneſs, his arbitrary, and ſometimes barbarous, tranſports, brings France upon the brink of ruin; and, to expiate ſo many faults, he only governs it with the more ſeverity. He firſt ſtraightened the liberty of the preſs, the commerce of human thoughts, ſo precious a reſource for every upright adminiſtrator; he reſtrains that public cenſure, ſo uſeful, that Louis XII. permitted it to extend even to his perſon: he arrogates to himſelf the right of diſpoſing of the ſacerdotal dignities; a liberty not unheard of, but always criminal, and tending rapidly to deſpotiſm; he negociates this traffic with the Biſhop of Rome, who, though himſelf elected by his brethren, raviſhed the rights of election of prelates from thoſe who held it by the decrees of the church; and, betraying it by this unworthy prevarication, dared to barter a right which he never had. This inconſiderate prince, in ſhort, opens up that frightful ſcene of atrocities, by which fanaticiſm has inceſſantly imbrued our country with blood for a whole century.

'Charles IX. came to the throne; and this infernal monſter executes, at his entrance into manhood, what Caligula only had deſired; he meditates, with the moſt profound wickedneſs, the moſt abominable perfidy; he ſullies France with an eternal crime; he exterminates, at one blow, one hundred thouſand of his ſubjects, in the number of whom fell one of our greateſt men, the only man, perhaps, who has

has ever laboured in earneſt to give us a free conſtitution; and Charles XI. has been praiſed during his life, and after his death!'

'Lewis XIV. in the courſe of too long a reign, by outrages of every kind, puts the laſt hand to the work of deſpotiſm. A haughty ſultan, who never knew any other rule than his will, and dared to erect it into law; who ruled his people by lettres de cachet, and made them fly beyond the ſeas; who combined with the follies of arbitrary power the furies of intolerance, and forbade, under pain of the galleys, and of confiſcation, his ſubjects, Frenchmen; men, in ſhort, to leave the kingdom, whilſt he was torturing a million of them with the ſword of fanaticiſm; (a new Saint Bartholomew, almoſt as odious, and a hundred times more fatal than the former, which delivered over three millions more of ſectaries to the outrages of his janiſſaries); who wiſhed to compel a free people to take back a tyrant; who ſacrificed twenty millions of men to what they do not bluſh to call HIS GLORY, and took this ſenſeleſs motto, *ſeul contre tous*, alone againſt all Unpitying extortioner, who devoted his nation to all the fiſcal horrors occaſioned by fifty years battles; who cruſhed it with his oſtentation, and involved it for ever, ſtill leſs from the enormous quantity of impoſts, than from their pernicious form, and the unſkilfulneſs of his adminiſtration; who the firſt eſtabliſhed by authority direct impoſitions, and loaded the ſtate, in twenty years, with fifteen hundred millions of annuities (*rentes*); who gave the example of theſe money-edicts, ſince multiplied under ſo many forms, and collected a crowd of inſatiable farmers, become neceſſary from their very robberies, and who can give the law to the deſpot; fooliſh adminiſtrator, who ſacrificed the natural, and almoſt incalculable, riches of his country to the ruinous illuſions of mercantile intereſts, totally forgetting the true employ of commerce and of money, and the ſimpleſt notions of natural order; who encouraged the moſt deſtructive luxury, that of decoration, and the traffic of money, which ruins agriculture, corrupts the manners, and eſcapes taxation; who had conſtantly recourſe to uſury, to changes in the coin, to forced reductions of intereſt, to alienations of the domain, to every imaginable extortion, to engagements impoſſible to be obſerved, to the moſt violent and the moſt ruinous expedients. Blind diſſipater! who created, for two millions of employments, a terrible impoſt, under a ridiculous diſguiſe, and who left upwards of four millions of debt; a king, who knew ſo little of men, whatever may be ſaid of him, that when he would *form* them, as he called it, he reaped nothing from his preſumption and his efforts but misfortunes and diſgrace; who knew ſo little of true grandeur as to provoke the meaneſt, the moſt diſguſting, and moſt fooliſh flatteries: who carried his egotiſm ſo far as that one of the counſels, which, in his profound wiſdom, he gave to one of his grand-children, was, to attach himſelf to nobody; who was ſo inſolently vain, who ſo openly deſpiſed the nation, at that period illuſtrious from ſo many great men, that, after corrupting it by the ſcandal of his court, and his own perſonal example, he dared to nominate for its maſters the fruits of his debauches; a man, in ſhort, in whom every thing marked mediocrity, except his character, which was more ſingular than great, if, however, there did

not enter into it more affectation than singularity; and that fortune, which placed his reign in the most brilliant epocha, perhaps, of all the revolutions of the human mind. . . . . Behold the monarch whom we still call LOUIS LE GRAND!'

It reflects no small honour on the moderation and magnanimity of the Count de Mirabeau, that, in describing the economy of state prisons in France, and particularly the dungeon of Vincennes, in which he himself had been a victim to the rigours of arbitrary imprisonment, he is totally silent on his own sufferings. The interests of humanity, more than personal resentment, appear to be the motives of his conduct; and, with a delicacy which increases our esteem and admiration, he gives only a general, but indeed a pathetic account of the horrible cruelties exercised in those mansions of misery and despair. Had the translator favoured the public with some memoirs of this unfortunate nobleman, they must have proved acceptable to many readers. The work contains an animated appeal to the passions, as well as the understanding, of his countrymen, on the injustice of arbitrary imprisonment; and had it been written under a prince of less mildness of disposition than the present sovereign, and before the nation was reconciled to the most important violations of public freedom, it might have excited a spirit of general revolt, and shaken the pillars of monarchy.

ART. V. *An Account of the Effects of Swinging, employed as a Remedy in the Pulmonary Consumption and Hectic Fever. With an Introductory Letter to Sir Joseph Banks, Bart. President of the Royal Society. By James Carmichael Smyth, M. D. F.R.S. Physician Extraordinary to his Majesty.* 8vo. 1s. 6d. stitched. Johnson. London, 1787.

SAILING has been for many ages recommended in the cure of consumptions. But, from the combination of circumstances which accompany it, various conjectures have been formed with respect to the true cause of the beneficial effects ascribed to this celebrated remedy. Some physicians, as Dr. Smith observes, have imputed them to the salubrity of the sea air, and to the change of air; others suppose a virtue to be communicated from the tar and rosin of the ship; the peculiarity of the exercise likewise has not escaped attention; whilst many have imagined that the sole advantage of sailing arose from the sickness and vomiting, which the motion of a ship at sea usually occasions.

Dr.

Dr. Smyth examines these different opinions briefly, and in a satisfactory manner. He particularly mentions those of Dr. Gilchrist and Dr. Russel, both of whom were great advocates for the salubrity of sea-air; and the latter also for that of sea-water. To the authority of these writers Dr. Smyth opposes first his own experience, declaring that, after having resided nine summers on the sea-coast, he is persuaded, from observation, that the sea-air is constantly prejudicial to the hectic and consumptive, and even to those who have any tendency to these complaints. In confirmation of this remark, he produces the evidence of Dr. Knox, who has practised for many years at Scarborough; and of Sir Lucas Pepys, who has observed similar effects of the sea-air at Brighthelmstone; with the additional testimony of a foreign physician, Dr. Ciciri, of Milan, who has informed our author that the present practice of the Italian physicians (a practice which he supposes to be founded on experience) is, to remove consumptive patients from the sea-coast to the interior parts of the country. The island of Madeira, it is likewise observed, notwithstanding its temperate latitude, and the great equality of its climate, is very unfavourable to persons whose lungs are materially injured.

The testimony adduced by our author on this subject is doubtless respectable, but perhaps not entirely decisive. It is well known that, in maritime situations, the air which is breathed by the inhabitants is not always that of the sea. The nature of the air, in such places, depends upon the course of the winds. At Scarborough, the atmosphere can hardly be considered as sea-air, unless when the wind blows from an easterly point; and, in that case, there seems to be sufficient cause for the exacerbation of phthisical complaints, without supposing any noxious influence in the sea-air. Margate, where Dr. Smyth himself appears to have collected his experience, is much in the same predicament. And with regard to Brighthelmstone, the scene of Sir Lucas Pepys's observations, the air from the sea is brought only by a southerly wind, which, from the vapours that usually attend it, cannot be considered as salubrious. The local situations mentioned afford such doubtful or ambiguous inferences, that we wish our author had confirmed his opinion respecting the salubrity of sea-air to consumptive patients by similar observations made at other places on the coast, particularly the western. Until such confirmation be obtained, we question whether the hypothesis is supported by such a degree of evidence as is sufficient to invalidate the combined

authority both of ancient and modern writers, in favour of a different opinion; though we entirely agree with our author, "that the opinions, both of ancients and moderns, "on this subject, have been rather the offspring of theory "or fashion than the result of any fixed principle, or accu- "rate process of reasoning."

It seems highly probable, as our author suspects, that the effect of sailing has been confounded with that of sea-air; and so far as this assertion can be evinced from a single instance, the following case is extremely apposite to the purpose.

'A young lady was sent to Margate, with symptoms of a pulmonary phthysis, which soon made so rapid a progress as to leave no doubt of the nature of the distemper. I advised her parents, by whom I was consulted, to quit the place, and to go with their daughter to some inland and warmer situation; but, finding that my advice could not be immediately complied with, I requested, that, while she remained at Margate, she should, when the weather was favourable, sail for some hours every morning. The immediate benefit she received by doing so, was truly surprising; for frequently after she had passed a very restless night, and when weak and low from the colliquative morning sweating, the boat had scarcely got out of the harbour before her strength and spirits revived; her cough, at other times constant and troublesome, entirely left her, and she remained free from it whilst she continued on board; but no sooner was she on shore, than this, as well as the other symptoms, again returned. The sailing never caused sickness or vomiting; whether the pulse was affected by it or not, I cannot take upon me to say; for, not suspecting at the time that this could possibly happen, I did not think of examining it.'

The author, satisfied that the advantage derived from sailing ought not to be ascribed to any salubrity of the sea-air, proceeds to examine the operation of the other causes assigned; and we think that he very clearly refutes the whole of these allegations, at the same time that he establishes a new, but obvious distinction between motion and exercise. The former of these, as totally independent of any muscular exertion, is only implied in sailing and swinging, to which the author adds aërostation. His observations on the peculiar effects of motion, contrasted with exercise, are worthy of attention; and therefore we shall lay them before our readers.

'By motion, when contrasted with exercise, we mean motion not necessarily accompanied with any agitation, or succussion of the body, and which is totally independent of any muscular exertion. The two most obvious examples of this are sailing and swinging, to which, possibly, a third may be added, viz. aërostation; this being likewise a method of conveying an animal with great velocity through the atmosphere,

ſphere, without the ſmalleſt exertion of its own powers, or even conſciouſneſs of motion; but, as the expence and hazard attending ſuch experiments preclude them from being applicable to the purpoſes of medicine, or of common life, they muſt always remain more a matter of curioſity than of uſe. I ſhall therefore confine myſelf, in the following obſervations, to ſailing and ſwinging, two kinds of motion with whoſe effects we are better acquainted, and between which a very ſtrict analogy will be found. Moſt perſons unaccuſtomed to ſailing are at firſt affected with giddineſs, ſickneſs, and vomiting, ſymptoms evidently the direct and immediate conſequence of the unuſual motion, and which, generally ſpeaking, are ſevere in proportion to the delicacy and irritability of the individual. But if motion can thus occaſion ſuch extraordinary effects on the human frame, is it not reaſonable to ſuppoſe that it may likewiſe be the cauſe of others, which, being leſs remarkable, have been leſs attended to? I have already given one example in ſupport of this opinion, where the motion of ſailing had an immediate effect in removing, or at leaſt in ſuſpending, the action of coughing. But the effect of motion is not confined to the lungs; the heart alſo feels its influence, as is evident from the frequency of the pulſe being ſometimes leſſened by it. Dr. Gilchriſt, without ſuſpecting the cauſe, has recorded a remarkable inſtance of this, which was communicated to him by a phyſician, who travelled with a young nobleman ill of a pulmonary conſumption. It was remarked that the pulſe of the patient, after he had been a few days at ſea, during a ſhort voyage from Marſeilles to Malta, was reduced in frequency from 90 or 100 to 80. But to convince even the moſt ſceptical that the irritation which excites coughing may be removed, and the pulſe leſſened in frequency, by motion alone, it muſt ſurely be thought ſufficient evidence if I ſhew that theſe effects are produced not only by ſailing, but alſo by ſwinging, the motion of which is extremely ſimilar to that of ſailing, though reſembling it in no other particular.'

The intimation contained in this extract, relative to the beneficial effects of ſwinging, is afterwards confirmed by fourteen caſes of conſumptive or hectic patients, admitted at the Middleſex-Hoſpital during the ſummer of the year 1785. It appears, in general, that the motion of ſwinging reduces the frequency of the pulſe, leſſens febrile heat, ſuſpends or prevents coughing, and promotes expectoration. From the analogy, therefore, between the motion and the ſedative effects of ſwinging and ſailing, Dr. Smyth infers a complete explanation of the benefit ariſing from ſea voyages in the cure of pulmonary complaints and hectic fever; and he concludes with the following compariſon of their relative advantages.

'It is evident, at firſt ſight, that ſailing has the ſuperiority over ſwinging in this particular, that the motion is continued night and day, both when we ſleep and when we wake; and that, beſides this permanency of motion, a change of climate may be obtained; and thus

the patient, while he is pursuing one mode of relief, may obtain another, perhaps no less necessary to him. On the other hand, it must be acknowledged that swinging has some advantages over sailing. It is a remedy within the reach of every one, rich or poor. The man, who, like the oak, is tied down to the soil which gave him birth, may as easily obtain it as he who can change his situation at pleasure, and become a citizen of any country. Neither is swinging attended with the risk or inconvenience of sea-voyages; no difficulty in procuring proper nourishment for the sick, no violent vomiting to combat; nor is the patient exposed to the noxious effects of sea-air, nor to the winter's cold; he can swing in his bed-chamber if necessary, although the open air is, on many accounts, to be preferred. This mode of relief also may be employed at any period of the disease, or in any degree of weakness.'

From the cases related by Dr. Smyth, it appears that the motion of swinging had an immediate and uniform effect in abating the cough; but there is reason to question whether it was the cause of recovery in all the patients. The recovery mentioned in the third case is particularly liable to such a doubt. We hope, however, that the subject will be farther prosecuted, and some determinate rules ascertained with respect to the most beneficial application, in point of time, of this species of remedy.

ART. VI. *Letters to the Jews; inviting them to an amicable Discussion of the Evidences of Christianity. By Joseph Priestley, LL.D. F.R.S. Ac. Imp. Petrop. R. Paris. Holm. Taurin. Aurel. Med. Paris. Harlem. Cantab. Americ. et Philad. Socius.* 8vo. 1s. stitched. Birmingham printed. Johnson, London. 1786.

THERE are latent principles that govern the opinions as well as the actions of men, which, though discovered by their neighbours, are frequently unknown to themselves. The dissenters from the Church of England, partly from principle, and perhaps more from antipathy, discover an inclination to deviate as far as possible from the established religion of their country. The ornaments, the revenues, the importance, and the dignity of the church, are the *splendida peccata* that damn it in the eyes of many dissenters: their liberality and philosophy, notwithstanding many illustrious exceptions, are not so refined or rational as they are apt to imagine; and, in many instances, resemble the pretended patriotism

triotiſm of thoſe conſpirators who riſe in arms againſt a lawful monarchy.

Among the rational apoſtles of the preſent age (for ſo they wiſh to be called) Dr. Prieſtley certainly holds the pre-eminence. Having demoliſhed, as he fondly imagines, all the theological ſyſtems that have ever been eſtabliſhed in the world; having overturned the errors and ſuperſtitions of eighteen centuries; and having invented a new theory of Chriſtianity, adapted to the philoſophic taſte of the times; he now invites the Jews to a friendly diſputation, and, provided they will believe in him, promiſes his friendly aid to reſtore them to the land of Canaan.

Theſe letters are five in number. The firſt treats of the peculiar privileges of the Jewiſh nation, and the cauſes of their prejudices againſt Chriſtianity. The ſecond contains an account of the preſent diſperſed and calamitous ſtate of the Jewiſh nation. The third mentions the hiſtorical evidences of the divine miſſion of Chriſt. In the fourth Dr. Prieſtley delivers the doctrine concerning the Meſſiah; and concludes, in the fifth, with miſcellaneous obſervations.

In general, theſe epiſtles are filled with trite theological topics, which have been a thouſand times repeated, and often expreſſed with more elegance and correctneſs. They contain, at the ſame time, ſome ſingular opinions, which we do not recollect to have met with elſewhere.

In page 1ſt he informs the ſtock of Abraham that "he is "a worſhipper of the God of their fathers, without *admitting* any other to ſhare in the rights of divinity with "him;" as if the right of the Son of God to divine honours depended on the *admiſſion* of Dr. Prieſtley!

In page 4th he affirms that "Jeſus Chriſt taught his followers to regard himſelf as nothing more than the meſſenger and ſervant of God, *a prophet like unto Moſes*." Our Saviour never calls himſelf *a prophet like unto Moſes*. The confeſſion of Peter, "thou art the Son of the living God," announces more than a prophet. He taught his diſciples that the time was approaching "when they ſhould honour the "*Son* even as they honour the Father."

Aware of the averſion of the Jews to their foreſkins, he tells them, p. 5, that "circumciſion was intended to diſtinguiſh them from all other nations as the *peculiar people of* "*God*, to the end of the world." In ancient times the Ethiopians and Egyptians were circumciſed as well as the Jews; in modern times the Arabians, the Turks, and the inhabitants of Otaheite, practiſe this bloody and indelicate

ceremony; though Dr. Prieſtley will not *admit* them to be the *peculiar people of God.*

Page 7. "To you God has promiſed the poſſeſſion of the "land of Canaan." Where? He made ſuch a promiſe to their fathers, and performed it. He has promiſed nothing to the modern Jews.

Page 9. "When you ſhall be obedient to God, divine "communications will be again imparted to you, and by "you to the reſt of the world." *Credat Judæus apella; non ego!* At the cloſe of the canon of the ſcripture all the curſes contained in the ſacred volumes are denounced againſt the authors of new revelations.

In p. 25 he informs the deſcendants of Abraham, that, "though the miracles of Chriſt cannot vie with thoſe of "Moſes in point of ſplendour and *magnitude*, yet that, with "reſpect to *notoriety* and frequency, they ſhew that there "could be no trick in the caſe." It is not an eaſy taſk to aſcertain the *magnitude* or dimenſions of a miracle; but to call our Saviour's miracles *notorious*, is not a very honourable appellation.

Page 41. "Myſelf," (beginning a ſentence with the accuſative!) "and other Chriſtians, are no believers in the mi"raculous conception of Jeſus, but are of opinion that he "was the legitimate ſon of Joſeph." Are all the evangeliſts, then, liars and impoſtors? And have the whole Chriſtian world been dupes and ſimpletons for ſeventeen hundred years, a few theoriſts excepted in the eighteenth century? There is no other alternative.

Page 43. "To the ſimple doctrine of the goſpel have "been added ſuch opinions, borrowed from heathen philo"ſophers, as are utterly diſcordant with its genuine prin"ciples, eſpecially that of the divinity of Chriſt." That the doctrine of the divinity of Chriſt was borrowed from the *heathen philoſophers*, is a more marvellous diſcovery than any that Dr. Prieſtley has made in electricity or air.

The concluſion of the laſt letter is a delicious morſel of divinity.

"But if your temporary unbelief has anſwered ſo valuable a purpoſe, a much greater, and a more happy one may be expected from your converſion to Chriſtianity at the preſent, or ſome future time; when with that will be connected your reſtoration to the divine favour, your reſettlement in your own country, and that glorious and proſperous ſtate in it which is certainly reſerved for you. This will be ſuch a fulfilment of a long train of prophecy, now exiſting in your ſacred books and ours, and which therefore can never be ſaid to have been made after the event, as muſt ſilence all incredulity, and eſtabliſh the pure

pure worſhip of the God of Abraham, Iſaac, and Jacob, to the end of time.

'Even the corruption of Chriſtianity, and that degree of unbelief in it which has been the conſequence of that corruption, will likewiſe appear, we cannot doubt, to have had its uſe, viz. to make us examine our principles, in order to diſtinguiſh what is *true* from what is *falſe*. By this means we ſhall be better acquainted with the real nature and value of Chriſtianity, and yield a better-grounded and more unwavering aſſent to it than we could have done if we had only received it from our anceſtors, without any examination of our own. It is a knowledge of the oppoſition that has been made to any ſyſtem, and of the power of truth in overcoming that oppoſition, that can alone give a firm eſtabliſhment to our faith in it.

'We therefore owe infinite obligation to your nation for upbraiding us, as you have never ceaſed to do, with paying divine honours to Jeſus Chriſt, and making a trinity in the divine nature, and conſequently with being *idolaters*.

'It has been one principal means of making the more inquiſitive among us to conſider whether the heinous charge was a juſt one; and the conſequence has been, that we have found it to be ſo. You had reaſon on your ſide, and we yield to it. With the ſame candour do you alſo examine whether we have not, in other reſpects, reaſon on our ſide alſo, and ſubmit to *that*, not to *us*, who are only the means, in the hand of Providence, of holding it out to you.

'If you will examine impartially what Chriſtianity really *is*, and not what it has been *repreſented* to be, you will find in it nothing at which your minds ought to revolt. It is perfectly conſiſtent with all the zeal you now have for the law of Moſes, though it is hoſtile to the additions which the Scribes and Phariſees among you have made to it, and which no perſon, except one authoriſed by God for the purpoſe, had any right to make.

'Chriſtianity inculcates, as fully as Moſes himſelf, the doctrine of the *divine unity*; and aſſerts, with peculiar clearneſs and energy, that fundamental article of all practical religion, the revelation of a *future life*, rectifying ſome miſtakes into which your anceſtors ſeem to have fallen with reſpect to it. But, whether you be offended or not, Chriſtianity opens the gates of heaven to all the Gentile world.

'This doctrine, however, is by no means inconſiſtent with any thing contained in your ſcriptures, but, on the contrary, is really implied in them; for there we read that Enoch, Noah, Job, and many others, enjoyed the favour of God (and they will no doubt be happy in a future ſtate), though they lived before the publication of the law of Moſes, or even the appointment of circumciſion. It is evident, therefore, that theſe rites are not, in their own nature, neceſſary to acceptance with God. Nay, Abraham himſelf became the friend and favourite of God before he was circumciſed; and neither he, nor Iſaac, nor Jacob, were acquainted with the peculiar laws of Moſes. Why then ſhould you think it inconſiſtent with any maxim in the government of God that he ſhould be diſpoſed to make all the ſincerely pious and virtuous happy?

'Your

'Your peculiar ritual cannot, from the nature of it, be observed by all mankind. It is only adapted to a country of small extent, but sufficient, and properly situated, to be the head of all countries, and where your nation will reign as *kings and priests* unto God, receiving the homage of all other nations, and presenting offerings to God on their behalf. If a situation like this does not gratify your highest ambition, you encourage an ambition of a very preposterous and improper kind, inconsistent with the happiness of all other nations, and indeed with that of your own. But can you really think that God made all the Gentile nations to be your slaves and vassals, and did not rather intend that your preeminence should have for its object, in the great plan of Providence, the happiness of the whole world?

'The head, though the most honourable member of the body, is calculated to be subservient to the whole system. The family of Aaron supplies you with priests, but it is for the use of all the twelve tribes; and the family of David gives you kings, but for the happiness of the nation at large. In like manner, your whole nation is to be the head of all the nations of the earth, in order to its being the medium of communicating happiness to all mankind, who are equally the offspring of God, and the care of his providence, with yourselves. Let then this great, this rational and desirable preeminence content you, and let all idea of opposition and difference of interest cease. We will receive and honour you as our elder brethren in the great family of God; acknowledge us as your younger brethren.

'Your nation is the great object towards which our eyes are directed. From the call of Abraham, you have been the chief instrument, in the hands of God, of instructing mankind in the great truths of religion. Your sufferings have had the same object with your prosperity, and having now, we hope, nearly answered their end, may the God of heaven, the God of Abraham, Isaac, and Jacob, the God whom we Christians as well as you Jews worship (and whom we have learned of you to worship) be graciously pleased to put an end to them, gather you from all nations, as he has promised, resettle you in your own country, the land of Canaan, and, under princes of the family of David, make you the most illustrious, as you are now the most despised, of all the nations of the earth.

'With my most earnest prayers for your happiness, temporal and spiritual, I am,

'Your brother in the worship

'of the one only true God,

'JOSEPH PRIESTLEY.'

"Christianity is perfectly consistent with all the zeal you "now have for the law of Moses." Perfectly inconsistent, if we believe the New Testament. Two of the epistles are written expressly on this subject, that to the Romans, and that to the Galatians. "I Paul say unto you, that, if ye be "*circumcised, Christ* shall profit you *nothing*. Christ is "become

" become of no effect to you, whoſoever of you are juſtified " by the law: ye are fallen from grace *."

" Your nation will be the head of all countries, and reign " as kings and prieſts unto God, receiving the homage of " all other nations, and preſenting offerings to God on their " behalf. Your whole nation is to be the head of all the " nations of the earth, in order to its being the medium of " communicating happineſs to all mankind." This is a very fine, or rather a very fulſome compliment: but pray, Doctor, who are your vouchers for its truth? There is not a ſingle ſyllable, either in the Old Teſtament or the New, that refers to this miraculous period of hiſtory. As the great nations of Europe are extending their dominions, their manners and opinions, to the moſt diſtant corners of the earth, it is hiſtorically probable, independent of prophecy, that Chriſtianity will become the religion of the world. When the Jews, no longer perſecuted or contemptible, ſhall be received into ſociety, and hold their rank in life like other denominations of men, it is probable that their ſingularities will wear away, and that they will diſſolve and diſappear in the maſs of nations that ſurround them. But that they are ever to be reſtored with dignity and pomp to the land of Canaan, become a nation of kings and prieſts, and act as mediators for the reſt of the world, is the moſt ſingular fiction that has been conceived in theſe latter ages, and could never enter into any head that was not conſiderably diſordered, either with poetry or prophecy. The Jews are noted for advancing great ſums to heirs and minors upon high intereſt; but we venture to affirm, that there is not a Hebrew in the world who would advance a ſhekel of the ſanctuary to a brother, even at the rate of a thouſand per cent. on the promiſe of being repaid after their reſtoration to the land of Canaan.

Since this little tract fell into our hands, we have received a letter, addreſſed to Dr. Prieſtley, from a very learned Jew, the rabbi Ben Solomon, teacher of the Jewiſh Sanhedrim at Amſterdam, and publiſher of the late elegant editions of the Targum of Onkelos, and the Talmud of Jeruſalem; which letter we have his permiſſion to publiſh.

" To Dr. PRIESTLEY.

" DESCENDANT of the ſtock of Joktan, though neither Jew nor orthodox Chriſtian admit you into their number, we admire the abundance of your labours, and

* Galatians iv. 3d and 4th verſes.

applaud

applaud the fervour of your zeal to convert us to your new plan of Chriſtianity, and reſtore us to the land of Canaan. We are not, however, convinced by your arguments. But, that you may not reckon us a ſtiff-necked and obſtinate generation, we ſhall aſſign ſome reaſons why it would be very imprudent for us, at preſent, to renounce our own religion and adopt yours. In the firſt place, we are ſurpriſed that the ſyſtem of Chriſtianity, which you call the true one, ſhould have been ſo long concealed even from Chriſtians themſelves, and brought to light only about eighteen hundred years after its publication. If a charter, conveying the moſt important rights and privileges to individuals, was ſo intricate and obſcure that it could not be underſtood nor explained, even by lawyers themſelves, till eighteen centuries after its date, we would be apt to infer that the prince, by whom it was conferred, either did not underſtand it himſelf, or did not wiſh it to be underſtood by others. A *revelation*, that it requires ſo many ages to *reveal*, looks more like a Delphian enigma than the oracles of Zion.

"According to your creed, you and your followers can only be reckoned proſelytes of the Jews, and not a new ſect. If Jeſus Chriſt was no more than a prophet like Elijah or Jeremiah, Chriſtianity can by no means be called a new religion; and its author can only be reckoned an interpreter of the old. Elijah raiſed the dead like Jeſus Chriſt, and, like him, explained the law of Moſes; and, if your prophet was only a man of like paſſions with him, you can only be conſidered as a ſect of the Jews. As our religion, according to your own confeſſion, was confirmed by greater miracles than thoſe that your prophet performed, its authority muſt alſo be ſuperior to yours. Nothing but the idea of Divinity in the character of your prophet could authoriſe him to aboliſh the old diſpenſation and introduce a new one.

"According to your theory of Chriſtianity, we do not know what benefit we could receive from your prophet. The doctrine of the reſurrection of the dead was received among us, according to your own ſcriptures, before the appearance of Jeſus Chriſt. The morality of the New Teſtament is partly taken from the Old, and partly from the doctrine of the Eſſenes, as you will find it deſcribed by Joſephus. Why then ſhould we change?

"The deſire of becoming the head of a ſect or party is one of the ſtrongeſt paſſions in human nature. External empire is not more flattering to ambition than this empire over the mind. Wealth, honours, pleaſure, even life itſelf, have been ſacrificed to it in all ages; and, through the illuſions

illuſions of ſelf-love, and the errors of ignorance, obſtinate and diſappointed vanity has been crowned with the honours of martyrdom. We believe that you would be as proud or vain of converting the Jews, as Alexander the Great was of conquering India. But remember that you cannot be our Meſſiah; for, though you are called Joſeph, you are not deſcended from the ſtock of Abraham. When your apoſtles failed in converting the Jews of old, they ſaid, "Lo! "we turn to the Gentiles;" and, when you have been diſappointed in propagating your own doctrines among the Chriſtians, you now turn to the Jews; but it is probable that you will not meet with the ſame ſucceſs.

"As you have not yet fixed the canon of your ſcriptures, and taught us what to believe and what to reject, your addreſs can only be conſidered as one of your chymical experiments on a ſubject which is not aſcertained. At the ſame time, from the freedom you have uſed with the *New* Teſtament, we are a little ſuſpicious what havoc you might make of the *Old*.

"Laſtly, as, according to your own confeſſion, we already approximate very near to each other, let the change begin on your ſide; for it would be eaſy for you to be circumciſed, but it is altogether impoſſible for us to recover the preputial tegument of original nature.

"Wiſhing you all ſucceſs in your experiments on *air*, and improvement in the conſtruction of *balloons*,

"I remain, &c. &c.

ART. VII. *The Hiſtory of the Lives of Abeillard and Heloiſa: comprising a Period of Eighty-four Years, from* 1079 *to* 1163. *With their genuine Letters, from the Collection of Amboiſe. By the Rev. Joſeph Berington.* 4to. 1l. 1s. boards. Birmingham printed. Robinſons, London. 1787.

[*Concluded from our laſt.*]

THE marriage of Abeillard and Heloiſa, which ſeemed to promiſe the conſummation of their joys, proved only the beginning of their ſorrows. Fulbert had made a ſolemn promiſe to keep the marriage ſecret; but, when the rumour began to prevail that a private marriage had taken place, officious friends ſoon interfered, who repreſented to the old man, that, to retrieve the honour of his niece, and preſerve the dignity of his family, it was requiſite that the nuptials ſhould be made public. Notwithſtanding his engagement, the recollection

lection of past injuries struck forcibly on the feelings of the canon; he ordered his servants to divulge the marriage; and he and his friends were industrious to propagate the tale in every company. The unexpected news of these nuptials soon pervaded Paris; and, whenever Heloisa appeared in public, her friends crowded around her to compliment her on her new dignity. With that disinterested attachment to the honour, and the future preferment of Abeillard, which distinguished her on all occasions, she positively denied the fact. When upbraided by her uncle for the denial, she reminded him of the promise he had made to Abeillard not to divulge the marriage; "Accuse me not," said she, "of ingratitude; I feel all the duties which bind me to you; "but Abeillard is my husband." She acquainted her lover with her situation and her fears. He removed her from her uncle's house, and placed her in the abbey of Benedictine nuns, in which she had been educated. When Fulbert discovered how his niece had been disposed of, he meditated revenge; the infamous mode of it which he projected is well known; it was soon executed; and Heloisa and Abeillard became wretched for ever.

At this period the monastic life, introduced from the East, had become frequent in Europe. Enthusiasm, which was a striking feature in the character of the times, had connected this with the idea of Christianity. According to the different tempers of men, religion, melancholy, remorse, and even ambition, had peopled the deserts with those who had left the world, and those whom it had forsaken. The monastery of Carthusians, founded by St. Bruno at this period, marks the spirit of the times, and is described by our author in the most picturesque and poetical manner.

'At this time also St. Bruno instituted his Carthusians. He was a man of letters, and of great repute in the churches of France. Disgusted of the world, and naturally of a gloomy disposition, he associated to himself a few companions, and with these retired to the dreadful solitudes in the neighbourhood of Grenoble. The man who has seen this sequestered region, even in its more hospitable state, may form some conception of the mind of Bruno. The horrors of the place where congenial with his soul: here, he thought, the Divinity loved to dwell; and that, in the howling of the wilderness, he should more distinctly hear his voice. To the austerities with which nature clothed every object round him, he added whatever imagination could suggest, painful, macerating, and oppressive, in silence, abstemiousness, and penury. The inhabitants of the Chartreuse, so was their dwelling called, forbad themselves the poor comforts of their own society; and the few wanderers, whom curiosity might lead to them, were refused admission to their huts. Women were not allowed to put a foot upon the ground, which the pious solitaries

called

called their enclosure; and Hugo, Bishop of Grenoble, to whom the wilderness belonged, forbad the fisherman to approach their brooks, and the huntsman to disturb their silence with his horn; the animals of the forest might not browse on their herbage. Every cheering object was to be removed from this scene of prayer and penitence.'

When the disaster of Abeillard had reached the public ear, he looked to the cloister as the only place of refuge which could at once bury his shame, and hide him from the inquiring eyes of men. He communicated his design to Heloisa. Though young and beautiful, the generous Heloisa consented. "It was not religion," said she, "which called "me to the cloister; I was then in the bloom of youth; but "you ordered, and I obeyed." Having consented to the last sacrifice of the most romantic love, and chosen the abbey of Argenteuil for her long residence, a day was fixed for the solemn ceremony of her profession.

'The day came. Curiosity had drawn crowds to Argenteuil. The Bishop of Paris officiated in the ceremony; and having blessed the holy veil, which was to cover the head of the victim, he laid it on the altar. The assembly stood in silent expectation: the gates of the cloister opened, and Heloisa came forward. She was clothed in the becoming dress of the order; her attitude marked resignation to her fate; and the hand of affliction had given to her features an angelic softness. As by a mechanical impulse, every bosom thrilled with compassion: it had been whispered that her sacrifice was involuntary: numbers pressed round her; and her approach to the altar was impeded. They begged her not to proceed; they urged the fatality of the step; they accused her pretended friends of cruelty; they spoke of her beauty, of her charms, of her talents, and of the horrors of a cloister. Heloisa was visibly affected; but not by their expostulations: the fate of Abeillard alone, who was soon to tread the same mournful path, hung heavy on her heart: tears rolled down her cheeks; and, in broken accents, she was heard to pronounce the words of Cornelia:

O maxime conjux!
O Thalamis indigne meis! Hoc juris habebat
In tantum fortuna caput? Cur impia nupsi,
Si miserum factura fui? Nunc accipe pœnas,
Sed quas ponte luam.

Lucan. Phar. l. 8.

'Uttering the last words, as she strove to advance, the crowd separated: her resolution rose fuller on her countenance; she mounted the steps of the altar; put her hand on the veil, with which she covered her face; and pronounced distinctly the fatal vows which were to sever her from the world and Abeillard for ever.

'The

'The heroism of this action has seldom, I believe, been equalled. But love, and the peculiar strength of her mind, would have carried Heloisa even to more arduous sacrifices, had they been presented to her. It will be said, that her mind, at the awful moment of giving herself to God, was not in the disposition of a Christian votary; that it more resembled a pagan sacrifice: and that, instead of the pious sentiments, agreeable to the occasion, which her mouth should have uttered, she profanely repeated the lines which Cornelia, with a dagger in her hand, addressed to the manes of Pompey, when she received the news of his death. It is true: nor did Heloisa, either at the time of taking the veil, or afterwards in life, ever pretend that she had any thing more in view than merely to obey the command of Abeillard. To have acted a part inconsistent with this object, became not her character: she wished not to introduce the affectation of religion, where nothing religious was meant; the honesty and candour of her mind revolted at the thought. Indeed it is manifest, had Abeillard but hinted that the action would have pleased him more, with a Roman countenance she would have met the point of a dagger, or have swallowed the deadly hemloc.'

This is more than description; it is exquisite painting. The reader becomes a spectator of the scene; and, entering into the emotions of the assembly, almost thinks he *hears* "the fatal vows of Heloisa, which were to sever her from the "world and Abeillard for ever."

The subsequent events in the life of Abeillard, and the persecution he met with from the world, form an assemblage of misfortunes which is not to be paralleled in the history of any individual. There was something in his character that provoked opposition; a love of innovation, dangerous at all times, but more especially in a dark age; an asperity of assertion, when he knew he was in the right, and a consciousness of superior talents, which he never attempted to disguise. A romantic self-love seems to have been his ruling passion, which was encouraged and fostered by the early figure which he made in life, and the triumphs which he obtained over the most celebrated masters. He loved victory more than truth, and perhaps disputation and prelection more than either, because they afforded him an opportunity of unfolding his talents, and displaying his eloquence. He viewed the conduct of others, so far as it related to himself, in so dark a medium, that he had it not in his power to form an equitable and candid judgment. This, however, we must partly impute to his unmerited and unparalleled misfortunes. Round his own person a perpetual sunshine of fancy played, which diffused lustre and brilliance on every intention of his mind, and every action of his life.

But

But the chief source of his calamities was the malignity of his foes. Inferior to him in abilities, they were superior in cunning, and all the insidious arts which need no instructer but a bad heart. The world loves to triumph over a great spirit in its fall, and avenge itself of that superiority which it displayed in its lustre. Hence, when he dedicated his oratory to the Paraclete, or Holy Spirit, the malignant zealots of the age found him guilty of heresy. "A church," said these diabolical saints, "may be dedicated to the Holy "Trinity, or to the Son, but not to the Father or the Spi"rit." He had written on the Trinity, and attempted to explain mysteries which are above all human comprehension. Although he had not departed from the doctrine of the church, he was again found guilty of heresy, and condemned with his own hands to commit his book to the flames. If he visited Heloïsa in the Paraclete, which he had erected for her pious retreat; "Yes," said his enemies, with a malignant smile, "a eunuch can do something." If he forbore to visit her, he was accused of cruelty and hard-heartedness. Persecution followed him to the desert; and the heart of Abeillard never knew repose till it ceased to throb.

Among the extraordinary characters that illustrated or disgraced this period, our author distinguishes Arnold of Brescia, and Tanchelm of Antwerp. The first viewed the depraved manners of the age, and the intemperate lives of the monks and clergy, with the zeal of a reformer; and, assuming the guise of sanctity, and the austere dress of the religious orders, opened his invectives and exhortations in the streets of Brescia. He directed his zealous declamations against the bishops, the clergy, the monks, and even the Roman pontiff himself. After various turns of fortune, after having been put to silence, and condemned to exile, he found that success had attended his exertions; that the pope had retired; and that the gates of the capital were open to receive him. Arnold took fire at the news; and he fancied that, like Junius Brutus, he was called on once more to give liberty to Rome. Sensible of his influence, he harangued the people; he talked of their forefathers, the ancient Romans, who, by the wisdom of their senate, and the valour of their armies, had subdued the most distant nations of the earth. He dwelt on the names and the atchievements of the Bruti, the Gracchi, and the Scipios; and, of these men, said he, are not you the children? He spoke of the pope as of a deposed and banished tyrant: "But should you again "be disposed," continued he, "to admit him within these

"walls, first fix your own rights, and determine his. He is "but your bishop; let him therefore have his spiritual ju- "risdiction. The government of Rome, its civil establish- "ments, and its territories, belong to you. These you will "keep, if you have the spirit of men, and the heart of "Romans." Fired by this harangue, the people, headed by the most disaffected of the nobles, attacked the few cardinals and churchmen who remained in the city; set fire to the palaces, and compelled the citizens to swear obedience to the new government. Eugenius, the pope, at last interposed; and, after having excommunicated the ringleaders of the faction, marched against the enemy, and soon restored peace. But for a scholar of Abeillard to have formed the idea of attacking the Roman pontiff in the very centre of his power, and concerted a plan of restoring the republic of Rome to its pristine glory, presents a phenomenon in the twelfth century.

Tanchelm, of Antwerp, was a fanatic as extraordinary in his way; but fanatics are the production of every age.

Having beheld Heloisa as a lover and a heroine, let us finish the picture by contemplating her as a saint. Abeillard had enjoined some severe regulations with regard to the conventual life, such as abstinence from particular meats, and from wine; Heloisa, in reply, expresses the sentiments of a philosopher and an enlightened Christian.

'Truly, those things are of little value which neither prepare us for the kingdom of God, nor at all recommend us to his mercy. Such are all external practices, which are common to the reprobate and the saint, to the hypocrite and the sincere Christian. It was the distinction of external and internal works which made so wide a difference between the Christian and the Jew. The apostle determines charity to be the fulfilling and the end of the law; and it is by this virtue alone that the sons of God are known from the sons of the devil. He even utterly annuls the value of such works to enhance the merit of faith and internal rectitude. Read his address to the Jews in the epistle to the Romans. He permitted the use of all meats; it was only the danger of scandal which he advised to be avoided. His writings every where inculcate these maxims.

'And did not our Saviour himself, when he sent out his disciples to preach, use the same indulgence? If ever, caution was then peculiarly necessary; yet he told them to eat and drink whatever the hospitable kindness of their friends should set before them. It is true, Paul foresaw that the time would come when men would depart from this discipline of his Master and of himself. Thus he writes to Timothy: "The Spirit saith plainly, that, in the latter times, some shall depart from the faith, giving ear to the spirits of error, and to the doctrines of devils; forbidding to marry, commanding to abstain from meats, which God created to be received with thanksgiving by them

them who believe, and who know the truth; for every creature of God is good, and nothing is to be rejected which is taken with thanksgiving."

'If external appearances be regarded, John and his disciples, with their wonderful abstinence and macerations, may be preferred to Christ and his apostles. They themselves seemed conscious of a superiority when, murmuring, they said "Why do we and the Pharisees fast so much, while thy disciples do not fast?" St. Austin is full upon this matter; and, reflecting how much the reality exceeded the semblance of virtue, he boldly pronounces that external actions superadd nothing to the merit of our internal dispositions. I refer you to his writings.

'Virtue alone is pleasing in the sight of God. They who equally possess it will from his hands receive the same reward, though their actions may widely vary. It will be the employment, then, of the true Christian to attend to his heart; there to plant the seeds of virtue, and from it to eradicate vice. What may be the shew of his actions, he will be little solicitous. We read that the apostles, even in the company of their Master, were so rustic and ill-bred, that, regardless of common decorum, as they passed through the corn-fields, they plucked the ears, and ate them, like children. Nor did they wash their hands before they sat down to table. "To eat with unwashed hands," said our Saviour to those who were offended, "doth not defile a man;" and he instantly added what those things were which bring defilement with them, "evil thoughts, homicides, adulteries," &c. "these come from the heart, and they defile a man." If the mind be not previously corrupted, that is, if the will be not vicious, no actions can be bad. That is the source of evil.

'If we be studious to please Him, who is the searcher of hearts, and who reads our secrets, it is the motive of our actions that we shall be careful to regulate. The widow's mite was more acceptable than all the splendid offerings of the rich. He, who does not need our services, regards the intention, and not the gift. "The Lord looked kindly on Abel and his offerings;" he saw the disposition with which he came, and he was well pleased. The disposition is more grateful to Heaven when the action which accompanies it engages less of our attention.

'Let us then determine to learn Christian prudence, and to imitate rather Jacob, who entertained his father with a dish of homely food, while Esau was beating the woods in quest of rarities. I love not pharisaical maxims. David says, "The vows I make to thee, O Lord, are within my heart; from thence I will praise thee." And does not the poet Persius say, *Ne tè quæsiveris extra*, Look not for thyself from home?

'It would be endless to quote the opinions of all those authors, profane and sacred, who shew us the insignificancy of outward performances. The contrary doctrine would tend to bring back Judaism; to substitute the works of the law, and its intolerable slavery, for the liberty of the gospel, and to the sweet yoke of Christ, and his light burden. Yet our Saviour himself called us to this new profession.

'We know what, in "The Acts of the Apoſtles," was ſaid to thoſe unwiſe Chriſtians who wiſhed to retain the practices of the law.

'Do you then, Abeillard, follow Chriſt in his indulgent maxims; imitate that apoſtle whoſe name you bear, proportioning your precepts to the weakneſs of our nature. Allow us ample time to celebrate the praiſes of our Maker. This is the ſacrifice which is moſt pleaſing to him. He rejected the fleſh of bulls and the blood of goats; but the offering of praiſe he accepted, and he liſtened to the vows of the heart.'

When we compare the letters of Abeillard and Heloiſa, we are ſurpriſed to find that the lady not only excels in elegance of taſte, but in philoſophy and in theology. There is ſometimes a native elegance in the female mind, which, when cultivated by an acquaintance with the claſſics, ſhoots ſpontaneouſly into all the forms of mental improvement and moral beauty. We make no doubt but that the amiable, the heroic, though romantic character of Abeillard's wife, ſuggeſted to Rouſſeau the idea of the new Heloiſa.

Mr. Berington makes ſome obſervations on Pope's Epiſtle from Heloiſa to Abeillard; they are of the critical kind; we mean to make ſome of a moral nature. The indelicacy of that poem is indeed ſo groſs as equally to offend our modeſty and our taſte.

> What means this *tumult* in a veſtal's *veins?*

This is, indeed, the text on which the whole poem is a commentary. Was the recital of Abeillard's woes, after an abſence of many years, to excite no other effect in his wife than a *tumult* in her *veins?*

> A *naked* lover *bound* and *bleeding* lies.
> Where, where was Eloiſe? her voice, her hand,
> Her poniard had oppoſed the dire command.
> Barbarian *ſtay!* thy *bloody hand* reſtrain—

An elegant painter would have thrown this operation into the ſhade; but Pope makes it the principal figure of the piece, and places it on the foreground. Various ſcenes in the hiſtory of Abeillard have been deſcribed by the pencil, but this has hitherto been omitted. Nothing ſhould be deſcribed by the pen that decency forbids to diſplay with the pencil.

This circumſtance is ſtill uppermoſt in her mind;

> For thee the fates, ſeverely kind, ordain
> A *cool ſuſpenſe* from pleaſure and from pain:
> Thy life a long dead calm of fix'd repoſe,
> No *pulſe* that *riots*, and no *blood* that *glows:*

Come,

Come, Abelard!
The torch of Venus burns not for the *dead*.
Cut from the *root* my periſh'd joys I ſee,
And *love's warm tide* for ever *ſleept* in thee.

The moſt abandoned ſtrumpet that walks the ſtreet could not have conceived or uttered any thing ſo groſs as theſe laſt lines.

Still *on* that *breaſt* enamour'd let me lie,
Pant on thy lip, and to thy heart be preſt;
Give *all thou canſt*—and let *me dream* the *reſt*.

Whoever will take the trouble to compare the original letters with Pope's imitation, will diſcover what wondrous pains he has taken to turn a fine woman, a penitent, and a ſaint, into a common proſtitute.

Mr. Berington's ſtyle is animated and poetical, but juvenile, flowery, and ſometimes affected. He indulges too much to his imagination, and requires the calm and correcting hand of criticiſm. As an enlightened and philoſophical catholic he merits praiſe; as the hiſtorian of a romantic period, he is entitled to much approbation; as a writer, his ſtyle poſſeſſes many beauties, clouded with many faults. We frequently meet with words that our language has not adopted; and with affected and tumid phraſes that criticiſm diſavows. If he purſues his hiſtorical reſearches, as he has promiſed, he muſt learn to reſtrain the flights of his imagination, and prune the luxuriancies of his pen.

ART. VIII. *Obſervations on the Circulation of the Blood, and on the Effects of Bleeding. By John Hunt, a Member of the Corporation of Surgeons.* 8vo. ſtitched. 2s. Johnſon. London, 1787.

THE diſcovery of the circulation of the blood is an important epoch in the hiſtory of phyſic, and to it we are entirely indebted for all the ſubſequent improvements in phyſiology, ſo intimately connected with the rational practice of that art. An event which exploded the fantaſtic theories of former times, afforded a powerful incitement to ingenuity to ſupply the void of ſcience, and eſtabliſh a ſyſtem of ſpeculative doctrines more conſonant to the recent attainments in natural knowledge. Mechanical philoſophy at the ſame time extending its influence over Europe, phyſicians were induced to adopt the principles of this ſcience,

for aſcertaining the occult laws of the animal economy; and hence aroſe a ſeries of curious inveſtigations, the extravagant reſult of which might alone have been ſufficient to excite a ſuſpicion of fallacy. But it was for a long time found difficult either to queſtion or overthrow concluſions which ſeemed to be founded in demonſtration, till farther obſervations confirmed ſcepticiſm, and the multiplied exertion of inquirers ſuggeſted the probability of new laws.

The author of the treatiſe now before us ſets out with taking a view of the preſent ſtate of this part of phyſiology, which he conſiders, with good reaſon, as ſtill imperfect; but thinks that the ſubject may be inveſtigated more ſucceſsfully, by attending to a few evident facts that are well known to every anatomiſt, and may be repeatedly examined without the leaſt hazard of want of uniformity, in the moſt important circumſtances. He juſtly obſerves that, in all inquiries into the laws of the animal economy, it is neceſſary that the ſeveral parts ſhould be in a perfect ſtate, and actuated by the powers of nature only; which is not conſiſtent with the inſtitution of thoſe experiments that have been uſed to determine the exiſtence and degree of irritability or ſenſibility of different parts; and, for want of attention to this particular, every experiment will be attended with ambiguity, and the moſt refined and plauſible prove on that account exceptionable. The remarks here ſuggeſted by the author are not new; but he illuſtrates them in a more preciſe and ſatisfactory manner than we hitherto have met with. 'The pain,' ſays he,

'That the animal would ſuffer by the diſſection to expoſe an artery, might conſiderably diminiſh, or totally deſtroy the natural irritability of the part; or the diviſion of the veſſel might do ſo much injury to the muſcular coat, that the power of action might be deſtroyed, and the veſſel not contract, though it was effectually irritated; or cutting the veſſel to get at the internal ſurface might prove a ſtronger ſtimulus than what would be afterwards applied; and as it would be difficult to evacuate all the blood, which is the proper ſtimulus provided by nature, and impoſſible to prevent the admiſſion and contact of the air, which might prove a ſtimulus, conſequently the veſſel could not be obſerved but in a ſtate of irritation.'

Mr. Hunt farther obſerves that, when our inquiries are directed to ſubjects of much leſs difficult inveſtigation, we are frequently deceived by attending to the deluſive appearances of anatomical experiments, if we do not at the ſame time attentively conſider the true principles upon which theſe appearances depend. This doctrine, likewiſe, he confirms by an example ſufficiently convincing, which is that

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of the different effects arising from a division of the carotid arteries, and a slight wound of a small artery.

After clearly evincing the use and abuse of mechanical illustrations, the author proceeds to consider the form of the arteries, and the nature of the diastole, which he elucidates with great precision; describing afterwards, with equal accuracy, the systole of the arteries, and the motion of the blood during the diastole of the heart. The whole of his disquisition on this subject is conducted with close scientific reasoning, and he rejects the hypothesis of an oscillatory motion of the small vessels, as unnecessary towards supporting the circulation of the blood; the cause of which, he contends, is demonstrably evident, from the regular systole and diastole of the heart and arterial system.

The author next examines the effects of bleeding, both by general and local evacuation, viz. bleeding in the arm, opening the temporal artery, cupping, leeches, and sometimes bleeding in the foot, in cases of suppression of the menses. He endeavours to evince that general evacuation is in all cases really more advantageous than topical. He first considers the effects of opening the temporal artery, and he argues in the following manner:

'The diseases that are supposed to require this operation depend on affections of the brain; such as in cases of apoplexy, in concussions and compressions of the brain from external injury, &c.—And even in such instances, if the intention is to prevent or diminish the increased action of the vessels of the brain, bleeding in the arm will be more advantageous than opening the temporary artery. It has been before shewn, that bleeding in the arm will most expeditiously diminish the power of the heart; and as this is effected by diminishing the supply of blood to the heart, consequently the distribution of blood to all parts of the arterial system will be diminished in proportion; and a less quantity of blood will be sent to the brain. But, in addition to these effects, (which are common to all parts of the body) the plethoric state of the sinuses of the dura mater will be most effectually corrected by diminishing the quantity of blood in the cava; for as there is a perfectly free communication between the sinuses of the dura mater and the superior cava, their degree of plenitude will be nearly equal when the body is in a horizontal position; but, in an erect position, the blood will press downward by the power of gravity, and consequently the pressure on the brain will be thereby diminished; and for this reason it is proper, in all plethoric affections of the brain, to keep the body in an erect position. It is well known that the sinuses of the dura mater, in a natural state, contain a considerable quantity of blood—if then the capacity of the cranium is a little diminished by a depression, which is so occult that it cannot be discovered with sufficient certainty to authorize the application of the trepan, and the brain itself is no otherways affected but by the compression, there cannot be a more speedy and effectual method of giving room to the

brain, than by diminiſhing the quantity of blood in the ſinuſes of the dura mater by an evacuation from the arm; and if the brain ſhould alſo be affected by inflammation, the neceſſity of bleeding will be increaſed.

'But to return to the effects of arteriotomy.—When the temporal artery is opened, the reſiſtance to the progreſs of the blood through the external carotid artery becomes leſs conſiderable, and the velocity of the blood in the external carotid artery will be increaſed in proportion as the reſiſtance is diminiſhed; ſo that a larger quantity of blood will paſs through this branch during the evacuation, than before the temporal artery was divided—but nearly the ſame quantity of blood will continue to paſs through the branch of the carotid artery to the brain; for the quantity that paſſes the internal carotid artery will not be diminiſhed in proportion to the increaſed quantity that paſſes the external branch, but in the proportion that the increaſed quantity bears to the diſtribution of blood to every part of the arterial ſyſtem; for as the preſſure of the blood in the carotid artery, at the origination of the internal and external branch, is the ſame in all directions, the quantity that enters each veſſel will be in proportion to the area of their tranſverſe ſections, and the degree of reſiſtance. And as the reſiſtance to the blood in the internal branch of the carotid artery that leads to the brain is neither increaſed nor diminiſhed by opening the temporal artery, the quantity of blood that is ſent to the brain will not be immediately influenced by the evacuation; but as a greater quantity will paſs through the external branch, where the natural reſiſtance is diminiſhed by the diviſion of the temporaly artery, an increaſed proportion of blood will enter the carotid artery; and conſequently, during the time that the blood continues to flow from the temporal artery, the diſtribution of the blood to the carotid artery will be increaſed, and proportionably diminiſhed with reſpect to every other part of the arterial ſyſtem, and the different veſſels will adapt themſelves to the different proportionate quantities; and every artery will become contracted in proportion to the diminiſhed diſtribution of blood, except the carotid artery, which will at leaſt preſerve the ſame dimenſions as before the operation, if not become more dilated, as this veſſel will receive an additional quantity of blood whilſt the evacuation from the temporal artery is continued: ſo that when the intended quantity of blood is evacuated, and a bandage is applied to ſtop the orifice in the veſſel, the blood will not only ceaſe to flow out at the orifice, but the temporal artery will be completely obliterated by the preſſure of the compreſs, and conſequently a greater proportion of blood will paſs the internal carotid to the brain for ſo long a time after the operation, until the whole arterial ſyſtem ſhall have recovered a ſtate of equal action, with the loſs of a branch of the external carotid artery.—For as the carotid artery was before the operation accuſtomed to tranſmit a proper ſupply of blood both for the external and internal branches, this veſſel will ſtill be in a ſtate to receive its uſual quantity of blood, whilſt every other artery will, during the operation, have been accuſtomed to receive a leſs quantity; and as the blood cannot paſs the temporal artery after the operation, every other ramification of the carotid artery will receive an additional ſupply of blood: and thus the internal carotid will convey a larger quantity of blood to the brain, immediately

after the temporal artery is closed, than what passed to the brain before the operation took place; and for these reasons the only good effects of opening the temporal artery in morbid affections of the brain will be to relieve the plethora, by diminishing the quantity of the whole mass of blood, but by a method the most disadvantageous to that part which is the seat of disease.'

Mr. Hunt observes, and we entirely agree with him, that the same reasoning may be used to explain the effects of the loss of blood that is occasioned by the operation of scalping, in which instance the hæmorrhage is chiefly arterial. What has been said of the effects of opening arteries, he remarks, will be found, in a great measure, applicable to the state of the arterial system in cases of hæmorrhage; but that, in addition to the latter, there is generally an increased action of the ruptured vessels, depending upon a phlogistic affection.

The author declares he never met with a single instance where the superior efficacy either of cupping, or bleeding with leeches, was decisively evident; and he describes the mode of operation in each in the same manner, and on similar principles, with those which he has used in explaining the other sanguine evacuations. On this subject the author is perhaps a little prejudiced in opinion. It is a very difficult point to determine, with any degree of exactness, the comparative effects of general and local evacuation. From the principles maintained by Mr. Hunt, we might be inclined to admit a similarity of effect in both cases; but, until we shall be able to ascertain with precision the quantity of blood proper to be drawn in any stage of disease, it seems probable that there may still exist some difference of effect, beneficial or otherwise, in the mode of performing the evacuation. We believe, however, that the benefit of topical evacuation is in many cases over-rated. With respect to the advantage of drawing off blood suddenly from a vein, Mr. Hunt's theoretical observations coincide with experience. On the whole, this treatise is an ingenious production, and merits the attention of medical readers.

ART. IX. *The Strangers at Home: a Comic Opera, in three Acts. As performed at the Theatre Royal in Drury-Lane.* 8vo. 1s. 6d. Harrison. London, 1786.

THE rage for music has been unfriendly to comedy. While *sound* is the chief object, wit, plot, character and probability are, in general, either totally neglected, or at best

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but little regarded. We cannot help comparing the Opera Thalia to thoſe unhappy females, who, by the aſſiſtance of painted faces and a tawdry dreſs, ſeem at firſt ſight very different from what they really are, and endeavour in their nocturnal perambulations to draw attention by humming a ſong. They *appear* indeed gay, beautiful and alluring, but are in reality, to the man of taſte and feeling, ſtupid, tireſome and diſguſting.

If the comic opera, in the hands of genius, has ſometimes riſen above its nature, it has much oftner ſunk below its own inferior ſtandard. The ſwarm of theſe productions, which have appeared both here and in France, and which have been applauded and foſtered by the faſhionable mob, give a very unfavourable opinion of the taſte of the age. We can in no way account for their run, except by adopting the theory of Dr. Rock, of anti-venereal memory. The ſame rivality ſubſiſted between this ſelf-created doctor, and the regulars of his time, that now takes place between the illegitimate offspring of the comic muſe and true comedy. The doctor ſucceeded in ſpite of all the oppoſition of his antagoniſts, and drove his pye-balls in the teeth of the faculty. He was one day accoſted on Ludgate-hill by a regular, famous for his learning and profeſſional ſkill, and equally remarkable for his want of practice. "How comes it, Mr. "Rock," ſays the legitimate ſon of Eſculapius "that I am "forced to *walk*, while you roll in your gilded chariot?"—"How many people" replies the quack, "do you ſuppoſe "have paſſed ſince our converſation began?"—"About a "hundred."—"And how many of theſe" continues he "do "you think have common-ſenſe?" "Why, perhaps *one*."—"Very well, that *one* will probably ſend for you, but de"pend upon it the ninety and nine will infallibly fall to my "ſhare.—Drive on Tom, I have ſolved the problem."

Of the opera now before us, we can only ſay that there are ſeveral worſe; but it is in no reſpect ſuperior to the common run of theſe muſical baubles. The piece opens with a proceſſion of captives, who had been redeemed from ſlavery by Octavio, a young Florentine nobleman. Among theſe are Regnalto, the brother of Viola, and Montano, the lover of Laura. The former pretends to be dumb, and the latter appears as an Algerine captain, under the name of Ibrahim: neither of them chuſing to diſcover himſelf, till he had examined how matters had gone on during his captivity. In the abſence of her brother, Viola is perſecuted with the addreſſes of Aldobrand her guardian, while a mutual paſſion ſubſiſts between her and Octavio. Old Aldo-

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brand wiſhes to marry Viola, and at the ſame time to debauch Laura; who, to avoid all the importunities of lovers in the abſence of Montano, had made her attendant Roſa aſſume the male habit, and paſs for her huſband, under the name of Lucilio. Alice, Viola's maid, pretends to be in the intereſt of the guardian, ſuggeſts all the plans for carrying the points he has in view, and betrays him. He, of courſe, is defeated and diſgraced: Montano and Regnalto diſcover themſelves, and the piece ends with a double marriage.

We ſelect the following ſcene, as one of the moſt favourable ſpecimens we can give of the performance. Lucilio (Roſa) comes to Aldobrand to demand his protection as a magiſtrate againſt the jealous fury of Ibrahim (Montano). The guilty fears of the old guardian make him at firſt imagine that Lucilio had diſcovered his diſhonourable views on Laura. This ſpecies of miſtake is a very common reſource of writers for the ſtage: but the ſcene in itſelf is well enough managed.

Enter a SERVANT.

Servant. 'Signor Lucilio, Sir.

Aldobrand. 'Lucilio! What the devil can he want with me? I hope he has not diſcovered my deſigns on his wife!—Shew him up.—Fabio, let Dummy retire with you for the preſent.

Exeunt Regnalto *and* Fabio.

Enter ROSA.

'Signor Lucilio, ten thouſand thanks for this honour! Believe me, I am heartily glad to ſee you!

Roſa. 'I am come, Signor Aldobrand, to requeſt your advice and aſſiſtance in a matter of great moment to me.

Aldob. 'I am ſure I ſhall be particularly happy——

Roſa. 'I know you are a man of gallantry——

Aldob. Aſide. 'Egad! I am ſorry for that.

Roſa. 'And therefore I wiſh for your counſel.—But, are we out of hearing.

Aldob. 'As ſnug as a conclave of cardinals!

Roſa. 'Give me leave to aſk you what meaſures you think I ought to purſue with the man who has dar'd to make love to my wife?

Aldob. 'A—a——[*Aſide*—Oh! that I were but ſafe out of the room!] Why, ſurely—is it poſſible that——

Roſa. 'Poſſible! why not, Sir? Is not Laura handſome enough to be an object of temptation?

Aldob. 'Upon my ſoul, I think ſo, Sir! Don't miſtake me. [*Aſide*—What ſhall I ſay to him?]

Roſa. 'When I conſider the nature of the affront!——

Aldob. 'But conſider, at the ſame time, good Signor, how liable we all are to frailty! Temptation is an enemy who wreſtles with us through life, growing ſtronger as we grow weaker; and, if youth can't reſiſt him, 'tis not to be wondered at that he ſhould eaſily trip up an old man's heels!

Roſa.

Roſa. 'I am reſolved to puniſh him ſeverely!

Aldob. [*Aſide*—'I ſhall be expos'd to all Florence!] Are there no apologies which you could be prevailed on to receive?

Roſa. 'What apologies can he offer, after having had the aſſurance to threaten my life!——

Aldob. [*Aſide.*] 'I threaten his life!—What the devil does he mean now?

Roſa. 'The preſumption to challenge me to ſingle combat!

Aldob. 'Challenge you!—Upon my veracity, I never dreamt of ſuch a thing!

Roſa. 'Yes, the haughty Algerine dared me to meaſure ſwords with him!

Aldob. 'The haughty Algerine!

Roſa. 'Ibrahim, the commander of the veſſel laſt from Algiers!

Aldob. [*Aſide*—'I am reſtor'd to life!] Give me your hand, my dear Signor Lucilio! We'll have the ſcoundrel hang'd, drawn, quarter'd, flay'd, and carbonaded!—A dog! a raſcal! a villian!—a—— ſuch an abominable attempt!

Roſa. 'But how ſhall we manage, my dear friend? I have every thing to dread from him while he is at liberty. You are a magiſtrate, and can aſſiſt me.

Aldob. 'He ſhall be thrown into priſon in two hours time!

Roſa. 'Will that be ſtrictly legal?

Aldob. 'Legal! aye, to be ſure, if it can ſerve a friend. Laws were made for the benefit of ſociety; and are not our friends the very flower of ſociety?

Roſa. 'But let us be careful not to infringe the ſtrict letter of the law.

Aldob. 'Aye, that is a true oracle; always doubtful in it's meaning. We lawyers are the prieſts; and who ſo proper to expound it as we who make it? The letter of the law reminds me of a fanciful cloud in a ſummer ſky; though no two perſons can agree in what it really repreſents, you may look at it till you make what you will of it.

Roſa. 'And yet how beautiful are thoſe clouds when gilded by the ſun of equity!

Aldob. 'Pſha! pſha! when the clouds gather faſt, the ſun of equity, as you call it, ſometimes finds it a deviliſh hard taſk to ſhine through them. But come, let us to buſineſs; we have not a moment to loſe. I'll diſpatch the officers of juſtice after this Ibrahim, and they'll ſeize him the inſtant they ſet eyes on him!

Roſa. 'Well, Signor Aldobrand, I perceive you improve on the poets, who repreſent Juſtice as blind: you kindly remove the band from her eyes, that ſhe may diſtinguiſh objects clearly.

Aldob. 'Modern Juſtice is only blind to the faults of her friends.

Roſa. 'And what does ſhe do with her ſword?

Aldob. 'Reſerve that for their enemies.

Roſa. 'Ha! ha! ha!—Then her ſcales only remain to be diſpos'd of!

Aldob. 'Which are too uſeful to be parted with. They are for the receipt of fees; one ſcale for the plaintiff, and the other for the defendant: of courſe, you know, that which is beſt fill'd makes the other kick the beam!—And ſo much for juſtice. [*Exeunt.*

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The following ſong is a ſpecimen of the poetry, equally favourable.

'Tho' I can't walk quite ſtraight,
And in figures of eight
Still circling my legs do their duty,
You'll always obſerve,
That a regular curve
Is reckon'd the true line of beauty:
Of Orpheus they tell,
(He who fiddled ſo well)
That his notes made hills, rocks, and trees, caper;
So I can, in my way,
When a ſolo I play,
Make them dance full as well as that ſcraper.

Tho' at firſt, on a ſurvey
Things ſeem topſey turvey,
When you're us'd to't, they don't look ſo frightful;
Still they move more or leſs,
And good judges confeſs
Moving proſpects are always delightful;
The world's circular motion
I'm ſure's no falſe notion;
For, tho' ſober, I ne'er could believe it,
Truth in wine, boys, is found,
Now I ſee it turns round,
He that's drunk can moſt plainly perceive it.

There are ſeveral improbabilities in this opera. We ſhall content ourſelves with one inſtance. Laura repeatedly ſees and converſes with Ibrahim, and yet never has the ſmalleſt ſuſpicion of his being Montano. Why? becauſe ſuch a diſcovery would not then have anſwered the purpoſe of the author. But as ſoon as it becomes *neceſſary* to the cataſtrophe, ſhe at once diſcovers, in the *dark* too, Ibrahim to be her long-loſt lover. We cannot approve of the conduct of the piece: the endleſs changes of dreſs, and other ſimilar manœuvres, bring it too near the level of pantomime. Genuine wit is dealt out ſparingly; but, for the profuſion of clench and pun, the following inſtances we have ſelected will be our warrant. "We muſt pay our *compliments* where "they are due.—I'll follow you preſently: tho' mine, I "fear, will be but *empty compliments*,"—becauſe his ſtomach was empty.—"You may be ſure a *dumb man* can't *make any* "*words* about the matter."—"You have been uſed to eat "your meat *rare*."—"Yes, the meat that came to my ſhare "in Algiers was very *rare* indeed."—"How did they *treat* "you?"—"They treated me with my *board* to be ſure—"to ſleep on."—"And what think you of men and *manners*

"where

" where you have been?"—" Egad! I never was treated " with ſo much *ill-manners.*"—" Let *him* wait on us," (meaning Regnalto, who pretended to be *dumb*) " a *dumb-* " *waiter* is ſometimes very convenient."—" Then he has " travelled to ſome *end*, Fabio."—" Yes, Sir; and I hope " that will be the *end* of his travels."—" You ſee I have " gained his confidence."—" Egad! if you have gained *his* " *confidence*, you have made a pretty comfortable addition " to your own ſtock."—" How can you aſk me at this time, " when my heart is ſo *ſenſibly touched?*"—" Well, Madam, " and don't I run the riſk of having my heart *ſenſibly touched* " by the point of a ſmall ſword."—" He *himſelf*, Sir."—" There you are miſtaken; for I am not *myſelf* at preſent," &c.

One word more, and we have done. It is natural to ſuppoſe Aldobrand, who is defeated in all his iniquitous ſchemes, and diſcovered to be a ſcoundrel and a villain, in no very fit humour for ſinging; and yet he coolly chaunts his couplet in the concluding ſong. Perhaps it is thought more eſſential to preſerve opera etiquette, viz. that the principal characters ſhould *ſing off*, than to follow the rules of good-ſenſe and probability. Whatever may be in this, we are ſo unfaſhionable as to wiſh that here he had acted the mute with Fabio and Roberto, who, we perceive, are excluded from the *finale*.

ART. X. *Remarks on the Means of obviating the fatal Effects of the Bite of a Mad Dog, or other rabid Animal; with Obſervations on the Method of Cure when Hydrophobia occurs; and the Opinion relative to Worming of Dogs refuted. Illuſtrated by Examples. By R. Hamilton, M. D. of the Royal College of Phyſicians in London, and Member of the Medical, Phyſical, and other Literary Societies in Edinburgh and London.* 8vo. 4s. 3d. boards. Ipſwich printed. Longman, London. 1785.

THE bite of a mad dog, like that of the viper, has been the ſubject of great inveſtigation, and has equally eluded the moſt diligent reſearches for obtaining an infallible remedy. Whether there be in nature any real antidote to thoſe poiſons, it is impoſſible to determine; but the belief of its exiſtence appears to have been univerſal in all ages, and has, however unſucceſsfully, maintained a laudable exertion of inquiry in the province of medicine. In the imperfect ſtate of human knowledge it would be unphiloſophical

phical to diſcourage the proſecution of reſearches which have for their object the prevention or cure of two of the moſt terrible calamities incident to human nature; but it would be no leſs repugnant to the intereſts of phyſical ſcience and of mankind, to permit the continuance of credulity in fallacious reſources, by not expoſing the demerit of ſuch remedies as, though venerable and applauded by long preſcription, have been fully aſcertained, by mature experience, to be deſtitute of any ſalutary effects. By this conduct, it is true, we may extinguiſh that pleaſing hope which is the chief ſolace of the unfortunate, in the circumſtances of apprehended infection, but the deluſions of error will be compenſated by the proſpect of more certain ſucceſs; and, towards enlarging the bounds of knowledge, it is no unſuitable prelude to begin with contracting thoſe of ignorance.

We have been led into theſe reflections by the work before us, the principal ſubject of which is to evince the inefficacy of the various ſpecific remedies hitherto recommended for the bite of a mad dog; with the view, however, of inculcating a recourſe to ſuch means as ſeem to be moſt ſtrongly ſuggeſted by phyſiology, and ſupported by experience.

This treatiſe is indebted for its origin to an unfortunate incident which happened, a few years ſince, in the county of Suffolk, where a young gentleman, the ſon of an admiral, fell a victim to the hydrophobia. Dr. Hamilton then inſerted ſome obſervations in the Ipſwich Journal, for the benefit of the neighbourhood; and he has at length been induced to lay his remarks, now conſiderably enlarged, before the public. He ſets out with aſcertaining the ſigns of the firſt ſtage of madneſs in the canine tribe. He obſerves, that a very little attention might prevent any accident from the bite of a dog; for, in the early ſtage of his illneſs, when he only lowers and ſeems heavy, he ſhews almoſt no marks of a change in his temper; he neither ſnaps nor bites at any perſon near him; and hence, in dubious caſes, where prudence raiſes ſuſpicion, he might be tied up till time ſhould determine the event. This is a caution which deſerves to be ſtrongly inculcated, and ought to be univerſally attended to.

Sucking the part bitten immediately after the accident is an expedient recommended from very remote times, not only as effectual, but perfectly ſafe, provided that no part of the ſkin of the mouth, gums, or adjacent parts, which may be touched by poiſon, is broke. The better to prevent danger, it

it has been adviſed to gargle the mouth previouſly with oil; but our author, very properly, thinks that cupping, as attended with no hazard to the operator, ſhould be ſubſtituted in its room. He then adviſes, upon the authority of former writers, the cutting out a piece round the part wounded; making the incifion pretty deep, to prevent any accident from leaving any of the animal's ſaliva behind. The method of cauterizing the part afterwards with a hot iron is another of the ſalutary expedients.

We ſhall lay before our readers this author's account of the remedies which have been of late years the moſt celebrated for the bite of a mad dog; and firſt, of the Ormſkirk medicine.

'In the year 1777 Dr. Heyſham, then a candidate for a degree, who wrote his inaugural diſſertation on *rabies canina*, inſtituted five experiments in order to find out its component parts. Theſe were made with the addition of water, the nitrous and vitriolic acids. They were repeated by Dr. Black, profeſſor of chymiſtry, with the ſame reſult; and conſequently there can remain little room, for ſuſpicion of their accuracy. From theſe it appeared that the baſis of the medicine was chalk; and, relying on its powers, a theory was hazarded relative to the nature of the poiſon of the rabid animal, which it is not our buſineſs here to examine.

'In a word, from the analyſis of this eminent profeſſor, and his ingenious pupil, the whole compoſition appears to be as follows, viz, half an ounce of powdered chalk; ten grains of alum; three drachms of Armenian bole; one drachm of the powder of elecampane root; and ſix drops of oil of aniſe. Such is the medicine on which the public have placed ſuch high hopes and implicit confidence!

'I need not tell my medical readers, if any of them ſhould think theſe pages worth a peruſal, that chalk is a mere abſorbent; that alum is an aſtringent; that Armenian bole likewiſe poſſeſſes a degree, though a ſmall one, of aſtringency; and that the root of elecampane is conſidered as ſuch an inactive, inſignificant ſubſtance, that our reformed pharmacopœias have long ago rejected it from the number of the articles of the *materia medica*; and, as to the addition of a few drops of oil of aniſe, they can be of no other uſe than to warm the medicine a little, and give it a more grateful flavour.

'Next, in order of celebrity, comes the Tonquin medicine; a noſtrum not leſs noted ſome time ago, and even now exhibited, than this one. What then ſhall we ſay of it?—very little more than of the former. We owe it to the well-meant, though miſtaken, endeavours of Sir George Cobb, who, near forty years ago, brought it from Tonquin, whence it derives its name, as of ineſtimable value, and as conſtantly infallible among the Chineſe; but experience, in many inſtances, ſhews the contrary with us, and proves its inefficacy.

'Let us now examine its compoſition; and we ſhall find it to be only twenty-four grains of native, and as many of factitious, cinnabar; with ſixteen grains of muſk, powdered, and mixed together. Few com-

comments farther, we apprehend, are neceſſary on the ſubject. The bare mention of the articles ſeems enough. We may, however, take notice of what ſeveral eminent chymiſts have done before us, that native and factitious cinnabar are one and the ſame thing; and we may alſo add, with ſome of theſe, that all the cinnabars are inert, and poſſeſs no active powers whatever.

'Native cinnabar is the ore of mercury, being a compound of ſulphur with this metallic ſubſtance. And is there a perſon of the leaſt chymical knowledge, or experience in its exhibition, and obſervation of its effects, that does not know this, and that ſulphur has the peculiar property of rendering mercury inert?

'The other ingredient, viz. muſk, is an antiſpaſmodic. So far it may ſeem uſeful in a diſeaſe, ſuch as the hydrophobia, where ſo violent ſpaſms take place in the throat; but it has not ſufficient power to oppoſe and remove the malady. Yet we muſt own that it appears a better medicine than the Ormſkirk, ſince it has at leaſt a ſmall part of one active ingredient in it.

'With reſpect to Dr. Mead's famous powder, I ſhall only mention that it was a compoſition of aſh-coloured ground liverwort *(lichen cinereus terreſtris)* and black pepper; the former the ingredient which he depended on, and to which the virtues of the powder were attributed. Materia medica writers tell us this lichen is a warm diuretic; but, from the taſte, little or no warmth can be diſcovered in it; and it is a general rule, which, we believe, will be found to hold good in the vegetable kingdom, that, where little or no ſenſible qualities are diſcoverable, little or no virtues for the removal of diſeaſes ſhall be found to exiſt.

'In the Tranſactions of the Royal Society, No. 237, we find a Mr. Dampier communicating to the members ſome remarkable effects that had been attributed to a vegetable ſubſtance, which was called Jew's-ear, in the diſeaſe we are now conſidering. In the year 1721 a powder, compoſed and named as above, was inſerted into the London Pharmacopœia, at the deſire of an eminent phyſician, who put great confidence in its virtues.

'In 1745 a new edition of a treatiſe relative to the mechanical account of poiſons was laid before the public. Here the ſame medicine and method of cure is recommended, viz. V. Section, and the cold bath, which was to be uſed every morning faſting for one month, in addition to the powder; and on the pompous authority of its ſucceſs in thirty years practice: but an addition of nearly forty years more proves, beyond a doubt, its inſignificancy. It is only to be obſerved farther, that this did not eſcape the penetration of Boerhaave, who ranks this among thoſe inſignificant trifles that muſt deceive whoever place their truſt in them. To collect and relate the caſes wherein this has failed, is needleſs; they are many; and the public have at length conſigned it to merited neglect.'

To theſe he ſubjoins the cold bath and mercury, but with no better opinion of their effects than of the remedies above-mentioned. The warm bath, with antiſpaſmodics internally, and applied likewiſe externally to the throat, are

what have been found to prove moſt ſucceſsful in aſſuaging the ſymptoms of the hydrophobia. The opinion, which had long prevailed, of the utility of worming dogs, is treated by the author at conſiderable length, and has already been ſufficiently refuted. He concludes with the hiſtory of ſome caſes of the hydrophobia, recited by different writers.

As a popular treatiſe on the bite of a mad dog, this work may prove intereſting and uſeful to the general claſs of readers; but it can afford little new information to the faculty. Dr. Hamilton, however, we are ſatisfied, is a faithful and judicious compiler.

MONTHLY CATALOGUE.

[*For APRIL* 1787.]

MISCELLANEOUS.

ART. 11. *Eſſays on various Subjects, critical and moral; containing Remarks on Butler's Analogy, Grammatical Strictures, a Review of Locke's Philoſophy, Letters on Wit and Humour. In which various Obſervations are made on the moſt celebrated modern Writers on the Subjects of Logic, Morals, and Metaphyſics, By William Belchier, Eſq.* Small 8vo. 2 vols. 5s. boards. Jameſon. London, 1787.

THE author of theſe volumes ſeems to entertain very orthodox opinions in philoſophy, and to have read with great attention the moſt eminent Engliſh writers on that ſubject. The work is in the form of a commentary rather than of eſſays, conſiſting almoſt entirely of deſultory obſervations, often frivolous, but generally evincing acute diſcernment, and juſtneſs of thought. Mr Belchier aſpires to the character of a grammarian as well as a philoſophical commentator; and, in the former of theſe capacities, ſome of his remarks are well founded; but his ſtyle is diſfigured with peculiar idioms, not reconcileable either with propriety or elegance. We obſerve that the arrangement of the work is different from that announced in the title-page; but, as the ſubjects are diſtinct from each other, the inverſion is productive of no inconvenience to the reader.

ART. 12. *The Carſe of Stirling; an Elegy.* 4to. 1s. 6d. Creech, Edinburgh. 1785.

The view from Stirling-Caſtle, which commands the windings of the Forth, through a rich cultivated plain, has been long and univerſally admired by every lover of nature. The carſe, or vale, of Stirling extends from eaſt to weſt, in a perfect level of between thirty and

and forty miles in length, and about five in breadth. A prodigious chain of lofty mountains *, which, in some parts, present a most sublime and picturesque appearance, bound the prospect to the north and north-west. That to the north-east is bounded by another chain of mountains, which skirt the carse of Stirling, and shelter it from the most destructive winds. An irregular range of swelling hills terminates the view from the west to the south-east, where the prospect is unbounded, and lost about Edinburgh, the castle and hills of which, though distant thirty-five miles, are sometimes distinguished from Stirling. In the middle of this beautiful bottom, highly cultivated, and interspersed with villas, hamlets, woods, and ruins, the Forth winds his serpentine course, and solaces the eye with one of the most varied and most delightful prospects in nature.

The author of this poem, which is partly descriptive and partly elegiac, is a native of the scene which he describes. The following passage gives no unfavourable idea of his talents for description and versification.

'Or let me court Dunmiet's † airy height,
Where distant murmurs load the balmy gale;
Where bursts the landscape lengthening on the sight,
And Ceres, bounteous, gladdens all the vale.

'Tis here, sweet Forth! I've trac'd thy margins green,
While grazing herds adorn'd thy winding pride;
Here, mus'd, enrapt on ev'ry cultur'd scene,
With Contemplation smiling by my side.

Here have I listen'd to the rural glee
That round thy meads in laughter wont to fly,
As various pastimes grac'd the hawthorn tree,
When Labour, pausing, stood delighted by.

Here too, when Evening, blushing sweetly mild,
With mellow pencil chequers hill and farm,
Oft down the slope, o'erspread with flow'rets wild,
I caught each softening sound and sober charm.

The lowing kine, that wait the wish'd-for hour,
Fondly responsive to the milkmaid's call:
The solemn grandeur of yon ancient tower ‡,
Where coos the stockdove round its mouldering wall;

The cottage smoke that tops th' encircling wood;
The thrush melodious on some neighbouring spray;
The sailing vessel winding down the flood;
The clam'rous joy of childhood's sports and play;

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* The Grampian hills.

† One of the Ochil hills, that bound the Carse of Stirling to the north east.

‡ The remains of the abbey of Cambuskenneth, founded by David I. of Scotland, in the year 1147.

The ſhepherd piping home his bleating care,
That pour their tender plaints around the dale;
While many a paſtoral, many a mournful air,
Chants the freſh damſel at her milking pail.'

There are many incorrect and inelegant phraſes in this poem, which might be pardoned in the early effuſions of a juvenile author, if they were compenſated by beauties of a higher claſs. But, a few verſes excepted, a mournful mediocrity reigns throughout. The deſcriptions are too general and vague; the ſentiments are cold, and often affected; the verſification is often deficient in harmony, and ſometimes in grammar; and the ſtanza of Gray's Elegy, which our author employs, is by no means fitted for ſo long a work.

ART. 13. *The Trial between William Fawkener, Eſq. (Clerk of the Privy-Council) Plaintiff, and the Hon. John Townſend (Son of Lord Viſcount Townſend) Defendant; for Criminal Converſation with the Plaintiff's Wife, (late Miſs Poyntz); before the Hon. Francis Buller, Eſq. one of the Judges of his Majeſty's Court of King's-Bench, in Weſtminſter-Hall, on Wedneſday the 12th of July,* 1786; *with ſome intereſting Particulars relative to the Duel between the Plaintiff and the Defendant.* 4to. 1s. 6d. Smith. London, 1786.

A phenomenon that we have never ſeen before, and perhaps ſhall never ſee again: a trial for crim. con. in which there does not appear one lewd idea, one *double entendre*, or even a ſingle expreſſion of indelicacy. What a diſappointment to the young debauchee, and the old lecher, whoſe appetites are ever keen for trials of this nature!

A verdict was given for the plaintiff of five hundred pounds. We cannot help remarking the oppoſition of Judge Buller's conduct, in the preſent inſtance, to that of Lord Mansfield in the caſe of Lord Groſvenor and the Duke of Cumberland. The latter recommended to the jury to leave the rank and fortune of the duke out of the queſtion, and to give damages as in a common caſe; the former conſidered the jury as bound to take into their eſtimate the poverty of the defendant, and to give their damages accordingly.

ART. 14. *Amuſements in High Life; or, Conjugal Infidelities in* 1786. *In a Series of confidential Letters between Ladies who have diſtinguiſhed themſelves by the Multiplicity and Singularity of their Amours.* 12mo. 2s. Liſter. London, 1786.

Caroline and Eliza, two demireps, ſtrive to outvie each other in indelicacy, indecency, and luſt. Their conjugal infidelities have as much connection with the laſt century as with the year 1786; and have nothing in them that can afford entertainment to the moſt depraved mind. If the bagnio library of Mr. Liſter afford nothing higher ſeaſoned, and more ſuited to the taſte of his cuſtomers, than ſuch inſipid traſh, their impure minds will ſhortly be in a famiſhed ſtate, and this moſt *honourable* ſource of revenue be perfectly dried up to him.

ART.

ART. 15. *Kearſley's Tables of Trades; for the Aſſiſtance of Parents and Guardians, and for the Benefit of thoſe young Men who wiſh to proſper in the World, and become reſpectable Members of Society. Shewing, at one View, what a Maſter requires on taking an Apprentice; what a Journeyman can earn; and what Sum is required to ſet up as Maſter in any Trade or Calling. With ſome intereſting Advice.* 12mo. 1s. Kearſley. London, 1786.

The title-page of this little book points out ſufficiently its contents. It may be found uſeful to a variety of perſons; but the circle, we apprehend, will be too confined to reward the editor's labour. The plan, it ſeems, was ſuggeſted by Collier's Treatiſe on Trade, and for the advice to parents and apprentices, the editor is indebted to Locke and Fordyce.

ART. 16. *A Complete Compendium of the Militia Laws of England and Wales; being an Abſtract of an Act of the laſt Seſſion of Parliament, entitled, An Act for amending and reducing into one Act of Parliament the Laws reſpecting the Militia. By a Gentleman of the Inner Temple.* 12mo. 1s. Ridgway. London, 1786.

The officers of the militia are obliged to the gentleman of the Inner-Temple for the pains he has taken in abridging a long act of parliament; and for his care and accuracy that nothing of its letter and ſpirit ſhould be loſt.

ART. 17. *A Key to Hutton's Arithmetic. Containing the Solution at full Length of all the Queſtions propoſed in that Work. Being very uſeful for all Preceptors and others who make uſe of his Arithmetic. By Charles Hutton, LL.D. and F.R.S. &c.* 12mo. 3s. Robinſons. London, 1786.

There are various modes of ſolution uſed by different arithmeticians to ſimilar queſtions. That which is the moſt conciſe, and at the ſame time fully explicit, is the moſt valuable. We know no author whoſe arithmetical language (if we may uſe the expreſſion) is better than Dr. Hutton's. On this account, the work before us will be very ſerviceable to a multitude of preceptors who uſe his Treatiſe of Arithmetic in their ſchools. To ſuch it will be further uſeful on another account; for, having a key at hand, the ſolution of a pupil may be compared with the original; and, if they diſagree, the very place where the pupil has erred will be readily diſcovered.

ART. 18. *Every Man his own Farrier; or, the whole Art of Farriery laid open. By Francis Clater.* 8vo. 5s. 6d. boards. Tomlinſon, Newark; Baldwin and Bladon, London. 1786.

Every Man his own Farrier. The quaintneſs of this title grows diſguſting. We have had, *Every Man his own* LAWYER, *Every Man his own* BROKER, &c. &c. &c. Perhaps gentlemen would do well to keep out of the hands of attornies and annuity-brokers; but we are ſorry to ſee this rage of teaching *every* man *every* thing, deſcending to the *mechanical* arts. If this goes on, we ſhall have ſome

conceited *perruquier* at length, perhaps, some self important *cobler*, publishing a treatise to instruct *every man* to curl his own hair, or mend his old shoes, to the utter destruction of that numerous and useful body of our fellow-citizens, the lower handicraftsmen. If *every man* take the advice of *every one* of these benevolent essayists, *every man*, according to the proverb, will become *a Jack of all trades, but a master of none.* This book, however, is an useful, though a very dear, collection of directions for the management, and of receipts for curing the diseases, of that noble and necessary animal, a horse; and we heartily recommend it to those whom it may concern, *grooms* and *farriers* *.

ART. 19. *A Sermon, preached on the 21st of May, 1786, in the Parish-Church of Hardingstone, in the County of Northampton, on the Establishment of a Sunday-School, at that Place, for the Benefit of the Children of the Poor. By the Rev. Robert Lucas.* 8vo. 1s. Robson. London, 1786.

ART. 20. *A Sermon, &c. same Title with the foregoing, preached on the 8th of October. Supplemental to a Sermon preached there on the Establishment of a Sunday-School. By the same Author.*

Two good, plain, practical sermons on a subject highly interesting, whether considered in a political, moral, or religious point of view. The ignorance, and consequent immorality and profanity, of the lower orders of men in South-Britain have long been matter of regret to the philanthropist, the patriot, and the Christian. The neglect and violation of the sabbath in particular, which is always found in connection with idleness, intemperance, and every evil work, has been justly deplored by good men; but no general and effectual remedy has hitherto been applied. We know of none that is likely to be so successful as the establishment and extension of Sunday schools. The expence of the institution is a mere trifle. It encroaches not a single moment on the exercise of lawful industry. It has a direct tendency to extend knowledge, to promote benevolence, and to introduce habits of decency, order, and attention among our peasantry. Where Sunday-schools have been established, the public worship of God is attended; the voice of brawling and blasphemy ceases; cleanliness, so conducive to health and comfort, has succeeded to slovenliness and brutality. We praise the honest, pious zeal of Mr. Lucas, and bid him *God speed.* Like a man in earnest about reformation, he is exerting himself in his proper sphere, his own parish, instead of indulging himself in empty useless speculation, or unavailing complaints. We recommend his sermons to the serious, public-spirited, and humane of all denominations, and his example to every rector, vicar, and curate in England.

* Query. Why is this word universally written *farrier* instead of ferrier, as etymology requires?

ART.

ART. 21. *An Account of the gallant Defence made at Mangalore, in the Eaſt-Indies, againſt the united Efforts of the French and the Nabob Tippoo Sultan, by a Detachment of his Majeſty's and the Honourable the Eaſt India Company's Troops, under the Command of the late Colonel John Campbell, Major of the Forty-ſecond, or Royal Highland Regiment of Foot, in May* 1783; *with the Sufferings of that Garriſon during a Six Months Ceſſation of Arms. To which are added, the Orders given out by Colonel Campbell from the Commencement of the Siege to the Time of the Garriſon's being obliged to capitulate; and two ſmall Views, and a Plan of the Fort, with the Country immediately adjacent. By a Britiſh Officer lately returned from the Eaſt-Indies.* 8vo. 4s. ſewed. Bathurſt. London, 1787.

Mangalore is a ſeaport on the Malabar coaſt, and the principal dockyard where the late Hyder Ally aimed at the eſtabliſhment of an Indian navy. During the hoſtilities which raged in the Bedanore country, towards the concluſion of the late war, this important place, which contained prodigious quantities of naval and military ſtores, and where ſeveral ſhips of war were almoſt ready to be launched, was inveſted and captured by the Britiſh army under the command of the unfortunate General Matthews. It was this expedition, and the dreadful cruelties that attended it, which drew the Sultan from the Carnatic, reduced the Britiſh troops to the neceſſity of a capitulation, and exaſperated the enemy to maſſacre his priſoners. The moment our army laid down their arms, the nabob, with his whole force, ſat down before Mangalore, which was garriſoned only by a ſmall body of troops. The particulars of this ſiege are here detailed in a regular journal. It appears that, during ſix months ceſſation of hoſtilities, and in direct violation of treaty, the nabob meant, by withholding proviſions, to have ſtarved the garriſon, whoſe brave defence had put him to ſo much inconvenience and expence. The miſeries to which they were ſubjected by this circumſtance gives a ſtriking repreſentation of the contingencies incident to a military life. Colonel Campbell, who commanded, died at Bombay ſoon after the releaſe of the garriſon, and was deemed not only one of the beſt ſoldiers, but the handſomeſt man of his time in the Britiſh ſervice.

ART. 22. *An Abſtract of the Goſpel-Hiſtory, in Scripture Language.* 12mo. 6d. Leeds printed. Johnſon, London. 1786.

In a ſhort but ſenſible preface the compiler of this well-intended and uſeful publication informs us that it is meant "to furniſh a cheap book for improving thoſe who attend the Sunday-ſchools in reading, and for inſtructing them, at the ſame time, in the Chriſtian religion." The compilation is well calculated to anſwer the ends for which it was made; and the public are much obliged to the worthy author for his attention to the infant poor, whoſe education is certainly an object of much importance to ſociety.

ART. 23. *The Gentleman Angler. Containing brief and plain Inſtructions, by which the young Beginner may, in a ſhort Time, become a perfect Artiſt in Angling for all Kinds of Fiſh. With ſeveral Obſervations*

on Angle-Rods and artificial Flies, &c. &c. &c. By a Gentleman of Beaconsfield, who has made it his Diverſion upwards of Fourteen Years. 12mo. 1s. 6d. Kearſley. London, 1786.

We have not tranſcribed the whole of this voluminous title-page, in which the contents of the book are moſt minutely announced. With regard to the publication itſelf, it appears to be an exceeding good *vade-mecum* for the aquatic ſportſman.

MEDICAL.

ART. 24. *An Eſſay for a Noſological and Comparative View of the Cynanche Maligna, or Putrid Sore Throat; and the Scarlatina Anginoſa, or Scarlet Fever with Angina. By William Lee Perkins, M. D.* 8vo. 1s. 6d. Johnſon. London, 1786.

The cynanche maligna, or putrid ſore throat, and the ſcarlatina anginoſa, or ſcarlet fever accompanied with ſore throat, are diſeaſes ſo much reſembling each other in appearance, and yet ſo different in their nature and method of cure, that they ought to be carefully diſcriminated. For this purpoſe Dr. Perkins deſcribes the ſymptoms and general treatment of each with an accuracy which muſt render his obſervations uſeful to thoſe who may not have had ſufficient opportunity of diſtinguiſhing the two diſeaſes. But it muſt ſtill be left to the practitioner to aſcertain in what degree the two complaints approximate in particular caſes; one by deviating from its original nature to an inflammatory, and the other to a putrid diathefis.

ART. 25. *Arbuſtrum Americanum: The American Grove; or, an Alphabetical Catalogue of Foreſt Trees and Shrubs, Natives of the American United States, arranged according to the Linnæan Syſtem; containing the particular diſtinguiſhing Characters of each Genus; with plain, ſimple, and familiar Deſcriptions of the Manner of Growth, Appearance, &c. of their ſeveral Species and Varieties. Alſo, ſome Hints of their Uſes in Medicine, Dyes, and domeſtic Economy. Compiled from actual Knowledge and Obſervation, and the Aſſiſtance of Botanical Authors. By Humphry Marſhall.* 8vo. 3s. Philadelphia.

This catalogue has been executed with the particular view of introducing and cultivating foreign uſeful and valuable plants, and of diſcovering the qualities and uſes of the native vegetable productions of America. Conſidering the great extent of that continent, and the diverſity of climate, ſoil, and ſituation, there can be no doubt that plants of all kinds might be cultivated in different parts of the provinces. If, therefore, Mr. Marſhall can excite amongſt his countrymen ſuch a ſpirit of enterpriſe, they may, in the courſe of ſome years, be enabled to ſupply, for their own conſumption, thoſe productions which, at preſent, they are obliged to procure from Europe, or the yet more diſtant markets of India; and ſhould they prove ſo ſucceſsful as to diſcover new qualities and uſes in their own native vegetables, who knows what ſtaple commodities they may hereafter furniſh, that will rival even the fame of their tobacco? In the language of Mr. Marſhall, theſe "would be advantages ſurpaſſing all adequate eſtimation." The catalogue is preceded by a

view

view of the twenty-four classes of the sexual system of Linnæus, and an explanatory account of the different parts of fructification. If this performance should meet with encouragement from the public, the author intends to give afterwards a descriptive catalogue of the native herbaceous plants of America.

ART. 26. *Some Considerations on the different Ways of removing confined and infectious Air, and the Means adopted; with Remarks on the Contagion in Maidstone Gaol. By Thomas Day, Surgeon. To which is added, an Appendix, containing some Experiments on ventilating small Sitting Rooms, and preventing Chimnies from smoking.* 8vo. 1s. 6d. Wilkie. London, 1786.

Great improvement has been made of late years in the knowledge of those means by which putrid air may be corrected; and therefore the chief object now, wherever foul air has been produced, is to practise those means with sufficient diligence and attention. In this respect Mr. Day is entitled to great praise; for he appears to have exerted himself with equal judgment and activity in extinguishing the contagion in Maidstone gaol. We find that, on this occasion, he has likewise drawn resources from his own ingenuity, by transmitting lime-water from the upper to the lower parts of the wards; which he did in consequence of a remark made by Sir John Pringle, that showers precipitate putrid and noxious effluvia. He informs us that the frequent showers of lime-water were found extremely refreshing by the prisoners. He also sprinkled the apartments with vinegar, in which aromatic herbs had been boiled. This expedient was practised with great success, and deserves to be recommended in every similar situation. For ventilating rooms, without exposing people to a current of air, Mr. Day advises the inserting a tube through the wall, three or four inches from the ceiling; placing, in front of the opening, a slip of wood to direct the course of the air to the ceiling, and which may be ornamented like a cornice, or in any way that best favours the appearance of the room. This, he says, will always answer where the opening of a door or window a little way is effectual, provided the inlet is equal to that of the door or window. He very properly remarks, that, on this side of the house, there should be no dunghill, ditch, nor any accumulation of filth, that the atmospheric air which is admitted may be as pure as possible.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For APRIL, 1787.

On the reciprocal Influence of LITERATURE, LIBERTY, GOVERNMENT, and MANNERS.

THE influence of letters on the affairs of men becomes every day more and more extensive. In business, in war, in government, in every human transaction, letters have an important

portant ſhare, and have even interwoven themſelves in the very civil conſtitution of every country that has made any conſiderable advancement in civiliſation and refinement. Subſcriptions, atteſtations, written orders and declarations, gazettes, votes, journals, and other records; all theſe bear witneſs to the truth of this poſition, and declare the political conſequence of letters in a language palpable to ſenſe. A great interval has paſſed between the times when private bargains were ratified by correſponding ſhells, or other tallies; when a motion for war was approved by the rattling of armour, or rejected only by the murmurs of diſcontent; and when unfortunate criminals were accuſed, judged, condemned, and executed, all in the ſhort ſpace of even a few hours. The affairs of nations are now indeed ſo complicated, that were the light of learning, by ſome inconceivable power or accident, to be ſuddenly and entirely extinguiſhed, all things muſt fall immediately into the moſt deplorable anarchy. What farther advances learning may make, and how far it may be incorporated with buſineſs of every kind by political forms, it is not eaſy to conjecture. That it will make farther advances, however, even in this way, will appear highly probable, when we reflect that nothing human is ſtationary; that every ſpirit, every art and ſcience, is progreſſive; and that all ſublunary things have a beginning, a middle, and an end.

But it is not in this formal manner that the power of literature produces its moſt important effects, though in this manner it is moſt clearly diſplayed. It is by influencing opinion, by forming a concert of wills, and uniting the ſeparate force of individuals in the ſame enterpriſes and efforts, that learning triumphs over barbarity, and raiſes a throne which can never be overturned. For, whatever tides of paſſion, whatever inundations of barbariſm, may overrun her empire for a time, they will ſubſide at laſt, and the fair face of nature and truth be reſtored; for one REASON illuminates the minds of all men, as one SUN enlightens all regions of the world.

Mankind depend for all that is comfortable, graceful, and great in life, upon their union. Individual men are weak and helpleſs; but when they are united in the ſame views, and bend their endeavours to the ſame object, they become ſtrong and irreſiſtible. They overcome natural and moral evils. They change woods and deſerts into fertile fields; improve, by their labours, the very climates under which they live; repel, and even gain ground on, the ocean, or convert that apparent gulph of ſeparation into a medium of communication; break aſunder the bands, and caſt away

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the cords, of tyrants;—they break them as with a rod of iron, and daſh them in pieces like a potter's veſſel.

INTERCOURSE OF MANKIND WITH ONE ANOTHER.

In the preſent period of extended and eaſy intercourſe, the minds of men are more eaſily united in the ſame deſigns than ever they were at any former period. The formation of roads and canals, the eſtabliſhment of poſts and ferries, the wide extenſion of commerce, and the general diffuſion of knowledge; all theſe circumſtances are ſo many nerves which unite civiliſed nations, as it were, into one body; and every impreſſion that is made on one member, vibrates, in ſome degree, throughout the whole. Certain recent events ſhew how quickly the ſentiments of human nature paſs from one nation to another; and how readily men, where there is a coincidence of judgment, are drawn into concord of inclination and of action. But not to expatiate on ſo extenſive, as well as important a field, and to confine our views to our own country, who perceives not that the ſpirit of inquiry and of aſſociation is ſtronger than ever it was known to be in any former times of *peace?* New communities have ariſen, whoſe voice, though it ſhould not be re-echoed in the Houſe of Commons, will be heard at leaſt in every moment of public difficulty and danger. Thus the province of letters has become at once more extenſive and more important; more extenſive, becauſe every writer, who is able to command attention, addreſſes his ſentiments to a wider, and indeed to a more attentive, theatre than was formerly known; more important, becauſe it is more neceſſary to manage the paſſions of the people by enlightening their underſtandings; the only way in which a great and a free people either ought or can be governed.

In former times it was deemed ſufficient for all the purpoſes of government to keep a ſtrict eye on the Houſe of Commons, and on the pulpits. In thoſe times the grand means of union and aſſociation were perſonal intercourſe, harangues, and converſation. A more ſubtle, a more efficacious and laſting bond of conjunction among the people has been brought into uſe. The preſs has almoſt ſwallowed up the political conſequence of the pulpit, and awes and controls even members of parliament and miniſters of ſtate. This band of union it is impoſſible, while freedom remains, to break aſunder. In this happy land, where liberty of thought, ſpeech and action, is common to all, there are, and there ſhould be, as many politicians as there are men. Though parliament ſhould become as corrupt and ſervile as the ſeraglio of an eaſtern deſpot; though

priests

prieſts ſhould repreſent kings as the vicegerents of God, and the moſt cultivated geniuſes of the age ſhould become penſioners of the crown; yet liberty, by means of the preſs, would raiſe her voice, in leſs poliſhed perhaps, but in bolder and more forcible accents, and ſhake with aſtoniſhment every combination againſt the rights of men, and the privileges of Britiſh ſubjects. As the liberty of the preſs, therefore, is derived from, ſo it re-acts upon, civil liberty; and theſe go hand in hand and ſupport each other.

ADVANTAGES OF THE PRESS.

In theſe circumſtances, whoever is deſirous of promoting any meaſure for the good of the nation, or of preventing any ſcheme that threatens it with miſchief, naturally endeavours to collect and to unite the opinions of his fellow-ſubjects by appeals to their underſtanding through the medium of the preſs; and for this purpoſe he reaſons with the public in print. Hence it happens that what he writes is read, and approved of too, by the circle of his political friends, but does not ſo much, for the moſt part, as come under the obſervation of his political adverſaries; for, in general, every one confines himſelf to that paper which ſpeaks the language of his party. Thus, from the reluctance of periodical publications to admit what is againſt the principles by which they are diſtinguiſhed, on the one hand, and the averſion of moſt people to look in the face diſagreeable and hoſtile poſitions, whether true or falſe, on the other, it happens that, though there is a great deal of declamation, and a great deal of reading, on the oppoſite ſides of the ſame queſtion, it is never brought, on the ground of reaſon, to an iſſue. And, as men are apt to conſider the ſentiments of their own particular circles as the ſentiments of the world at large (which is a very common, and ſometimes a fatal ſource of error), ſo, in like manner, from the habit of indulging a particular turn of thinking, by peruſing only ſuch writings as tend to nouriſh and ſupport it, we fall into a conceit that all the world, at leaſt that all men of ſenſe and candour, think as we do. On this ſuppoſition even well-meaning men ſometimes act to the detriment of their country. This, however, is not the fault of letters, but of thoſe who uſe them; it is not any deficiency in the engine, but an error in thoſe who wield it. And, as there is, agreeably to the foregoing obſervation, a progreſs in every ſpirit, and in every art and ſcience, it is not improbable that the day may come when ſome daily paper may be eſtabliſhed of greater compaſs, as well as views, than any hitherto known among us; the editors of which, truſting that there is yet in the Britiſh empire ſuch a thing

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as a PUBLIC, and that there are thouſands and ten thouſands of individuals unbiaſſed by the prejudices of party, and uncontaminated by the fury of faction, ſhall addreſs their own ſentiments to the reaſon and common ſenſe of mankind; and invite all men, to whatever party or faction they may belong, to meet together, to confront each other, and converſe and reaſon on neutral ground, and on common principles; for the common principles of human nature are never ſubverted in any human breaſt. The ſtill voice of reaſon and conſcience, even amidſt the tumults of habitual prejudices, finds now and then a favourable moment of attention. The judge within, the genius, the *repreſentative* of all that is common to the nature of mankind, lies conſtantly in wait for a fit opportunity of argument and expoſtulation; and, though we chace him away, he will anon return *.

UNIVERSAL LITERATURE.

The circumſtance which, next to government, has the moſt powerful effect on the condition of any ſociety or ſtate, is literature, comprehending philoſophy, the polite arts, and religion. The advancement of ſcience is the exaltation of human nature, and the enlargement of the empire of reaſon; which, in its progreſs, corrects and ſoftens the empire of force, by inclining the minds of ſubjects to pay a voluntary obedience to juſt laws, and enabling and diſpoſing legiſlators to impoſe no other laws than ſuch as are conſiſtent with the happineſs and dignity of man. The progreſs and the viciſſitudes of the philoſophical ſpirit, therefore, is not only an object of curious ſpeculation, but really intereſting in a more important view. Men converſant in philoſophy are accuſtomed to reflection; and they who are wont to think much learn to think juſtly. Philoſophy raiſes the human mind above the common objects of ſtrife and contention; it enables men to bring war to a ſpeedy concluſion, by reducing its operations more and more to mechanical exactneſs, and thereby ſubjecting them to calculation; it weighs the objects for which war is undertaken, and compares the advantages of peace and commerce with the difficulties and the dangers of conqueſt; it checks the illuſions of the untutored imagination, which inveſts the haughty oppreſſor with the noble mien of the undaunted patriot; reprobates the boldeſt and moſt ſucceſsful exploits of tyranny, and approves and admires the fainting efforts of unfortunate virtue; but it beſtows the very higheſt praiſe on that prince or ſtateſman who ſacrifices the

* Naturam expellas furca, tamen uſque recurret.

vulgar

vulgar fame of a conquering hero to the enlarged views of a liberal *politician*, and to the duty of a humane and benevolent citizen.

As the ſpirit of philoſophy thus influences taſte in *moral* criticiſm, ſo it alſo influences taſte in what is called *humane* or *polite* literature; hiſtory, poetry, hiſtorical painting, novels, romances, and, in general, all works of imagination. Theſe indeed derive their principal charm from ſomething *moral*; from the repreſentations they contain of human nature, placed in various intereſting ſituations, which humanize the mind, by contemplating man under various forms; wear away thoſe antipathies and prejudices which ſet men at variance with one another; and, by the exerciſe of ſympathy, produce habits of forbearance and indulgence towards all mankind.

INFLUENCE OF SCIENCE UPON RELIGION.

The progreſs of ſcience has influenced even the ſpirit of religion, which has become mild and temperate, and begins to recover the divine ſimplicity and benevolence which breathe throughout the writings of the evangeliſts and apoſtles.

On the whole, there is an action and re-action, a mutual ſympathy and connection, between liberty and literature; and the advancement of theſe has happily given birth to that reaſon and moderation, to that ſpirit of inquiry, of calculation, of induſtry, and of humanity, which auſpiciouſly marks THE PRESENT TIMES.

APPLICATION OF THE PRESENT SPECULATION.

To trace the cauſes, the effects, and the incidental variations of this ſpirit, with perfect candour and impartiality, is the general aim and end of the political ſpeculation ſubjoined to the ENGLISH REVIEW. If particular objects appear ſometimes, to any of our readers, to engroſs more than a due ſhare of our attention, it is at leaſt no part of our deſign.

GOVERNOR HASTINGS.

When the Houſe of Commons ſhall give their final deciſion with regard to the merits or demerits of Mr. Haſtings, we will enter at greater length on a queſtion which involves the dignity of Great-Britain; her reputation on the continent, and her intereſt in Aſia. The late charges againſt Mr. Haſtings are the ſeparate ſections of greater ones, which we have already reviewed; and the articles of impeachment deduced from them are ſuch that no jury in England, except it had been choſen from St. Stephen's chapel, would have found adequate to merit cenſure, much

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leſs crimination. The article with regard to contracts, in particular, muſt ſtrike every perſon who has not entirely renounced the principles of his reaſon, and the dictates of his experience. Is there any perſon ſo ignorant of the principles of political ſociety, or who has conſidered the contracts given in the late German war, in the American war; or who reflects on the manner in which lottery-tickets are diſpoſed of under the preſent adminiſtration; who can conſtrue into a crime the conduct of the late governor-general of Bengal in diſpoſing of laborious and lucrative offices in ſuch a manner as would at once benefit the India Company, and attach individuals to its ſervice? The conduct of all adminiſtrations, in all nations and ages of the world, would be a ſatire on the ſuppoſition.

In the diſcuſſion of general queſtions, that involve a variety of ſeparate particulars and circumſtances not fully elucidated, there are ſome principles of common ſenſe and ordinary penetration that come home to the mind of every impartial man. When Mr. Haſtings was appointed governor of India he was inveſted with a diſcretionary power to promote the intereſts of the India Company and of the Britiſh empire; he diſcharged the truſt, and preſerved the empire committed to him, in the ſame way, and with greater ſplendour and ſucceſs, than any of his predeceſſors in office; his departure from India was marked with the lamentations of the natives, and the tears of his countrymen; on his return to England he received the thanks and congratulations of his employers. Theſe facts are ſo ſtrong and ſtriking that no falſe reaſoning or falſe rhetoric will ever obliterate their impreſſion.

It was a favourite idea of Biſhop Butler, that nations, like individuals, are ſubject to fits of inſanity. Of this, with regard to England, the riſe, the progreſs, and the termination of the American war, was a ſtrong demonſtration. Will that tempeſt never ſpend itſelf, that fury aſſuage? It will give conſolation, however, and even triumph, to the celebrated perſonage who now attracts the attention of Europe, to think that his merit is recogniſed in every corner of the globe—except in the Engliſh Houſe of Commons.

BUDGET.

This is the firſt year, ſince the year 1774, that has been exempted from taxes and a loan to government. A deficiency has been found in the cuſtoms which may be eaſily accounted for. During the dependence of the Commercial Treaty with France it was not to be expected that the merchants would continue to import, at the old duties, commodities which were ſoon to be reduced in their price, and ſtock their warehouſes

to their obvious diſadvantage. This obſervation particularly applies to the valuable imports of wine and ſpirits. Although the finances of the country appear to be in a more flouriſhing ſtate than in any year ſince the peace, every means ſhould be taken to render the taxes efficient and productive. Formerly, deficiencies in one tax were compenſated by impoſing another, and the people ſaw no end to their burdens. The preſent miniſtry have adopted a wiſer plan, by inquiring into the cauſes that occaſion deficiencies, and endeavouring to remove them. Smuggling, and an improper mode of collecting the taxes, ſeem to be the great obſtacles to the increaſe of the national revenue. The former has been greatly checked, though it cannot be altogether ſuppreſſed; the latter (the buſineſs of collecting taxes) ought to centre in as few hands as poſſible.

But although the nation has no cauſe to deſpair from the aſpect of their affairs, the miniſtry have little reaſon to triumph, When we conſider that our annual expenditure amounts to upwards of ſixteen millions, and that the annual revenue comes ſhort of it by at leaſt half a million, public economy, in all the branches of government, and a patriotic and unremitting attention to explore all the ſources of induſtry in the kingdom, are indiſpenſably neceſſary in a miniſter of Great-Britain. In this view the Commercial Treaty opens the proſpect of manifold advantages to both kingdoms. From the ſpeech of M. de Calonne to the Aſſembly of the Notables the French finances appear to have been as much embarraſſed as our own. The diſmiſſion and diſgrace of their late miniſtry, by whom the Commercial Treaty was framed, threatens nothing hoſtile to that tranſaction. A change of miniſters in France does not imply a change of meaſures, as generally happens in England.

SHOP-TAX.

This vexatious, odious, and unproductive tax, has been again complained of, and again confirmed. Obſtinacy is not the worſt quality which a miniſter can poſſeſs; but it ought never to be exerted but in a good cauſe. Mr. Pitt pledged himſelf to repeal this tax when it ſhould be proved that it was partial or oppreſſive. This has been done to the conviction of all men; but our young miniſter affects to be unconvinced.

*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE

ENGLISH REVIEW,

For MAY, 1787.

ART. I. *An Hiſtorical View of the Engliſh Government, from the Settlement of the Saxons in Britain to the Acceſſion of the Houſe of Stewart. By John Millar, Eſq. Profeſſor of Law in the Univerſity of Glaſgow.* 4to. 18s. boards. Cadell, London, 1787.

THE riſe of the Engliſh government, and its progreſs towards perfection, preſent one of the moſt curious and uſeful ſubjects of inquiry which philoſophy can inveſtigate, or hiſtory record. From rude beginnings, and barbarous inſtitutions, a conſtitution aroſe, by degrees, which diſtinguiſhes England from other nations. The wild and undefined liberty which characteriſed the Gothic anceſtors of all the European nations ſoon gave place in England to the outlines of political freedom; ancient uſages, when violated by tyrants, were not only reſtored, but received a legal ſanction; and, from an original compact between the king and the people, we trace the ſlow but gradual progreſs of a conſtitution, which, in its full eſtabliſhment, involves a ſyſtem of government and law the moſt favourable to liberty and the rights of mankind that has ever been known in the world.

The Britiſh government is, indeed, the only one to be found in the annals of hiſtory which has political freedom for its object; which aims at the diffuſion of liberty through all the members of the ſtate; and in which the conſtitution is at the ſame time aſcertained in all its boundaries, and

alive in all its parts. The republics of the ancient world contained little more, in their original form, than the police of ſingle cities; ſovereignty, indeed, reſided in the free citizens; but the greater proportion of the people, ſo far from being admitted to a ſhare in the government, were, by the inſtitution of domeſtic ſlavery, excluded from the common rights of men. The republics of modern Europe are inconſiderable in their extent, and confer very unequal privileges on the individuals which compoſe them. The Engliſh nation alone have adopted a form of government which aſcertains the rights, and ſecures the liberty, of all its members; and in which all orders of men are repreſented in the great council of the nation, and participate the powers of the ſtate.

The progreſs of ſuch a ſingular conſtitution is intereſting to other nations as well as to Britain. If Athens was the native ſeat from which refinement and the arts flowed to the ancient world, England has been the parent of liberty to the modern. The free ſtates of Europe have been ſupported by her policy, and protected by her arms; the contagious vicinity of freedom has mitigated the rigour of the deſpotic governments around her; and her deſcendants, in another hemiſphere, animated with the ſpirit of their anceſtors, have opened a new ſcene in the hiſtory of mankind. To trace the cauſes by which ſuch an extenſive and liberal plan of civil freedom has been eſtabliſhed in this iſland; to mark the concurrence of wiſe inſtitutions and fortunate events, by which our Saxon anceſtors have been enabled to conceive more comprehenſive ideas of liberty than other nations; and to form the rudiments of thoſe political inſtitutions which have been productive of ſuch proſperity and happineſs to a great and populous empire; is the object of Mr. Millar in his *Hiſtorical and Philoſophical View of the Engliſh Government.*

He divides the ſeries of events in the hiſtory of England into three parts: the firſt extending from the ſettlement of the Saxons in Britain to the Norman conqueſt; the ſecond from the reign of William the Conqueror to the acceſſion of the houſe of Stewart; the third from the reign of James the Firſt to the preſent time.

'The firſt period contains the conqueſt of England by the northern barbarians; the diviſion of the country under the different chiefs by whom that people were conducted; the ſubſequent union of thoſe principalities under one ſovereign; and the courſe of public tranſactions under the Saxon and Daniſh monarchs.

'The reign of William the Conqueror, while it put an end to the ancient line of kings, introduced into England a multitude of foreigners, who

who obtained extenſive landed poſſeſſions, and ſpread with great rapidity the manners and cuſtoms of a nation more civilized and improved than the Engliſh. The inhabitants were thus excited to a quicker advancement in the common arts of life, at the ſame time that the nation, by acquiring continental connections, was involved in more extenſive military operations.

'By the union of the crowns of England and Scotland, upon the acceſſion of the houſe of Stewart, the animoſities and diſſenſions, with all their troubleſome conſequences, which had ſo long ſubſiſted between the two countries, were effectually ſuppreſſed. By the improvement of manufactures, and the introduction of a conſiderable foreign trade, England began, in a ſhort time, to eſtabliſh her maritime power, and to aſſume a higher rank in the ſcale of Europe.

'The ſame periods are alſo diſtinguiſhed by remarkable variations in the form of government.

'Upon the ſettlement of the Saxons in Britain, we behold a number of rude families, or tribes, feebly united together, and little accuſtomed either to ſubordination among themſelves, or to the authority of a monarch. During the reigns of the Anglo-Saxon princes we diſcover the effects produced by the gradual acquiſition of property; in conſequence of which, ſome individuals were advanced to the poſſeſſion of great eſtates, and others, who had been leſs fortunate, were obliged to ſhelter themſelves under the protection of their more opulent neighbours. Political power, the uſual attendant of property, was thus gradually accumulated in the hands of a few great leaders, or nobles; and the government became more and more ariſtocratical.

'When the advances of the country in improvement had opened a wider intercourſe, and produced a more intimate union, between the different parts of the kingdom, the accumulated property in the hands of the king became the ſource of greater influence than the divided property poſſeſſed by the nobles. The prerogatives of the former, in a courſe of time, were therefore gradually augmented; and the privileges of the latter ſuffered a proportionable diminution. From the reign of William the Conqueror in England we may date the firſt exaltation of the crown, which, under his ſucceſſors of the Plantagenet and Tudor families, continued to riſe in ſplendour and authority.

'About the commencement of the reign of James the Firſt, great alterations began to appear in the political ſtate of the nation. Commerce and manufactures, by diffuſing a ſpirit of liberty among the great body of the people, by changing the ſyſtem of national defence, and by increaſing the neceſſary expences of government, gave riſe to thoſe diſputes, which, after various turns of fortune, were at laſt happily terminated by the eſtabliſhment of a popular government.

'With reference to that diſtribution of property, in the early part of our hiſtory, which goes under the name of the feudal ſyſtem, the conſtitution eſtabliſhed in the firſt of theſe periods may be called the *feudal ariſtocracy*; that in the ſecond, the *feudal monarchy*; and that which took place in the third may be called the *commercial government*.'

Mr. Millar takes a ſeparate view of theſe remarkable periods of the Engliſh hiſtory, and examines the chief differences of the political ſyſtem which took place in each. As the Engliſh government was not formed by an early and rapid exertion, but has been the growth of centuries, and the work of ages, it is requiſite to examine the ſituations and the circumſtances which ſuggeſted the ſucceſſive changes through which it has paſſed, and the gradual improvements which it has received, in order to diſcriminate that mixture of wiſdom and accident which is to be found in all human affairs.

The firſt book contains the "Hiſtory of the Engliſh government from the Settlement of the Saxons in Britain to the reign of William the Conqueror." After giving a preliminary account of the ſtate of Britain under the dominion of the Romans, Mr. Millar delineates "the character and manners of the Saxons." Theſe, and the other nations of ancient Germany, have been conſigned to immortality by the maſterly pencil of Tacitus, the great philoſophical painter of antiquity. His inimitable portrait, however, was a *favourable* likeneſs, and probably drawn as a contraſt to the declining manners of Rome, as Rouſſeau's equally celebrated treatiſe "*Sur l'inegalité parmi les Hommes*," was an indirect ſatire on the refinement and corruption of the French nation. His eloquent deſcription, however, or rather panegyric, has been adopted, and even heightened, by ſucceeding writers. The great revolutions, too, which theſe nations atchieved in Europe, and national vanity, more extravagant than even the vanity of individuals, in aggrandizing remote anceſtors, have favoured this ſtrain of panegyric, and induced a general belief, that the Germans, who ſubdued the weſtern provinces of the Roman empire, poſſeſſed a ſingular character among the rude inhabitants of the world, and were diſtinguiſhed from other barbarous tribes by their eminent qualities and virtues, their extraordinary valour, and their love of liberty. In oppoſition to this favourite theory, Mr. Millar endeavours to ſhew that the ancient inhabitants of Germany exhibited the ſame diſpoſitions and manners, and adopted ſimilar inſtitutions and cuſtoms, to thoſe which may be diſcovered in ſuch barbarians, in every age or country, as have been placed in ſimilar circumſtances." Having illuſtrated and confirmed this opinion, he concludes with the following philoſophical obſervations.

"Upon the whole, when we examine the accounts delivered by the beſt hiſtorians, concerning the ancient inhabitants of Germany, as well

well as the Saxons in particular, we find nothing, either in their public or private inſtitutions, or in their habits and ways of thinking, which we can reaſonably ſuppoſe to have occaſioned any peculiarity in the government eſtabliſhed by the latter people in Britain. Whatever peculiarity, therefore, is obſervable in the Anglo-Saxon government, it muſt have ariſen from cauſes poſterior to the migration of that people into Britain; from the nature of the country in which they ſettled; from the manner in which their ſettlements were formed; or from other more recent events and circumſtances.

'Some writers fondly imagine that they can diſcover, in the political ſtate of the Saxons, while they remained in their native foreſts, the ſeeds of that conſtitution which grew up in England during the government of the Anglo-Saxon princes. With reſpect to thoſe innate principles of liberty which have been aſcribed to this people, it muſt be obſerved, that, in proportion as mankind recede from civilized manners, and approach to the infancy of ſociety, they are leſs accuſtomed to authority, and diſcover greater averſion to every ſort of reſtraint or control. In this ſenſe the Saxons may be ſaid to have poſſeſſed a ſtronger reliſh for freedom than many of the other German tribes; as the preſent Indians of America, who are mere hunters and fiſhers, diſcover a ſtill freer ſpirit than appeared among the Saxons. But as this love of liberty proceeds from the mere want of the common means of improvement, and from no original peculiarity of character, it is not likely to be retained by ſuch barbarians, after they have opportunities of improving their condition, by acquiring property, and by extending the connections of ſociety. When the Saxons in Britain became as opulent as the German or Scythian tribes, who ſettled in other provinces of the Roman empire, there is no reaſon to believe, that, in conſequence of their primitive poverty and barbariſm, they were with more difficulty reduced into a ſtate of ſubordination and ſubmiſſion to civil authority. The anceſtors of almoſt every civilized people may be traced back to the moſt rude and ſavage ſtate, in which they have an equal title to be diſtinguiſhed, as men impatient of all reſtraint, and unacquainted with the commands of a ſuperior.'

The expreſſion of Monteſquieu, "that the Engliſh conſtitution was formed in the woods of Germany," has given riſe to many romantic theories and ridiculous commentaries. But, although we reject the ſyſtem of thoſe authors who conſider the progreſs of the feudal governments in Europe as the gradual developement of an early aſſociation, as the natural ramification of ſcions from the German ſtock, we are inclined to attribute more to the influence of ancient uſages, and early cuſtoms, than is done by Mr. Millar. No tribe, in their progreſs to improvement, ever abandoned, at once, the character, the manners, and the inſtitutions of their fathers. The ſpirit of the former ſtate paſſes into the following; and the political inſtitutions eſtabliſhed among all nations ariſe partly from ancient uſages, and partly from the ſituations in which they are placed. The early cuſtoms

of the Dorians were eſtabliſhed in the laws of Lycurgus; the principles of the German aſſociation, as deſcribed by Tacitus, diſplayed themſelves in all the political eſtabliſhments of Europe; and the voluntary connection between the chief and his followers was matured into the legal compact between the baron and his retainers, the lord and his vaſſals.

In the third chapter Mr. Millar deſcribes the ſettlement of the Saxons in Britain. In this he remarks the changes produced in the manners and cuſtoms of the Saxons by the change of ſituation which they experienced in paſſing from the ſtate of ſhepherds to that of huſbandmen. The introduction of landed property among them contributed to increaſe the influence and authority of individuals, by enabling them to maintain upon their eſtates a greater number of dependants than can be ſupported by perſons whoſe poſſeſſions conſiſt only of flocks and herds. The heads, or leaders, of particular families, were thus raiſed to greater conſideration, and obtained more completely the excluſive direction and management of public affairs. The influence of the prince, by whom they were conducted in their common expeditions, was proportioned, in like manner, to his private eſtate, and extended little farther than to his own tenants; for which reaſon, in the ſeveral kingdoms of the heptarchy, the ſovereign poſſeſſed a very limited authority, and the principal powers of government were lodged in a *Wittenagemote*, compoſed of the independent proprietors, or leading men, in the ſtate. Here, too, he contradicts the common opinion entertained by the greater part of hiſtorians, that ſuch of the Britons as eſcaped captivity were either maſſacred by the Saxons, or, diſdaining ſubmiſſion, retired into Wales, or into the country of Armorica in France. The ingenious and acute Mr. Whitaker had reprobated this extravagant ſuppoſition; and our author adduces many additional arguments to ſupport his opinion.

In the fourth chapter Mr. Millar remarks the ſimilarity in the ſituation of the Anglo-Saxons, and of the other barbarians who ſettled in the provinces of the weſtern empire. As the original manners and cuſtoms of all theſe nations were analogous to thoſe of the Saxons in England, and as their conqueſt and ſettlement in the weſtern empire were completed nearly in the ſame manner, it was to be expected that they would fall under a ſimilar government. It has happened accordingly that their political inſtitutions are manifeſtly formed upon the ſame plan, and preſent, to the moſt careleſs obſerver, the ſame aſpect and leading features, from which their common origin may clearly be diſcovered.

diſcovered. They differ, no leſs remarkably, from all the other ſyſtems of policy that have been recorded in ancient or modern hiſtory. It is an object, therefore, worthy of a philoſophical hiſtorian, to examine the cauſes of the uniformity, ſo obſervable among all theſe nations, and of the peculiarities by which they are ſo much diſtinguiſhed from the other inhabitants of the world. To account for theſe *phenomena* Mr. Millar obſerves, in the firſt place, that "the "ſettlement of the barbarous nations upon the weſtern "continent of Europe, as well as in England, was effected "by the gradual ſubjection of a more civilized people, with "whom the conquerors were at length completely incor-"porated." When the German tribes ſallied from their foreſts to invade the provinces of the Roman empire, they had formed no regular plan of conqueſt or extended dominion. When they had overrun a particular diſtrict, they commonly choſe to remain in the country, and frequently concluded a treaty of peace with the ancient inhabitants. Settling in the ſoil, they began to make progreſs in agriculture, and, by their intercourſe with the old inhabitants, became acquainted with the common arts of life, to which they had formerly been ſtrangers. It was not to be expected that barbarous tribes, accuſtomed to military expeditions for plunder or glory, would long remain at reſt; new quarrels, between them and the ancient poſſeſſors, ſoon broke out, which were ſettled by the ſword; till at laſt, by ſucceſſive extenſions of territory, and after the lapſe of ſeveral centuries, the whole of the weſtern empire was diſmembered, and reduced under the power of theſe barbarous invaders. The events by which this great revolution was effected produced very oppoſite effects upon the ancient inhabitants, and upon the new ſettlers. The former, while they ſunk rapidly into poverty and barbariſm, communicated to the latter a portion of that cultivation which had not been entirely effaced among themſelves. In the end, theſe two claſſes of people were entirely blended together; and their union produced ſuch a compound ſyſtem of manners as might be expected to reſult from the declining ſtate of the one, and the riſing ſtate of the other.

'The deſtruction of the Roman provinces,' ſays our author, 'ſtruck out, in this manner, a ſudden ſpark of improvement, which animated their victorious enemies, and quickly pervaded the new ſtates that were founded upon the ruins of the weſtern empire. In the earlieſt accounts of the modern kingdoms of Europe, we find the people, though evidently retaining very deep marks of their primitive rudeneſs, yet certainly much advanced beyond the ſimple ſtate of the ancient Germans.

Their huſbandry, no doubt, continued for ages in a very low and imperfect condition, inſomuch that extenſive territories were often permitted to lie waſte and deſolate; yet, ſuch as it was, it procured the neceſſaries of life in greater plenty, and produced of courſe a more univerſal attention to its conveniencies. Their permanent reſidence in one place gave room and encouragement to the exerciſe of different employments, from which, during their former migrations, they were in a great meaſure excluded. Their houſes were built of more laſting materials, and rendered more commodious, than the moveable huts in which they formerly ſheltered themſelves. Particular perſons, having acquired very great landed eſtates, were enabled, by the remaining ſkill of Roman artificers, to erect ſuch fortreſſes as were ſufficient to defend them from the ſudden incurſions of an enemy; and lived, in ſuitable magnificence, at the head of their tenants and domeſtics. The numerous and opulent towns which had been ſcattered over the dominions of Rome, though they ſuffered greatly in the general wreck of the empire, were not, however, univerſally deſtroyed or deſerted; and ſuch of them as remained were frequently occupied and inhabited by the leaders of the conquering tribes. In theſe, and even throughout the whole of the country, that policy, which had become familiar to the old inhabitants, was, in many reſpects, continued; and, in the early codes of laws, collected by the princes of the barbarous nations who ſettled in the weſtern empire, we often diſcover a cloſe imitation of the Roman juriſprudence.

'In theſe particulars, the ſituation of the modern ſtates of Europe appears to have been a good deal different from that of every other nation of whom any accounts have been tranſmitted to us. In many parts of the world, the rude inhabitants have continued unconnected with any other people more improved than themſelves; and have therefore advanced very ſlowly in the knowledge of arts, as well as in the progreſs of the ſocial life. From the remoteſt period of antiquity the Arabs and Tartars have remained, for the moſt part, in a paſtoral ſtate; and are ſtill almoſt entirely ignorant of huſbandry. The Indians of America ſtill derive their principal ſubſiſtence from hunting and fiſhing; and are, in a great meaſure, ſtrangers to the invention of taming and rearing cattle. In early ages men are deſtitute of ſagacity and reflection to make uſe of thoſe diſcoveries which fortune may throw in their way; and their improvement is much retarded by thoſe habits of ſloth, which, being foſtered by the primitive manner of life, are not to be overcome without extraordinary incitements to labour and application.

'Among the inſtances, preſerved in hiſtory, of nations who have acquired a connection with others, by means of a conqueſt, we meet with none that are ſimilar to thoſe which are exhibited in Europe during the period which we are now conſidering. The conqueſt in Aſia, by Alexander and his ſucceſſors, was that of one opulent and civilized people over another; and produced no farther alteration in the Greek ſtates but that of inſpiring them with a taſte of Aſiatic luxury and extravagance.

'The firſt military efforts of the Romans were employed in ſubduing the ſmall neighbouring ſtates of Italy, whom they found in the ſame barbarous

barbarous condition with themſelves; and they had become a great nation, firmly eſtabliſhed in their manners and political ſyſtem, before they directed their forces againſt the refined and cultivated parts of the world. Beſides, the Roman virtue diſdained, for a long time, to imitate the talents and accompliſhments of the people whom they had ſubdued.

'China, and ſome other of the great Aſiatic kingdoms, have been frequently overrun and conquered by ſeveral hords of Tartars, accidentally combined under a great leader; but the conqueſt, in theſe caſes, was not carried on ſlowly and gradually, as in the provinces of the weſtern empire; it was completed by one or two great and rapid victories; ſo as, on the one hand, to prevent the learning and civilization of the vanquiſhed people from being deſtroyed by a long-continued courſe of war and devaſtation; and, on the other, to prevent the conquerors, by long neighbourhood and acquaintance, from being incorporated with the former inhabitants in one common ſyſtem of manners, cuſtoms, and inſtitutions. The final ſucceſs, therefore, of the victorious army, produced no farther revolution than by ſuddenly advancing their general, together, perhaps, with ſome of his principal officers, to the head of a great and civilized empire; of which the native country of the conquerors became only a tributary province.

'The ſame obſervation is applicable to the dominion acquired by Mahomed, and ſome of his immediate ſucceſſors; which was not eſtabliſhed by a gradual ſettlement of Arabian tribes, in the rich countries of Aſia, but by a rapid conqueſt, that gave riſe to no intimate coalition of the victors with thoſe who ſubmitted to the Mahometan yoke No other change, therefore, was produced in the ſtate of conquered nations than what aroſe from ſubjecting them to a new religion, and to a new ſet of monarchs; while the wandering Arabs, the original followers of Mahomed, remained, for the moſt part, in their primitive ſtate of barbariſm. The conqueſt of the Saracens, and of the eaſtern empire, by the Turks, had a greater reſemblance to the progreſſive inroads of thoſe who conquered the weſtern provinces; but it was far from proving equally deſtructive to the former civilization of the conquered people, or from reducing them to the level of their barbarous conquerors.'

Mr. Millar obſerves, in the ſecond place, that "the German or Gothic nations, who ſettled in the weſtern part of Europe, were enabled, in a ſhort time, to form kingdoms of greater extent than are uſually to be found among people equally rude and barbarous." There are ſeldom any principles of political aſſociation or correſpondence among barbarous tribes. Naturally independent, as well as jealous, of one another, though they ſometimes combine in a league for mutual defence, yet ſuch combinations are generally too caſual and fluctuating to be the foundation of a comprehenſive or permanent union. But thoſe barbarians, who conquered the Roman empire, were quickly induced

induced and enabled to form extenſive aſſociations, partly from the circumſtances attending their conqueſt, and partly from the ſtate of the country in which they formed their ſettlements. With regard to the circumſtances attending their conqueſt, it is to be obſerved, that their tribes were far from being large or numerous; and that they overran and ſubdued a very large tract of country. Individuals, who had belonged to a ſmall community, and who had been accuſtomed to fight under the ſame leader, were thus diſperſed over an extenſive territory; and, notwithſtanding this change in their ſituation, were diſpoſed to retain their former connections and habits. Attachment to a ſingle chief continued to operate upon them, after they had acquired ample poſſeſſions, and had reduced multitudes under their dominion.

'The extent of the kingdoms, erected by thoſe barbarous nations, was likewiſe affected by the ſtate of each Roman province in which their ſettlements were made.

'As every Roman province conſtituted a part of the whole empire, ſo it formed a diſtinct ſociety, influenced by national views, and directed by a ſeparate intereſt. Among the inhabitants of the ſame province, united by their local ſituation, by the ties of friendſhip and acquaintance, and even by that common ſyſtem of oppreſſion to which they were ſubject, a regular intercourſe was conſtantly maintained. Thoſe who lived in villages, or in the open country, carried on a variety of tranſactions with the ſeveral towns in the neighbourhood, where they found a market for their goods, and were ſupplied with thoſe conveniencies which they required. The inhabitants of theſe towns, and of the whole province, were, at the ſame time, cloſely connected with the capital, where the governor reſided in a kind of regal pomp and magnificence, and directed the various wheels and ſprings of adminiſtration. Here the public money, accumulated from different parts, was again diſtributed through the various channels of government; and hither men of all deſcriptions, the poor and the rich, the idle and the induſtrious, were attracted from every quarter, by the views of profit, of pleaſure, or of ambition.

'The changes which, at different periods, were made in the political conſtitution of Rome, produced no great alteration, as has been already obſerved, either in the extent or condition of her provincial governments. The ancient boundaries of the provinces appear to have been generally retained under the later emperors; though, in order to ſecure the public tranquillity, they were often ſubdivided into particular diſtricts, which were put under the direction of ſubordinate officers. The connections, therefore, between the ſeveral parts of the ſame province, were gradually ſtrengthened from the length of time during which they had ſubſiſted.

'As, by the conqueſt of thoſe countries, the ancient inhabitants were not extirpated, it is natural to ſuppoſe that their former habits of inter-

intercourſe were not obliterated and forgotten; but, on the contrary, were in ſome degree communicated to the conquerors. They who had lived under the ſame government were ſtill diſpoſed to admit the authority of a ſingle perſon, and to remain in that ſtate of union and ſubordination to which they had been accuſtomed. Particular chiefs, having occupied the remaining towns belonging to a Roman province, were of courſe rendered maſters of the adjacent territory; and he who had ſet himſelf at the head of the moſt powerful diſtrict was in a fair way of becoming ſovereign of the whole.

'It may alſo be worthy of notice, that, as the conquering tribes adopted a number of the Roman inſtitutions, their principal conductor was frequently in a condition to avail himſelf of that authority, however declining, which the Roman governor continued to maintain; and, by aſſuming, or obtaining, the dignity which had belonged to the chief magiſtrate of a province, was enabled with greater facility to extend his dominion over the territories which had formerly acknowledged the juriſdiction of that officer. Thus we find that Clovis, who conquered a great part of Gaul, was, near the end of his reign, inveſted with the title of *conſul*, and probably with that of *proconſul*, by the emperor Anaſtaſius; and that the poſterity of Clovis were at the pains to procure, from the emperor Juſtinian, a reſignation of all the rights of the empire over that nominal branch of his dominions.

'In like manner Theodoric, the king of the Oſtrogoths, who had been inveſted, in the eaſtern empire, with the title of *patrician* and *conſul*, and who had obtained for himſelf and his followers a ſettlement in Thrace, was afterwards commiſſioned, by the emperor Zeno, to conquer Italy, and to take poſſeſſion of the country.

'From theſe cauſes countries, at a great diſtance from one another, were forced into a ſort of political union; and the boundaries of a modern kingdom came, in moſt caſes, to be nearly of the ſame extent with thoſe of an ancient Roman province.'

In confirmation of theſe ingenious and profound obſervations Mr. Millar adduces the political ſituation of Italy and of England. Italy was diſtributed by Auguſtus into *eleven* regions; and, in the time of the emperor Adrian, that country, together with Sicily, Sardinia, and Corſica, included no leſs than ſeventeen diviſions. The ſmallneſs of the diſtricts, into which it was thus broken by the Roman government, had an influence upon the new arrangements which it underwent from the invaſion of the barbarians, and made it fall more eaſily into a number of petty ſtates, under the ſeveral dukes or nobles, who aſſumed an independent authority.

The ſettlement of the Anglo-Saxons in England was produced in a different manner from that of the other German nations who ſettled on the continent. The naval incurſions of the Anglo-Saxons were made by ſmall detached parties, collected occaſionally by ſingle adventurers. The followers

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of every ſeparate leader were therefore too inconſiderable to occupy great landed poſſeſſions; and, as they invaded England at different times and in different places, without any previous concert or attachment to one another, they remained in ſeparate ſtates. Hence England was divided into ſo many independent kingdoms, which were not reduced under one monarch till between three and four centuries after the Saxon conqueſt.

Mr. Millar proceeds to illuſtrate the riſe of the feudal tenures, duelling, and the inſtitutions of chivalry, from the early character and ſituation of the Gothic conquerors of Europe; but this we muſt reſerve to a future number of our Review.

From the ſpecimens that have been given, the public will diſcover that Mr. Millar is a philoſophical inquirer, and forms his ſyſtem from a patient inveſtigation of facts. The world has been long deluded by ſplendid but fanciful theories on this ſubject, reared by authors who were more ſolicitous to *invent* than to *diſcover*; and who reſigned themſelves to their imagination when they ſhould have conſulted their reaſon. Our author has abandoned theſe romantic regions for the humbler paths of hiſtorical inquiry; and, from an accurate examination of particulars, deduces general concluſions. Sometimes, by a ſingle glance, he diſcovers an acquaintance with univerſal hiſtory; but he avoids the parade of diſſertation, and the pomp of rhetorical compoſition. His ſtyle is chaſte, pure, and correct, and furniſhes an excellent model of the didactic.

On ſome occaſions we differ in opinion from our author, which we ſhall notice in a future number. In the mean time, we conſider *The Hiſtorical View of the Engliſh Government* as a very valuable acceſſion to the republic of letters.

[*To be continued.*]

ART.

ART. II. *Monaſticon Hibernicum; or, an Hiſtory of the Abbies, Priories, and other Religious Houſes, in Ireland. Interſperſed with Memoirs of their ſeveral Founders and Benefactors, and of their Abbots and other Superiors, to the Time of their final Suppreſſion. Likewiſe, an Account of the Manner in which the Poſſeſſions belonging to thoſe Foundations were diſpoſed of, and the preſent State of their Ruins. Collected from Engliſh, Iriſh, and Foreign Hiſtorians, Records, and other authentic Documents, and from many curious and valuable Manuſcripts. With Engravings of the ſeveral Religious and Military Habits, and a Map illuſtrating the Hiſtory. By Mervyn Archdall, A. M. Member of the Royal Iriſh Academy, and Chaplain to the Right Honourable Francis Pierpoint Lord Conyngham.* 4to. 1l. 10s. boards. Robinſons. London, 1786.

THE ruins and memorials of thoſe monaſtic orders, which ſome centuries ago drew ſo many thouſands from the ſcene of action, and the circle of gaiety, to ſolitude and contemplation, to penances and prayers, are highly intereſting to our curioſity and our feelings. Various motives contribute to give an importance and a charm to ſuch reſearches concerning the paſt. On viewing the remains of a religious edifice, the antiquary is ſtruck with the ſingularity or beauty of its architecture, and longs to pillage and appropriate ſome reverend relict from the ſhrine of antiquity. The man of feeling pauſes over the mutilated column, or monumental ſtone; recalls *the days of other years*; and, while he ſeems to liſten to the midnight bell, and the mournful oriſon, runs over the revolutions of the convent, and the records of melancholy. The philoſopher takes a more comprehenſive range; and, contemplating the veſtiges of human frenzy in former times, makes a ſecret compariſon with the illumination and refinement of the preſent age; and congratulates mankind on their recovery from the delirium and dotage of ſuperſtition to reaſon and true religion, to active and ſocial virtue.

The real records of convents and monaſteries, in Britain or Ireland, would be a valuable acquiſition to the public; but, unfortunately, materials are wanting for the ſubject; and the hiſtory of monachiſm, like the edifices which it once reared, has become a heap of ruins.

Ireland refers her monkiſh eſtabliſhments to a high antiquity. Towards the cloſe of the fifth century the rudiments of

of the Chriſtian faith, and a predilection for the monaſtic ſtate, were introduced by St. Patrick, the Iriſh apoſtle. Congal, Carthay, and Columba, in the ſixth century, gave riſe to a numerous progeny of monks, who, in the following century, multiplied to ſuch numbers as to be reckoned equal to all the other inhabitants of the kingdom. In ſucceeding ages, every improvement of dreſs or diſcipline was quickly adopted there; and the long catalogue of Auguſtinians, Benedictines, Ciſtertians, &c. grace their monaſtic annals. Theſe facts, imperfectly known to the natives, and altogether unknown to foreigners, it is the buſineſs of Mr. Archdall to draw from obſcurity, and place in a clear light.

It muſt be confeſſed, that the knowledge communicated in this volume is not very important; and that it is chiefly filled with a liſt of ignoble names, and inſignificant dates. It contains, however, ſome facts, and more fables, that paint the manners and the ſpirit of the times. Such is the hiſtory of the holy ſtaff.

"This year (1180) Fitz-Aldhelm and Miles Cogan "brought from Armagh, and beſtowed upon this church, a "ſtone altar, and the *moſt holy ſtaff* of Jeſus, which St. Pa"trick uſed to carry in his hands. In ſuch reverence were "theſe reliques held, that whoever poſſeſſed them was "eſteemed the rightful archbiſhop of Armagh. The hiſ"tory of this celebrated ſtaff, as delivered by Joceline, is "briefly this: St. Patrick, moved by divine inſtinct, or "angelic revelation, viſited one Juſtus, a celebrated ſaint "in an iſland of the Mediterranean. After mutual ſaluta"tions and diſcourſe, he preſented the Iriſh apoſtle with a "ſtaff, which he averred he had received from the hands of "Jeſus Chriſt. In this iſland were ſome men in the bloom "of youth, and others who appeared aged and decrepit: "St. Patrick, converſing with them, found that thoſe *aged* "perſons were ſons of thoſe ſeemingly *young*: aſtoniſhed "at this miraculous appearance, he was told that, "from "their infancy, they had ſerved God, and were conſtantly "employed in works of charity; that one night a ſtranger, "with a ſtaff in his hand, came to them, whom they ac"commodated to the beſt of their power; that in the "morning he bleſſed them, and ſaid, I am Jeſus Chriſt, "whom you have always faithfully ſerved; but laſt night "you received me in my proper perſon. He then gave his "ſtaff to their ſpiritual father, with directions to deliver it "to a ſtranger named Patrick, who would ſhortly viſit them.

"On saying this, he ascended into heaven, and left us in "that state of juvenility in which you behold us; and our "sons, then young, are the old decrepit persons you now "see." Joceline goes on to relate, that, with this staff, "the apostle Patrick collected every venomous creature in "the island to the top of the mountain Cruagh Phadruig, "in the county of Mayo, and from thence precipitated them "into the ocean."

The Irish are certainly indebted to their apostle for this happy and miraculous deliverance.

The antiquary and the bookworm will meet with some mouldy fragments and dry crusts in Mr. Archdall's Monasticon Hibernicum. And the engravings of the different orders of monks, canons, and nuns, are well executed.

ART. III. *A Treatise on Cancers; with a new and successful Method of operating, particularly in Cancers of the Breast and Testis; whereby Pain is considerably diminished; the Cure or Healing of the Part greatly accelerated; and Deformity prevented. By Henry Fearon, of the Company of Surgeons, and Surgeon to the Surrey Dispensary.* 8vo. 1s. 6d. stitched. Johnson. London, 1784.

THE principal design of this treatise is to recommend a new method of operating in scirrhous indurations of the breast or testis; and of which Mr. Fearon, as he informs us, conceived the first idea on performing the operation for the trichiasis, or inversion of the under eyelash. This method consists in dissecting away all the diseased part, through one simple longitudinal incision, sufficiently large for the purpose; then bringing the edges of the wound into contact, and retaining them in that situation by slips of sticking-plaister, ligature, or both, if necessary, till they unite by what is called the *first intention*, which they generally do in a few days, without ever forming suppuration.

Mr. Fearon sets out with giving a general description of occult and open cancers, directing his observations chiefly to those of the breast and testis, and distinguishing between cancerous affections of these parts, and other diseases to which they are subject. In the breast, the complaints which he mentions, besides the cancer, are, a scrophulous induration and enlargement; the milk-breast, or milk-abscess; and

and an induration, or ſcirrhus, from external injury. He juſtly obſerves, that the latter of theſe, though not a diſeaſe of the habit, requires the moſt careful attention; as, unleſs it yields to the proper treatment, it may, and frequently does, degenerate into a cancer.

The diſeaſes of the teſtis, enumerated as diſtinct from the cancer, are the hernia humoralis, the hydrocele, and the venereal ſarcocele, or enlargement and induration of the teſticle and epididymis; but theſe the author only mentions, without making any particular obſervations.

A queſtion has been agitated, whether a cancer be an affection of the habit, or entirely a local diſeaſe; and for each opinion authorities of great weight may be adduced. Mr. Fearon obſerves, that, when a cancer has been for ſome time in an open ulcerated ſtate, we ſhould naturally think, that, from the abſorption conſtantly carried on, the whole habit muſt ſoon become tainted with the cancerous virus; which muſt (as in the lues venerea) ſoon make its appearance in other parts of the body. But we do not find this to be the caſe; for there are many inſtances of open ulcerated cancers, of ſome duration, being extirpated after the axillary glands became affected; and yet the patients had no return of the diſeaſe. We agree with the author, that nothing has a more powerful tendency to render this diſeaſe conſtitutional than neglecting to have the part removed as early as poſſible; and there is reaſon to ſuſpect, that, in many cancers, internal ulceration takes place before the ſkin ſhews any tendency to ulceration.

For a more particular deſcription of the method of performing the operation in cancers of the breaſt and teſtis, we refer our readers to the pamphlet, where it is related with perſpicuity, and the ſucceſs of it confirmed by ſeveral caſes. In a diſeaſe which ſo much baffles the utmoſt efforts of medicine, attention is due to the obſervations of every practitioner on the ſubject; and from this motive we inſert the following ſhort extract.

'I have found hemlock, for a time, to check the progreſs of the diſeaſe, and render the diſcharge better conditioned, and not ſo extremely offenſive; when not only internally exhibited, but applied by fomentation, and mixed with poultices. The effects, however, which it produces at firſt ſoon ceaſe, and the diſeaſe gradually reaſſumes its former ſtrength.

'The liberal uſe of opium generally follows cicuta, and, for a time, ſeems to poſſeſs what the other had loſt. But this, in turn, ſoon fails, and the increaſing power of the diſeaſe ſets every thing at defiance where extirpation by the operation is impracticable.

'In

'In such cases, all that can be done is to mitigate the patient's sufferings to the utmost of our power: to this end, I have never seen any thing more conducive than the use of cicuta and opium alternately. In the mean time, the patient should live abstemiously, avoiding animal food, wines, spirits, and fermented liquors, as heating, stimulating, and tending to increase the pain. A milk or vegetable diet, therefore, in such cases, is the propereſt. In respect to external applications to ulcerated cancers, I have found a poultice of linseed meal preferable to any other, (not excepting cicuta or carrots) its mucilaginous and adhesive quality rendering it more easily removed, and keeping the sore cleaner.'

Mr. Fearon, through the whole of his treatise, discovers a just idea both of cancerous diseases, and the means of alleviating or extirpating them most advantageously. The method of operation which he suggests is founded upon a general law in the animal economy; and he has interspersed, in this pamphlet, many useful practical remarks.

ART. IV. *Literary Amusements, in Verse and Prose. By Mr. Webb.* 8vo. 2s. sewed. Dodsley. London, 1787.

THE author of the performance before us has ingenuity: in his former publications he has shewn himself well acquainted with the subjects of which he has treated; and he expresses himself, in general, though not always, with unaffected propriety. He has accordingly acquired some distinction among modern critics; and, with those who are desirous of having an improved taste, his opinion or practice may be of considerable influence. And, since the mistakes or the faults of a popular writer are, of all others, the most dangerous, it is our duty to point them out.

In the preceptive or doctrinal part of this work our author affirms "that the effusions of genius become the laws "of composition." He seems also to insinuate that the objects of taste cannot be analysed; that they can be traced to no original principles; and that therefore, without endeavouring to reason about the pleasures they yield us, we must receive them as unaccountable feelings. If this be not a fair inference, we own ourselves at a loss for his meaning, not only in the foregoing quotation, but when he tells us, in another place, that, "in matters of taste, the essentials of "the objects are in their immediate impressions;" and when he asserts that, "in the investigation of wit and hu"mour, the philosopher loses himself in the refinements of

" analyſis; he lays his priſm to the ſunbeam, but the co-
" lours eſcape." Conceiving, from theſe and other paſ-
ſages, that our author thinks the attempt to analyſe and explain the cauſes of the pleaſure we receive from compoſition, as he terms it, an improper or unprofitable labour, we are under the neceſſity of diſſenting from his opinion. We confeſs ourſelves friends to rational and philoſophical criticiſm. We believe it to be a ſcience, though as yet in its infancy. It holds up a light to genius, of which genius will not be afraid. If a poem affords pleaſure, it is by the operation of certain qualities; and theſe qualities, which are the cauſes of our pleaſure, are not beyond the reach of diſcernment. Some of them have been already diſcovered; we may therefore conclude, that, with attention and inveſtigation, they may all be diſcovered. If ſo, theſe cauſes, and not " the effuſions of genius" that proceed from them, become the principles of thoſe laws or rules that are preſcribed by the critic, and recognized by the poet. It is not the practice of Homer, for example, that ratifies the rule requiring unity of action in an epic poem. The practice of Homer is founded on principles in human nature. Theſe principles are the foundation both of the rule and the practice. The practice illuſtrates the propriety of the rule. No doubt the diſcernment of theſe principles requires patient reſearch and acute penetration; but the purſuit, though difficult, is not to be abandoned. Some progreſs has been already made in the ſcience of criticiſm; and we ſhall be glad to have been miſtaken in our apprehenſions that the author of " Literary Amuſements" has endeavoured to throw obſtacles in the way. Inſtead of ſaying that the philoſopher, in the inveſtigation of excellence, loſes himſelf in the " refinements of analyſis; that he lays the priſm to the " ſunbeam, but that the colours eſcape;" we truſt that our author will, on recollection, aſſert the contrary; and ſay that, when the philoſopher lays the priſm to the ſunbeam, he arreſts the colours, diſtinguiſhes their different ſhades, and illuſtrates the compoſition of light. Our author appears to us to have been equally miſtaken in ſome other poſitions. Why, for inſtance, does he cenſure allegorical writing? Or, if he will cenſure, why does he not ſupport his charge by ſuch reaſons as may convince his readers that allegory is a falſe ornament and improper vehicle of inſtruction? But this would have proved a difficult labour; for allegorical repreſentation is founded on principles in human nature; it has been employed by poets of excellent ability, and approved by critics of conſummate taſte. As, however, our

author

author has not reaſoned on this ſubject, we think it ſufficient, in the view of obviating his aſſertion, to mention the genealogical allegories contained in the Allegro and Penſoroſo of Milton. Theſe may convince him that his cenſure has been too indiſcriminate. On this ſubject we are ſorry to remark an improper reflection thrown out, in the following aſſertion, againſt the judgment of Addiſon. "As to "his dreams and viſions, in which he moſt delights." What right has this critic to ſay ſo? Suppoſing Addiſon's allegories to have little merit, a poſition, however, which the viſion of Mirza will not ſuffer us to admit, what reaſon has he to aſſert that he delighted in *them* more than in his other performances? We muſt be permitted to ſay that ſuch reflections are raſh. So alſo is the following exhortation: "Write like Shakeſpeare, and laugh at the critics." Surely, Mr. Webb, you are better acquainted with modern critics than not to know that Shakeſpeare is the very idol of their adoration. Has not the author of "Elements of Criticiſm" eſtabliſhed ſome important principles, and illuſtrated ſome intereſting views of human nature, by the practice of Shakeſpeare? Or are you ſuch an enthuſiaſtic worſhipper as to admire, and deſire others to imitate, his imperfections?

We proceed to a more irkſome part of our labour. We are to illuſtrate, in a few inſtances, that, if our author's doctrine is not always ſound, his example is not quite unblemiſhed. We expected from him perſpicuity of expreſſion, and accuracy in the uſe of metaphors; but, in both theſe particulars, the following paſſage is defective;

> 'Mark the progreſs of things—traffic, taxes, a fleet,
> Stretch your arms round the globe till your colonies meet;
> Let your flag in its pride to th' Antipodes roam;
> Send your thunders abroad—and ſtop payment at home.'

We are at a loſs to know whether the verbs be in the imperative or indicative mood; nor can we exactly apprehend the image in the ſecond line, "ſtretch your arms," &c. Our author has no indulgence for what he calls "a tripar-"tite movement;" and he is juſtly offended with the improper uſe of epithets; yet, in the following ſentence, in which we can diſcern no accurate meaning, and indeed nothing but ſounding words, he has himſelf afforded an example of the practice he condemns, and of a tripartite movement, "Conſummate beauty fills the conception, ſu-"perſedes opinion, and makes compariſon nugatory." Though our critic expreſſes diſapprobation of Dr. Johnſon's ſtyle, yet the foregoing is in Dr. Johnſon's moſt affected man-

ner. Nor has Mr. Webb been more successful in his illustrations from Dr. Blair. Dr. Blair says of something that "it renders the meaning much less perspicuous, determined, and precise;" and Mr. Webb remarks, concerning this passage, that, "if a trio was necessary, the order should have been reversed." We differ from him, however; not, indeed, about the necessity of the trio, as he terms it; for, as he has not pointed out the particular place where it occurs, and that we are not so intimately acquainted with the "Lectures on Rhetoric" as to recollect the passage, we cannot judge of it in this respect; but we differ from him in thinking the order should be reversed. An expression may be perspicuous, but not determined; it may be determined, but not precise; but, if it be precise, it must be determined; and if determined, it must be conspicuous. So that the order which the critic prefers would exemplify an anticlimax. This leads us to remark that the anticlimax does not seem to be an object of his dislike; for it occurs in that passage from Hooker which he quotes as an instance of "consummate elegance."—"Of law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power: both *angels and men, and creatures of what condition soever*, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." We are here forced to remark, that, if this passage possess any beauty, it is that of allegorical representation, and ought therefore to satisfy our author that there is something not disagreeable in that species of imagery. Law is represented as a female sitting in "the bosom of God"—rather an odd situation:—and her voice is "the harmony of the world:" then, after a variety of other particulars, the allegory becomes genealogical, and law is honoured by *angels, men, and other creatures*, as "the mother of their peace and joy." In the sentence quoted from the same writer as an example of absolute simplicity, the smart antithesis on which it turns is almost epigrammatic, and as remote from absolute simplicity as the allegorical passage is from "consummate elegance;"—"They saw that to live by *one* man's will, became the cause of *all* men's misery.

We shall conclude these strictures with some observations on the Hymn to Health. We confess we have long considered the original as a fine performance. Excepting a redundancy,

redundancy, or perhaps inconſiſtency, in the firſt ſentence, we find in it no fault, but much excellence. We are, indeed, ſorry that its excellence is impaired in both the tranſlations. " Nor do thou refuſe to cohabit with me;" In thy " preſence blooms the ſpring of pleaſure;" are not happy tranſlations of Συ δε μοι προφρων συνοικος ειης; or of και λαμπει χαριτων γαρ. The firſt thought in the poetical verſion is not in the original; and is too hyperbolical. The critic finds fault with unneceſſary repetition in the original, but has not pointed them out; the charge, on the contrary, may be retorted; for, in the following lines, the ſame thought is repeated five times.

> ' Come thou, thou beſt of bleſſings, come,
> And make my humble roof thy home;
> Propitious come, and ſhed a ray
> Of gladneſs on my ſetting day.'

In the line " Thy hand muſt make them ſit with eaſe," the diction is proſaic, and the figure mean; and in the lines

> ' Whate'er we hope, whate'er endure,
> Thou giv'ſt th' enjoyment, or the cure,'

we are ſuſpicious of inaccuracy in the thought. Health can give the enjoyment of hope; that is, as we underſtand it, can gratify our deſire, if our hope or deſire has health for its object; but if we deſire or hope for any thing elſe, health enhances the pleaſure, but cannot give the poſſeſſion. If, for example, we hope for riches, health may enable us to reliſh, but cannot confer them. In like manner, the good health of a father, who grieves for the death of his child, will neither reſtore his child, nor remove his ſorrow. Health contributes to, but does not conſtitute, happineſs; ſo that we cannot affirm, as in the laſt line of the poem, that

> ' Happineſs and health are one.'

The poet, in the original, expreſſes himſelf with modeſty and ſimplicity, and ſays, with great truth,

Σεθεν δε χωρις, υδεις ευδαιμων πελει.

But the laſt, like the firſt, lines of the poetical verſion contain a needleſs and unſupported hyperbole; needleſs, becauſe the ſpirit of the poem is not ſo impetuous as to require ſo ſtrong an image; and unſupported, becauſe it hath not truth for its baſis.

The verſes to Mira have ſuperior merit. The thought in the following lines is delicate, and the picture beautiful:

> 'Canſt thou not paint the willing heart,
> That coyly gives the trembling hand?'

The image of Venus, in the ſecond ſtanza, is now become common place; but, in the verſes that follow, the attitudes are graceful, and the colours exquiſite;

> 'Now, Mira, art thou pale with fear;
> Look not, thou ſweetneſs! thus forlorn.
> She ſmiles—and now ſuch tints appear
> As ſteal upon the ſilver morn.'

But is not the perſonification of the abſtract quality in the ſecond line too infantine? In the next ſtanza, the thought, though common on ſuch occaſions, receives an air of agreeable novelty from the natural and tender ſentiments attributed to the lover;

> 'Well may the lover fondly gaze
> On thy bright cheek and bloom of youth,
> Impatient of the calmer praiſe
> Of ſweetneſs, innocence, and truth.
>
> Yet theſe ſhall, to thy lateſt hour,
> Theſe only ſhall, ſecure thy bliſs;
> When the pale lip hath loſt its power,
> Theſe ſhall give nectar to the kiſs.'

We agree with our author in moſt of his ſtrictures on Florus. But has he not, in his own writing, given us too many examples of Florus's manner? Strange that he ſhould imitate what he blames! We are afraid it is ſo.

Our author's celebrity, and the duty we owe to our readers, have extorted our candid but reluctant cenſure.

G.

ART. V. *Olivia: or, the Deſerted Bride. By the Author of Hortenſia.* 12mo. 3 vols. 7s. 6d. ſewed. Lane. London, 1786.

THE novel now before us is the production of a lady who has given repeated proofs of her ability in this ſpecies of literary compoſition. On the preſent, as on former occaſions, ſhe deviates from the common track of noveliſts in continuing the hiſtory beyond the period of marriage; a practice which is not only extremely proper as extending the

the bounds of invention, but as conducting the reader into ſcenes of life the moſt important to domeſtic happineſs, and where ſalutary precepts can never be too much enforced by the power of virtuous example. Olivia, the heroine of the piece, is the daughter of a gentleman who had been bred to a liberal profeſſion; but, being deprived of both her parents at an early age, ſhe was brought up under the care of Mr. Goldwyn, rector of the pariſh, a worthy man, who, with his wife, adopted the young orphan as their own child. Mr. Goldwyn enjoyed a living worth about four hundred pounds a year; but, to oblige ſome of his particular friends, he had been perſuaded to become tutor to ſix young gentlemen, for whoſe board and inſtruction he was paid more liberally than he wiſhed or deſired. Among his pupils was Mr. Davenport, the younger ſon of Lord Davenport, and Mr. Vane, the only ſon of a gentleman of affluent fortune. Olivia, being remarkable for beauty and amiable accompliſhments, was beloved by each of theſe youths, between whom there ſubſiſted a jealouſy reſpecting the object of their attachment; but, though ſhe endeavoured to conceal her affection as much as poſſible, it became evident that ſhe gave the preference to the addreſſes of Davenport, who was a year older than herſelf. About the age of nineteen this young gentleman was called home by his father, who had purchaſed for him a cornetcy in a regiment of horſe, and intended marrying him immediately to the daughter of a rich merchant in London. Nothing could do greater violence to the inclination of young Davenport than the latter of theſe propoſals, as the beautiful Olivia was the entire miſtreſs of his heart, and they had exchanged mutual declarations of eternal love and conſtancy. So peremptory, however, were the injunctions of the rigid Lord Davenport, and ſo inflexible his temper, that, after enduring the utmoſt diſtreſs of mind, the ſon was at length induced to comply with his requiſition, though at the expence of every happineſs in life, and of all that he held deareſt in the world.

Soon after the marriage of Davenport, Mr. Vane the father died, leaving to his ſon an eſtate of five thouſand pounds a year. The young heir had ſcarcely taken poſſeſſion of the fortune, when, inflamed with the love of Olivia, he ſet off in a poſt-chaiſe from the family houſe, where he had a ſhort time reſided, to renew the declaration of his paſſion, and ſolicit that ſhe would grant him the longed-for happineſs of accepting him as her huſband. The ſincerity of his attachment being unqueſtionable, Olivia

being now diſengaged from every obligation to her former lover, and both Mr. and Mrs. Goldwyn ſtrongly urging her to embrace an offer ſo advantageous to her intereſts, ſhe was not long in conſenting to the propoſal, and their nuptials were accordingly celebrated; after which the new-married couple ſet off for Vane-Grove, the ſeat of the family.

In the mean time, Davenport, whom all the gaieties of faſhionable life could not conſole for the loſs of Olivia, was perfectly unhappy, and panted after an opportunity of a perſonal interview, to entreat her forgiveneſs for his conduct. No ſooner was this imprudent reſolution formed than it was put in practice. He told Mrs. Davenport that buſineſs of the utmoſt importance obliged him to be abſent from her for a few days. Having procured a dreſs that would conceal him from the obſervation of thoſe that might know his perſon, he hired a chaiſe, and immediately ſet off on the journey. When he had got within a few miles of the place, he put on the dreſs of a ſailor, and proceeded to the village, where he took lodgings at an inn; determined to remain till ſome fortunate moment ſhould offer that would procure him the opportunity of ſeeing the fair Olivia.

After being a few days in this concealment, he learnt that Mr. Vane was engaged to go out a hunting with a party of gentlemen. The weather was fine. Olivia had formerly loved walking; and it ſeemed probable that, in the abſence of her huſband, ſhe would indulge her humour for a ramble among the various ſweets which the country at this ſeaſon profuſely diſplayed. Unknown and unſuſpected, Davenport wandered round the houſe, ſaw every one that entered or came out, and very ſoon his impatient eyes were gratified with a ſight of the blooming Mrs. Vane, leaning upon the arm of a young lady of her acquaintance. He no ſooner ſaw Olivia and her companion ſeated under the ſhade of a ſpreading and venerable oak, in a retired part of the park, than he ventured to appear before them. The ladies, alarmed at the ſight, ſcreamed with terror, and endeavoured to eſcape, but were prevented from effecting their purpoſe by the miſerable Davenport, who, throwing himſelf at the feet of Olivia, informed her who he was, and that he had come to hear his pardon pronounced from her lips, or die to expiate his fault. Olivia, unable to ſpeak, or even to look, at the wretched object who was kneeling before her, ſunk back on the ſeat from which ſhe had juſt riſen. "Is there no pardon, no peace," he cried, "for the wretch who thus ſupplicates to be forgiven? Unkind Olivia! did you but know the conflicting torments I endured!

how

how I was compelled to be another's, or become an outcaſt, a beggar! I was ſo encompaſſed, that no way was left for me to eſcape. I muſt be a wretch for life: but may you ever be happy, ever a ſtranger to ſuch miſery as I endure!" Olivia, ſoftened by this awful and pathetic addreſs, held out her trembling hand to the humble ſupplicant, who ſnatched it to his boſom. She aſſured him that ſhe had wept for his inconſtancy, but cheriſhed no reſentment, and, at that moment, lamented the miſery which he felt. Davenport, unable to ſuſtain ſuch a torrent of delight as the being convinced that Olivia did not execrate and hate him, leaned againſt a tree, but ſtill kept the hand he had before ſeized, and which ſhe had ſtruggled in vain to get from him. While he was in this attitude, Vane, whoſe jealous temper harboured ſome ſuſpicion that Olivia entertained a partiality for his former rival, inſtantly burſt from a thicket of flowering ſhrubs, where he had for ſome minutes lain concealed. Rage and indignation overſpread his countenance, and he inſiſted that Davenport ſhould give him the ſatisfaction of a gentleman by an appeal to the ſword. Mrs. Vane and Miſs Pelham, the young lady, frightened to diſtraction at this incident, flew back to the houſe; where the former, ſolicitous for the ſafety of her huſband, ordered the ſervants inſtantly to fly to his aſſiſtance; then hurried to her chamber, to give a looſe to the anguiſh which this unfortunate morning had brought upon her.

The reſult of this meeting was a duel, in which Davenport received a wound; but, by the aſſiſtance of a ſurgeon, he recovered in a ſhort time. A more deplorable cataſtrophe took place in the family at Vane-Grove. Mr. Vane, burning with groundleſs jealouſy, determined on an immediate ſeparation from his amiable wife. He left her to occupy the manſion-houſe, with two maids and one man ſervant, allowing her an annuity of two hundred pounds a year, but debarring her from all company, except that of Mr. and Mrs. Goldwyn, for a few days once a year. In this melancholy reverſe of fortune a tedious interval elapſed, during which her unhappineſs was increaſed by the villainous machinations of Randal, her huſband's ſteward; until Mr. Vane, ſatiated with the life of diſſipation into which he had plunged with the view of extinguiſhing his ſorrow, and becoming deſirous of an explanation with his lovely conſort, whom he began to think he had unjuſtly ſuſpected of infidelity, returned from the continent, where he had ſpent the greater part of the time. On examining the ſtate of affairs at Vane-Grove, and the whole conduct of Olivia from the day

day of their marriage, he was perfectly convinced of her innocence; and, with all the ardour of returning affection, implored her forgiveneſs of his cruel and infatuated behaviour. Nothing but the cheerful ſound of joy was now heard at the Grove and its environs; congratulations were received from every quarter; and that connubial felicity, which had been ſo early and ſo long interrupted, reſumed its original current. Henceforth every ſucceeding day was ſpent in tranquillity and virtuous enjoyment, when a fatal accident diſſolved for ever the union of the beſt of huſbands and of wives. Mr. Vane, going one day a ſkaiting, he ventured upon a part of the ice which was not ſufficiently frozen; it inſtantly gave way, and he was drowned; leaving behind him the charming Olivia a young and diſconſolate widow.

A ſhort time after this event, Davenport, who, by the death of his father and elder brother, had come to the title of lord, was likewiſe freed from the bonds of matrimony by the death of his wife. An opportunity now offered of trying again the force of love on the heart of the tender Olivia. As ſoon as decency would permit, he determined on making the effort. For ſome time ſhe obſtinately reſiſted his moſt earneſt ſolicitations; but at length, ſoftened by the ardour and ſincerity of his paſſion, and farther induced by the urgent entreaties of Mr. and Mrs. Goldwyn, and others of her intimate friends, ſhe conſented to reward his conſtant attachment by giving him that hand which had been through life the darling object of his fondeſt wiſhes and deſires.

Such are the outlines of this novel, which abounds with juſt repreſentations of nature, with ſurpriſing incidents, and ſudden viciſſitudes of fortune. The ſcenes deſcribed are chiefly either rural or domeſtic, and rather calculated to ſooth the heart, than ſtrongly affect the imagination. The characters, for the moſt part, are virtuous and amiable; exhibiting few foibles, but warmer affections than are commonly obſerved among men. Events, however unexpected, are always introduced with circumſtances of great probability; but, while we applaud the addreſs diſplayed by the authoreſs in the general conduct of the narrative, we think ſhe has ſometimes introduced ſcenes which have no neceſſary connection with the fable. The ſtory is principally recited in letters; and being almoſt entirely directed to the tender paſſions, is in a conſiderable degree intereſting to the reader.

ART.

ART. VI. *A Collection of Tracts relative to the Law of England, from Manuscripts, now first edited by Francis Hargrave, Esq. Barrister at Law.* 4to. 1l. 7s. boards. Brooke. London, 1787.

THE chief object of this collection is to call into general use a number of valuable manuscripts on the Law of England, which have hitherto been confined to public repositories, or to private libraries. The occasion of Mr. Hargrave's engaging in this compilation was a present made to him of two manuscripts of the celebrated Lord Hale, from Mr. George Hardinge, solicitor-general to the Queen. Various other manuscripts, on the subject of the laws of England, having been communicated to him by the Hon. Daines Barrington, Joseph Jekyll, Sir John Sinclair, Lord Chief Baron Skynner, and other friends, who unite a taste for literature with a zeal for juridical antiquities, he determined to publish the important information which they contained to the world at large.

The first piece in this collection is "A Treatise concerning the Customs," from a manuscript of Lord Chief Justice Hale. This tract contains much important and minute information on a subject of general utility, but which had formerly been treated in a loose and desultory manner. In it the learned reader will remark the same luminous order in the distribution of his materials, the same talent for disquisition, and the same profoundness of observation, which distinguish the writings of Lord Hale that have been formerly published. The chief purpose of the author was to give a legal history of the customs, from their earliest infancy to the restoration. The first and second parts of the treatise, which comprehend some collateral subjects respecting the ports, must be considered as preliminary and introductory; though, from the learned industry displayed in them, they furnish much new and important information. In the third part, after pursuing his subject historically through every reign of the previous period, he shews the great settlement of the customs, effected by the act of tonnage and poundage, passed immediately on the restoration: a disquisition very material to the present times, as that act is still the chief foundation of the revenue from the customs. What induced Lord Hale to labour so profoundly and anxiously on the subject of the customs, especially in the early and dark periods, he has not explained. But, when we recollect, that, in the younger part of his life, the claims of the

the crown to tax the ports by prerogative, had been ſanctioned even by the judges, and that this dangerous pretenſion did not receive its death wound till it was declared contrary to law by the firſt act of tonnage and poundage paſſed by the long parliament in the reign of Charles Iſt, and that this declaration was repeated in a parliamentary grant of the like kind after the reſtoration; it is a probable conjecture that Lord Hale was induced to engage in ſo laborious a reſearch by zeal for the conſtitution in one of the great points ſo eſſential to its continuance in a vigorous ſtate. And no undertaking could be better calculated either to juſtify the declaration of parliament on this head, or to demonſtrate, by the moſt authentic proofs, that it did not change, but merely renovate, or rather declare, the ancient conſtitution.

The ſecond tract in this volume contains "Conſiderations touching the Amendment or Alteration of Laws;" a ſubject to which Lord Hale appears frequently to have directed his attention. It is to be regretted that, when he reaches the particular ſubject of our own laws, he is not ſo copious as in the preceding part. However, the ſubjects he has touched upon are intereſting. Two of them are particularly ſo at preſent, as they have been, and ſtill are, under parliamentary conſideration; the ſubjects of *Reforms of Office*, and the *Crown Lands*.

The third article in this collection contains a copious account of the office of maſter in chancery; in which there is much ancient learning diſplayed.

The fourth treatiſe conſiſts of two curious and ancient remnants concerning the juriſdiction of equity, as it was variouſly conſidered in the time of the famous author of the "Doctor and Student;" that is, both by the friends and enemies of that lofty branch of juriſdiction.

The fifth article ſeems to have been an effort of Lord Hale to compromiſe the diſputes between the court of King's-Bench and the Common-Pleas. The remaining ſix tracts are not ſo important, but may be of conſiderable uſe to the ſtudent in law.

As a ſpecimen of this performance we ſhall ſelect a general ſcheme of the cuſtoms, as they ſtood in the time of Edward IVth.

'In the former diſcourſes there lies, diſperſedly and ſcatteredly, moſt of what is to be ſaid concerning cuſtomes, viz. their kinds, the times when, and manner how, they began; their increaſes and variations; the perſons by whom due, and the accidents that excuſed them; the means of their recovery; and ſome other particulars of this kind.

But,

'But, because they lye dispersedly in several places, and the mentioning them is rather for the continuation of the history than *ex propesito* to treat of them, I shall resume them in this order.

'First, I will begin with these that are the customes of inheritance, and therein of their several natures, when and by whom due, and how recoverable; many of which considerations will be very apposite and usefull to the second and third heads, and will be, in many things, coincident with them, or very explanatory of them.

'Secondly, Concerning impositions, and the right and power of imposing duties upon merchandizes exported or imported.

'Thirdly, Concerning the subsidy of tunnage and poundage, as it stands settled by act of parliament, and the questions that may arise upon various clauses of the same.

'I shall be longer in the first of these heads, because much of what will be said therein will be usefull and applicable, in many particulars, to the last of these. And besides, though at present all these former customs are under suspence, yet there is very excellent learning to be found in ancient records concerning them, which is worth the knowledge.

'First, therefore, I shall sett down a scheme of these old customes, partly from the records themselves, partly from the black-book in the admiralty, which hath the scheme of them as they stood at the finishing of that book, which I think was in the time of E. 4. and upon comparing of the customers accounts of that time, I find them exactly agreeing.

'I. First, therefore, touching the custom of woolls, woollfells, and leather, commonly called the great custom, settled, as hath been shewn, by the act of parliament 3 E. 1. and descended to his successors *jure hereditario*, viz. *magna custuma*.

'1. Of every sack of wooll, and of every 240 woollfells, exported by denizens, 6s. 8d. by aliens, 10s.

'2. Of every last of hides containing 20 dickers, and every dicker 10 hides, exported, of denizens 13s. 4d. of aliens 20s.

'There arose certain other customes incident to woolls, woollfells, and hides, and therefore accounted for together with the great customes. These customes were of two kinds, viz.

'1. The cocquet, viz. of every merchant, denizen or alien, exporting woolls, woollfells, or leather, 2d.

'2. The devoirs of Calais, where ordinarily the staple was, which began the 45 E. 3. and continued constantly after answered, at least till the end of E. 4. viz. of every sack of wooll, or 240 woollfells, exported by aliens or denizens, 8d. of every last of hides, exported by aliens or denizens, 16d.

'And, besides these, we may reckon among these great customs, *Ob. et*——which continued payable upon every sack of wooll. 3d. *per lib.* upon lead set by the statute of 27 E. 3.

'II. The *parva custuma*; and that was upon four sorts of commodities, viz. cloth, wax, wines, and averdupoise, or other sorts of merchandize, which was their poundage.

'(1.) The petit custome of cloth, viz. of these several kinds:

'1. Clothe of scarlet, or whole grain, exported.

'1. By

'1. By denizens. The impoſition of 21 E. 3. ſett upon them 2s. 4d.

'2. By aliens. They paid 2s. by virtue of *Carta Mercatoria*; and 3s. 1d. by the impoſition upon cloth began the 21 E. 3. *in toto* 5s. 1d.

'3. By the Hanſe merchants, by virtue of the *Carta Mercatoria*, at which rate they paid 2s. but, in the time of E. 4. they paid 5s. 6d. viz. 2s. by *Carta Mercatoria*, and 3s. 6d. by impoſition.

'2. Cloth half grain.

'1. Denizens paid 21d. by the impoſition begun upon cloth the 21 E. 3. which, though at firſt it was 14d. it was after raiſed to 21d. upon denizens, and ſo held.

'2. Aliens paid 4s. 1d. whereof 18d. was the compoſition rate ſett by *Carta Mercatoria*; the reſidue, viz. 2s. 6d. was ſet by impoſitions afterward.

'3. Hanſe, or Almaine merchants, paid only 18d. being the rate ſet by *Carta Mercatoria*, which they kept by virtue of their charters of privilege, notwithſtanding the additional impoſition upon cloth.

'(3.) Cloth without grain.

'1. Of denizens 14d. by virtue of the impoſition ſet by the 21 E. 3.

'2. Of aliens 2s. 9d. viz. 12d. by virtue of *Carta Mercatoria*, and 21d. by the impoſition of 21 E. 3. ſet upon the cloth exported by aliens.

'3. Of Hanſe and Almaine merchants 12d. only, by virtue of *Carta Mercatoria*; for they had, by virtue of their charters, an exemption from the payment of the 21d. paid by other aliens as before.

'And note, that, for theſe clothes, aliens pound no poundage, viz. no 3d. *per libram*; for the *Carta Mercatoria* ſetting part of theſe duties, the 3d. per pound was not paid for theſe.

'(4.) The cuſtomes of worſted.

'Theſe were impoſed by the king and his council 21 E. 3. in compenſation of woolls, whereby they were made. This, though in the firſt impoſition it was for the piece exported by denizens 1d. and by aliens 1d. *ob.* and for a bed of worſted by denizens 10d. by aliens 15d. yet, the manufacture receiving an alteration, there was, in proceſs of time, alteration of worſted, viz.

'For pieces of worſted,

'Denizens 2d.

'Of aliens 3d. beſides their 3d. per lb. by virtue of *Carta Mercatoria*.

'For a ſingle piece of worſted,

'Denizens 1d.

'Aliens 1d. *ob.* beſides their 3d. for poundage.

'For bedds of worſted, viz.

'For double bedds,

'Of denizens 10d.

'Of aliens 13d. *ob.* beſides their poundage, viz. 3d.

'For half doubles,

'Of denizens 7d.

'Of aliens 10d. *ob.* beſides their poundage of 3d.

'For

'For ſingle bedds,

'Of denizens 5d.

'Of aliens 7d. *ob.* beſides their poundage of 3d.

'But the Hanſe merchants paid only 2d. for pieces or for bedds of worſted, beſides their poundage of 3d.

'But note, that, during the time of King Edward the 4th, by a ſpecial charter, the Spaniſh merchants paid only Engliſh cuſtomes.

'(2.) The ſecond general of the petty cuſtomes was wax, viz. of every quintal of wax there was paid,

'By denizens 2s. which grew by impoſition; and this they paid beſides their poundage of 12d. *per lib.* when that ſubſidy was granted.

'By aliens, as well Hanſe as others, 12d. for every quintall.

'(3.) The cuſtomes of wines, viz. 2s. per tun in lieu of priſage by *Carta Mercatoria*, paid by all aliens, as well Hanſe as others.

'(4.) Their cuſtomes of averdupoiſe, viz. 3d. for the value of every 20s, paid by the merchants aliens, as well Hanſe as others.

'Theſe are thoſe which are collected as the petty cuſtomes:

'And 1, it is to be obſerved, that, when any ſubſidy of tunnage was granted generally of aliens and denizens, unleſs there were ſpecial proviſion by the act of ſubſidies to the contrary, aliens did not only anſwer the ſubſidy of poundage, but alſo their petty cuſtom of poundage, viz. 3d. *per lib.* as appears by all the cuſtomers accounts, eſpecially *tempore E.* 4.

'2. It is alſo to be obſerved, that, upon thoſe clothes whereupon the petty cuſtom was granted by *Carta Mercatoria*, as ſcarletts, half grain, and cloth of aſſiſe without graine, the aliens paid not only the duty by *Carta Mercatoria*, but alſo that additional cuſtom or impoſition, which was after ſet upon cloth to ballance the cuſtom of wooll, unleſs the Hanſe merchants, who moſt ordinarily paid only the cuſtome ſett by *Carta Mercatoria*.

'3. But of thoſe clothes which were not expreſly charged with cuſtome, as cloth by *Carta Mercatoria*, but were rated to a cuſtom proportionable to the woolls whereby they were made, which began, as hath been ſhewn, 21 E. 1. and was after enhanced as worſteds; aliens did not only pay their impoſition ſet upon thoſe clothes, but alſo their poundage of 3d. for the value of every twenty ſhillings; and this was paid as well by the Hanſe merchants as others: and the reaſon was, becauſe, before this impoſition upon it as a manufacture of wooll, it was charged with 3d. per pound as averdupois.'

The great defect in the compoſitions of lawyers is want of perſpicuity, and want of preciſion. They multiply words without end, and ſeem ſolicitous to embarraſs the memory, rather than to enlighten the underſtanding. Their veneration for antiquity, and attachment to forms, frequently confine them to the letter of the law, while they neglect its ſpirit; and prevent them from cultivating or acquiring principles of liberal philoſophy and general juriſprudence. In the courſe of the two laſt centuries improvements and refine-

refinements have been introduced into all the arts and ſciences; law continues, however, in a great meaſure, ſtationary and fixed; although the ſtate of property, and the manners of men, have changed, the cuſtoms and laws of our barbarous anceſtors have retained and augmented their authority. Such a numerous and powerful body of men is intereſted in the preſervation of every legal relic of a remote and barbarous antiquity, that reformation in articles that intereſt moſt eſſentially our lives and properties, is almoſt to be deſpaired of. The philoſophers of one age overturn the ſyſtems of another; the theories of phyſic, and even of theology, alter materially in the courſe of a century; but a philoſophical lawyer is a phenomenon which the world has not hitherto produced.

This collection contains materials that will be intereſting or amuſing to the lawyer and the antiquarian.

ART. VII. *A Journal of the late and important Blockade and Siege of Gibraltar, from the 12th of September 1779, to the 3d Day of February 1783. Containing a minute Detail of the memorable and intereſting Tranſactions, Naval and Military Operations; interſperſed with hiſtorical Accounts of the Garriſon, genuine and entertaining Anecdotes, &c. &c. By Samuel Ancell, Clerk to the 58th Regiment. In a Series of Letters wrote on the Spot. The Third Edition.* 8vo. Edinburgh, printed for the Author. 1786.

THE brave defence made by the garriſon of Gibraltar, during the late ſiege, is one of the moſt memorable tranſactions in the hiſtory of military atchievements, and has already been minutely detailed in different publications, particularly that by Captain Drinkwater. The preſent journal, we are told, was not originally intended for the preſs, but has been ſubmitted to that deſtiny in conſequence of repeated ſolicitation; and the author claims the merit of having derived his materials from no other written authorities on the ſubject. The following letter, ſelected at random, may ſerve as a ſpecimen of the work.

'Dear Brother,

'I again take the pen to write, though I aſſure you our moſt ſanguine hopes ſeem entirely loſt. Laſt night came in two deſerters of the Walloon guards—from the accounts they bring, we expect to have many more months to ſuffer. They ſay that the Spaniards engaged our fleet off Cape Finiſterre; that the Engliſh were defeated, and a great many

off

captured. Yeſterday arrived ſome freſh troops in their camp; and this afternoon a ſmall boat, that made a puſh for the garriſon, was taken off Cabritta Point: it is not improbable that ſhe was detached with intelligence for this place, as ſhe did not appear to be deeply laden.

'A Neapolitan polacre, laden with barley, having come within the reach of Europa guns, we diſcharged a few ſhot at her, and obliged her to come in; ſhe will afford us ſome relief: Admiral Barcello ſeemed to be very uneaſy at her arrival, for he made a ſignal immediately for a frigate and a xebec to cruize to the eaſtward; they paſſed by within long gun-ſhot of the garriſon.

'Several random ſhot from the enemy, but no material damage done: they ſeem to have a great inclination to begin the work. We keep a moderate fire upon their parties and approaches.

'The enemy ſtill continue to fire occaſionally; a ſhot ſtruck the parapet of the Old Mole; a twenty-ſix pound ſhot (the firſt fired into the garriſon) went through the roof of Mr. Quartin's houſe, and drove a ſplinter into a lady's heel, who was walking in the ſtreet; another went through a centry-box in Landport covered way; a mule, belonging to the waggons which go to the Devil's Tower to take in ſtone, was lamed by their fire; and the enemy, in an unprecedented manner, inhumanly fired at a clergyman performing the ceremony over the body of a deceaſed ſoldier.

'This day the field officers commanding corps aſſembled at Colonel Roſs's quarters, to take into conſideration the preſent ſituation of the garriſon proviſion; when it was ordered, that the ſoldiers ration ſhould be ſhortened, viz. half pound beef, quarter pound pork, and one pint peaſe, per week, deducted from each man's allowance.

'Our ſituation every day appears more alarming, there being a ſcarcity of almoſt every thing in the garriſon; firewood a cob per hundred; flour five rials per pound; no freſh meat, except an old cow, or worn out ox, (only one perhaps killed in a month) which is ſold at four and a half or five rials per pound; fowls twenty to twenty-four rials each; a gooſe ten dollars; a turkey twenty dollars; eggs a cob the dozen; and every other neceſſary in proportion.

'This morning a ſoldier deſerted from the back of the rock, where he was with a party cutting buſhes. He made an excuſe that he had dropped the key of his box, and, being indulged to ſearch for it, he obſerved the party buſy, and took his route by the eaſtern ſhore; we fired many ſhot at him, but all ineffectual.

'This afternoon, wind S. W. an Engliſh brig appeared in the offing; ſhe was chaſed by a xebec and ſeveral gallies, but fortunately got ſafe into New Mole; ſhe brings the joyful and happy tidings of a fine fleet being within twenty-four hours ſail of the garriſon, having parted with them five days before, in a gale of wind, off Cape Finiſterre. Three officers of the artillery, (bound for Minorca) who came paſſengers in her, were on our grand parade this evening, receiving congratulations, and giving information.

'You cannot, dear brother, picture to yourſelf the joy of the garriſon; nor can the moſt energetic language deſcribe it, looking upon ourſelves as people reprieved from death, or conſequences worſe—

true British testimonials exhibited among the soldiery, over their bottle and glass, and the most tender and sympathetic emotions among the long-distressed and suffering inhabitants. Sordid avarice and exorbitancy, I trust, will now be forgot; and those who made a trade of the distresses of their fellow-brethren, will not enjoy, with tranquillity of mind, their ill-got gains. I have not time to write more; the present calls of duty oblige me to conclude, subscribing myself

'Your affectionate brother.'

In respect of incidents, these letters appear indeed to be genuine; but the author sometimes betrays an affectation of embellishment, not entirely corresponding with the idea of their having been composed during the toils and hardships of the siege. This is particularly observable in his poetic effusions, which are not, any more than the letters, distinguished either for elegance or accuracy. The work can claim no other merit than the recital of occurrences from the beginning to the end of the siege; and, with regard to these, we believe it to be perfectly faithful. It is accompanied with a few plates, and some memoirs of the life and military services of General Sir George Augustus Elliot.

ART. VIII. *Ode upon Ode; or, a Peep at St. James's; or, New-Year's Day; or, What You Will. By Peter Pindar, Esq.* 4to. 3s. stitched. Kearsley. London, 1787.

PETER Pindar, in many things, resembles the Hebrew Psalmist; *he has the pen of a ready writer; his song is frequently concerning the king*; and, *while his heart inditeth its good matter, he putteth not his confidence in princes.* In other respects he differs considerably from the royal bard, as we may suppose a Christian to differ from a Jew. He is by no means so grave, and, we verily believe, not quite so pious. He is, however, always an acceptable guest, notwithstanding the frequency of his visits. The author who is sure of making his readers smile, will always meet with a welcome reception. He has, indeed, carried his own line of writing to a degree of perfection and popularity that never was exhibited in England; and, when we consider the variety of his excursions and exertions, we are astonished at their felicity and success.

The laureate's last ode for the new year is the object of ridicule in this diverting poem. If Mr. Warton had known his own value, he would have held himself superior to these annual

annual acts of panegyric; and even his friends have confeſſed that his efforts of this kind are not among his happieſt effuſions. The verſes on Praiſe and Flattery, in the Proœmium, are excellent, and in Peter's beſt manner. The ſtory of the "Merry Widow of Windſor" is well told, and, if brought on the ſtage, might make an excellent afterpiece to Shakeſpeare's "Merry Wives." The grand controverſy between an Old King and a Brick-maker, and the heroic efforts of the latter "to ſmoke his liege-ſovereign "like a herring or a ham," form an epiſode truly ludicrous, that brings all our gelaſtic powers into exerciſe.

As Peter is of no party, he ſpends the ſhafts of his ſatire equally on kings and ſubjects, on patriots and courtiers. The following ode to Mr. Burke diſcovers his talents in a new point of view.

'ODE TO EDMUND.

'Much edified am I by Edmund Burke!
Well-pleas'd I ſee his patriot-mouth at work,
Grinding away for poor Old England's good.
He gives of elocution ſuch a feaſt!
He tells of ſuch vile doings in the Eaſt!
And fights—as 'twere for his own fleſh and blood.

Shroff, Chout, Lack, Omra, Duſtuck, Nabob, Bunder,
Crore, Choultry, Begum, leave his lips in thunder.

With matchleſs *pathos* Mun deſcribes the gag
Employ'd by that vile ſon of Hyder Naig,
Nam'd Tippo.—Gags! that Britiſh mouths deteſt;
Occaſion'd partly by that man ſo ſad,
That Haſtings!—oh! deſerving all that's bad—
That villain, murd'rer, tyrant, dog, wild beaſt!

Poor Edmund ſees poor Britain's ſetting ſun;
Poor Edmund *groans*—and Britain is *undone!*

Reader! thou haſt, I do preſume,
(God knows though) been in a ſnug room,
By coals or wood made comfortably warm;
And often fancied that a ſtorm *without*
Hath made a diabolic rout—
Sunk ſhips—tore trees up—done a world of harm.

Yes! thou haſt lifted up thy tearful eyes,
Fancying thou heardſt of mariners the cries;
And ſigh'd, "How wretched now muſt thouſands be!
"Oh! how I pity the poor ſouls at ſea!"
When, lo! this dreadful tempeſt, and his roar,
A *zephyr*—in the keyhole of the door!

Now, may not Edmund's howlings be a ſigh
Preſſing through Edmund's lungs for loaves and fiſhes,
On which he long hath look'd with *longing* eye,
To fill poor Edmund's not o'er-burthen'd diſhes;
Give Mun a ſop—forgot will be complaint,
Britain be ſafe, and Haſtings prove a *ſaint*.'

It was obſerved, by the venerable Bede, that the Iriſh poſſeſſed many good qualities, but that, alas! they ſpoiled them all by—keeping *Eaſter on the wrong day*. Swift applies this obſervation to Arbuthnot; and, after allowing him juſt praiſe for every quality that adorns human nature, laments—that he had a *ſlouch in his walk*. In like manner we may ſay of Peter Pindar, that he poſſeſſes high powers of ſatire and of humour, but, alas! (we ſhall throw this ſentiment into metre)

Alas! he laſhes, with ſatyric ſtings,
The firſt of patriots—and the beſt of kings.

ART. IX. *Elements of the Science of Ethics, on the Principles of Natural Philoſophy. By John Bruce, A. M. Profeſſor of Philoſophy in the Univerſity, and Fellow of the Royal Society, of Edinburgh.* 8vo. 5s. bound. Cadell, London; Creech, Edinburgh. 1786.

MR. Locke, in his treatiſe on the human underſtanding, ſuggeſted this idea, "that morality was capable of de-"monſtration." Improving this hint, Woollaſton, in his "Religion of Nature delineated," attempted to demonſtrate moral propoſitions in the manner of the mathematicians, by reſolving all virtue into truth, and all vice into falſehood. His fantaſtic performance was once celebrated, but is now forgotten; and is indeed little better than a piece of ingenious ſophiſtry, and a play on words, from beginning to end. From the title of the preſent treatiſe we were led to expect that it was an attempt of a ſimilar kind; but, on opening the book, we found that Mr. Bruce's idea was no more than this, that moral philoſophy ſhould be cultivated like natural, and founded on the baſis of obſervation and experiment. This, ſo far from being a new idea, has entered into all the ſyſtems of ethics that have been delivered in modern times. It was ſuggeſted by Mandeville, whoſe theory is partial and profligate, but who has collected many facts that illuſtrate human nature. Hume, in his firſt performance, "An Eſſay on Human Nature," mentions, in the title-page, as a recommendation to his

Treatiſe

Treatiſe on morals, " that it was founded on obſervation " and experience." Mr. Hutcheſon, Dr. Smith, and Dr. Ferguſon, have adopted the ſame plan; and though they have obſerved the *ſynthetic* method in the developement of their theories, they followed the *analytic* in the inveſtigation. There is nothing, indeed, myſterious in this proceſs of reaſon. Nature muſt be known before it can be methodized, and facts aſcertained and arranged before a ſyſtem can be built upon them. But, although the title of this performance has a tendency to miſlead, the reader will meet with much curious and uſeful information in the performance.

After an introduction concerning the proper ſubjects of philoſophy, and the method of ſcience applicable to theſe ſubjects, Mr. Bruce delivers the hiſtory of ancient ethics as an art, and as a ſcience. The progreſſive aſpects of ethics as an art, he conſiders in the rude forms of ſubordination and juriſdiction among ſavage tribes; in the proverbs of every early people; in the moral inſtructions conveyed by fables; and in the cardinal virtues of the Greeks. On the ſubject of ancient ethics as a ſcience, he reviews the queſtion reſpecting the foundations of virtue as ſolved by Plato and the academics; by Ariſtotle and the peripatetics; by Zeno and the ſtoics; and by Epicurus and his followers.

In his ſecond chapter he gives an account of modern ethics, firſt as an art, diſplayed in the caſuiſtry of the eccleſiaſtics, the caſuiſtry of the civilians, and the ſyſtems of juriſprudence; ſecondly, as a ſcience, differently delineated by Mr. Hobbes, Dr. Clark, Dr. Hutchinſon, Mr. Hume, and Dr. Smith.

In the ſecond part of his work he treats of the principles of natural philoſophy, the different methods of ſtudying nature, the ſcience of analyſis, and the ſcience of induction. The Novum Organon of Lord Bacon, and the ſubſequent practice of natural philoſophers, ſeem to have ſuggeſted this part of his plan.

In the third part Mr. Bruce delineates the natural hiſtory of moral phenomena; and, having ſhewn the manner in which they reſolve themſelves into the rights of mankind, delivers the ſcientific or inductive hiſtory of moral phenomena. As this contains our author's particular theory or ſyſtem, and ſeems to have been the great object of his performance, we ſhall preſent it to the reader.

" The analyſis of the moral faculty has diſcovered the claſſes of objects which addreſs it; induction muſt now point out the rule, or the law of its nature: the demonſtration of the following propoſitions

will carry forward the chain of obſervation to the diſcovery of this law.

'1. Probity, or the acknowledgment of "rights, is uniformly approved of by the moral faculty, and conſtitutes the enjoyment or the good of mankind."

'Though man inſtinctively diſcovers his own rights, it is with difficulty, and by ſlow degrees, that he apprehends them to be a common patrimony of human nature. His ſelfiſh feelings, ſtrengthened often by his real or imaginary wants, obſcure this liberal view.

'In ſavage ſituations it may be felt for a friend or kinſman; but indolence, which is the prevailing tendency in private life, and bravery, which is the only virtue in public ſcenes, ſhuts the mind againſt the circumſtances which diſplay the common rights of man.

'When ſituations change the ſavage into the citizen, men indeed begin to compare their feelings and their talents; but the ſelfiſh paſſions on the one hand, and the malignant ones on the other, withdraw human nature from impartial examination. One man diſcovers that he poſſeſſes talents and capacity which fit him for important and difficult ſituations, and yet, perhaps, he is doomed to move in the humbleſt walks of life; another man, propped up on artificial diſtinctions, without talents or virtues, poſſeſſes power only to make the deſerving wretched. "My ſubjects," ſaid a tyrant, "are born my ſlaves; they have no rights but what I give them." In ſuch a mind every thing was ſelfiſh. It requires both circumſtances and an enlarged mind to eradicate prejudices which ſelf-love and the pride of cuſtom have matured. Theſe circumſtances chiefly appear in free ſtates, where the common danger leads every individual to feel his own importance, or where the remembrance of tyranny makes men jealous of inequalities. Greece ſhewed free men of the firſt deſcription, and Rome of the ſecond. The enlargement of the mind accompanies theſe circumſtances. In Greece, laws were enacted to preſerve the ranks and privileges of republican ſubordination before the philoſophers aroſe to inſtitute the inquiry, What are the foundations of virtue? Till the relations of good and evil become the objects of attention, the connection of either with the rights of mankind can never be perceived, or the acknowledgment of them underſtood, to conſtitute a branch of happineſs. When once this fact in nature is perceived, the approbation given to probity is fixed and uniform.

'II. "Juſtice, or the maintenance of rights, is uniformly approved of by the moral faculty, and conſtitutes the enjoyment or good of mankind."

'Civil union muſt begin with the acknowledgment, that all have life and the fruits of induſtry to preſerve; but the rules which maintain theſe rights, after ſociety is formed, advance in a ſlow and in a gradual manner. In the rude ſtages of ſubordination, the maintenance of the rights of friends or kinſmen may be admitted as neceſſary, and the paſſions engaged to preſerve them; but juſtice extends not its power to a people at large. "He is my brother," ſaid an American ſavage, "he has fought by my ſide, and a belt of wampum ties us together: another warrior ſhall not hold his hatchet; I would die to give him the ſcalp of his enemy." The rights of a brother are here to be

main-

maintained, but human nature muſt ſuffer, to gratify what paſſion, not the virtue of juſtice, authoriſed.

'The union of theſe two barbarians was cemented by the conſideration that they had rights, but that the reſt of mankind had none which their affections did not impel them to violate.

'When nations are poliſhing, the virtue of juſtice is with difficulty introduced, and with ſlow and imperfect meaſures applied. In their legiſlation the Greeks had rights. Every citizen could vote in the aſſembly of the people, but the Helots had no rights; they were property; and a Greek could kill his Helot as he could one of his herd of cattle.

'The Roman citizens had rights; but their ſlaves, and their very children, they conſidered as property.

'When juriſprudence became ſo far a ſcience that an arrangement of laws under the titles of rights and defences was introduced, and when juſtice was conſidered as a cardinal virtue by the refining ſects, ſtill its application was partial and unequal.

'When philoſophy itſelf began to examine the principles on which the approbation of virtue depends, none of the numerous and oppoſite principles into which it was reſolved viewed juſtice as one of the objects which addreſſed the moral faculty. They did not affirm that it commanded equally the approbation of the mind, and in practice conferred happineſs. When this fact is apprehended, then another branch of the law of the moral faculty will diſcover itſelf to be fixed and uniform.

'III. "Benevolence, or the improvement of rights, is uniformly approved of by the moral faculty, and conſtitutes the enjoyment or good of mankind.

'The riſe of this refined virtue is more gradual and ſlow than either that of probity or of juſtice. Civilization is advancing before generoſity to a rival is felt. Men are civilized before liberality to an enemy appears. When generoſity firſt ariſes, it appears a ſpecies of contradiction in character; it ſeems a momentary check on the ambition and cruelty which accompany the conqueror. When Ptolemy returned the equipage of Demetrius, and ſaid, "that princes made war for glory, not for plunder," perhaps it was oſtentation: when Demetrius reſtored one of Ptolemy's generals, ſaying, "that he valued victory leſs than the opportunity of rivalling him in humanity," this too might be oſtentation; but it gave birth to virtues Benevolence is more ſlowly introduced among a people than into the minds of heroes. Demetrius reſtored liberty to the Athenians, and they ſaid he was a god, and yet in a ſhort time they ſhut their gates againſt him. When benevolence begins, its advances are ſtriking. When the ſame Demetrius had it in his power to maſſacre the Athenians, he pronounced them free, and gave them an hundred thouſand meaſures of wheat.

'When the influence of the ſelfiſh paſſions extends with the introduction of arts and luxury, the mind, as it were, changes the honeſt warmth of its affections; and the man, who once was kind, generous, and had open arms, becomes dark, and hollow, and unfeeling. In youth, friendſhips are unmixed and ſincere. Young people entruſt each other with their little cares and wants; the heart appears in every

action; they know not deceit till they begin to reliſh and be in love with ambition and avarice: friendſhip then declines, politeneſs becomes the ſubſtitute of affection, and intereſt ſuperſedes the attachments of the heart. If an individual ſhall appear with a temper too ſenſible to forget early attachments, he has but to lament the loſs of that benevolence in others, which in himſelf is the ſource of melancholy reflection. The firſt dawning of benevolence thus appears in natural affection, the firſt application of it in generoſity; but numerous objects in the latter ſtages of ſociety prevent its cultivation, and make it rather a virtue praiſed and admired, than one either practiſed or imitated by mankind. Where its real character, however, of improving the rights of mankind makes it an object of the moral faculty, it commands its approbation, and enſures happineſs to its poſſeſſor.

'Science thus carries forward the chain of phenomena from the objects which addreſs the moral faculty to its law. It proceeds by repeated obſervation, or by experiment bounded by the qualities of the ſubject, and by the evidences equally of conſciouſneſs and intuition, and of effect and cauſe. Hence phenomena are obvious in the manner in which they addreſs the faculty, uniform in the enjoyments which they confer, and univerſal in the rude and poliſhed ſituations of man.

'If we aſk, In what the phyſical law of gravitation conſiſts? the anſwer is, In the uniformity of the effect in material nature. If we aſk, In what the moral law conſiſts? the anſwer is, In the uniformity of the effect, that the obſervation of rights is the ſource of enjoyment. The law of morality then, like any other law of nature, depends, for our knowledge of it, on phenomena fixed in their characters, and in the qualities which they uniformly exhibit by experiment. The concluſion is, That probity, juſtice, and benevolence, conſtitute the virtue and the happineſs of man.'

"That probity, juſtice, and benevolence form a natural ſcale, in which the objects of the moral faculty addreſs it and receive its approbation," is a juſt obſervation. The definition which our author gives of benevolence, "a diſpo-"ſition to improve the rights of mankind," will not recommend itſelf to many readers. Juſtice certainly refers to rights; but *benevolence*, as the word indicates, has thoſe for its objects who have no *right* to its exerciſe. The deſire of ſimplifying too much is the great bane of ſyſtems and theories.

Although Mr. Bruce's ſyſtem does not meet with our entire approbation, we acknowledge the abilities of the author, who is intelligent, inquiſitive, and induſtrious. He has the merit of thinking for himſelf; and diſcovers a wide extent of learning in the courſe of theſe Elements. He has carried the analogy between natural and moral philoſophy perhaps too far; and the advantages reſulting from the compariſon are not very viſible. The moraliſt does not ſo much

much reſemble the natural philoſopher or chymiſt, as the critic, who, while he appeals to the beſt models of compoſition in every age, contains in his own mind an original ſenſe of excellence and beauty. The moral principle is not like the thermometer, which, while it marks and determines the ſtate of the atmoſphere, is governed by the laws of that element whoſe temperature it aſcertains. It reſembles the magnet, which, while it points to the poles of the world, and explores the paths of the ocean, contains within itſelf a principle of motion, and a power of direction.

Every attempt at inveſtigation merits praiſe. The purſuit of an unſucceſsful theory brings forth many facts, and gives riſe to many obſervations, that illuſtrate human nature; as the ſearch for the philoſopher's ſtone has produced many valuable experiments in chymiſtry, and diſcoveries in phyſics.

ART. X. *Philoſophical and Miſcellaneous Papers. Lately written by B. Franklin, LL.D. Fellow of the Royal Society of London; Member of the Royal Academy of Sciences at Paris; Preſident of the American Philoſophical Society at Philadelphia, &c. &c.* 8vo. 3s. 6d. ſewed. Dilly. London, 1787.

DR. Franklin has long been known to the world as an ingenious inquirer; and we wiſh that he had confined his talents to the cultivation of philoſophy.

Et, ſi fata Deûm———
Troja que nunc ſtares, Priamique arx alta maneres.

It ſhould ſeem, however, that, though politics have employed his chief attention for ſeveral years, he has not yet renounced the leſs ambitious purſuits of his former days, but can occaſionally devote an interval to the ſtudy of the mechanical arts.

The firſt article in this collection appears to have been written at ſea, in the year 1785, during the author's paſſage from France to America. It is a letter to Dr. Ingenhouſz, phyſician to the emperor, at Vienna, relative to chimnies, with the theory of which Dr. Franklin ſeems to have been particularly well acquainted. He begins with explaining the principle upon which the aſcent of ſmoke depends; obſerving that air is a fluid which has weight as well

well as others, though about eight hundred times lighter than water. That heat makes the particles of air recede from each other, and take up more ſpace; ſo that the ſame weight of air heated will have more bulk than equal weights of cold air which may ſurround it, and in that caſe muſt riſe, being forced upwards by ſuch colder and heavier air, which preſſes to get under it and take its place. This the Doctor illuſtrates by ſome appoſite examples, accompanied with plates.

Dr. Franklin diſtinguiſhes the cauſes of ſmoky chimnies into nine different claſſes, which therefore require different remedies. Our limits will not permit us to follow him through the copious detail on this ſubject, but we ſhall gratify our readers with a general account of it.

The firſt caſe mentioned is, ſmoky chimnies in a new houſe, which are ſuch from the mere want of air; the flooring, the wainſcotting, the doors, and the ſaſhes being all tight. In this caſe, the only remedy is the admiſſion of air from without; the queſtion is, how much is abſolutely neceſſary? "To diſcover this quantity," ſays the author,

'Shut the door gradually, while a middling fire is burning, till you find that, before it is quite ſhut, the ſmoke begins to come out into the room; then open it a little, till you perceive the ſmoke comes out no longer. There hold the door, and obſerve the width of the open crevice between the edge of the door and the rabbit it ſhould ſhut into. Suppoſe the diſtance to be half an inch, and the door eight feet high; you find thence that your room requires an entrance for air equal in area to ninety-ſix half inches, or forty-eight ſquare inches, or a paſſage of ſix inches by eight. This, however, is a large ſuppoſition, there being few chimnies that, having a moderate opening, and a tolerable height of funnel, will not be ſatisfied with ſuch a crevice of a quarter of an inch; and I have found a ſquare of ſix by ſix, or thirty-ſix ſquare inches, to be a pretty good medium, that will ſerve for moſt chimnies.'

A ſecond cauſe of the ſmoking of chimnies is, their openings in the room being too large. According to our author, the proportion in this caſe ought to be determined by the height of the funnel; the principle upon which its function and utility chiefly depends. If there ſeems reaſon to ſuſpect that a chimney ſmokes from the two great dimenſion of its opening, the doctor adviſes to contract it by placing moveable boards ſo as to lower and narrow it gradually till the ſmoke no longer iſſues into the room. The proportion ſo found, will be that which is proper for the chimney; and the bricklayer or maſon may be employed to reduce it accordingly.

The

The third cauſe is too ſhort a funnel. The remedy for this is to contract the opening of the chimney ſo as to oblige all the entering air to paſs through, or very near, the fire; by which it will be more heated and rarefied, the funnel itſelf be more warmed, and its contents have more of what may be called the force of levity, ſo as to riſe ſtrongly, and maintain a good draught at the opening.

The fourth cauſe aſſigned of ſmoky chimnies is, their overpowering one another. "For inſtance," ſays the doctor,

'If there be two chimnies in one large room, and you make fires in both of them, the doors and windows cloſe ſhut, you will find that the greater and ſtronger fire ſhall overpower the weaker, and draw air down its funnel to ſupply its own demand; which air deſcending in the weaker funnel will drive down its ſmoke, and force it into the room. If, inſtead of being in one room, the two chimnies are in two different rooms, communicating by a door, the caſe is the ſame whenever that door is open. In a very tight houſe, I have known a kitchen chimney on the loweſt floor, when it had a great fire in it, overpower any other chimney in the houſe, and draw air and ſmoke into its room as often as the door was opened communicating with the ſtaircaſe.

'*Remedy.* Take care that every room have the means of ſupplying itſelf from without with the air its chimney may require, ſo that no one of them may be obliged to borrow from another, nor under the neceſſity of lending.'

The fifth cauſe is, when the tops of chimnies are commanded by higher buildings, or by a hill. The remedy propoſed for this is, a turncap made of tin or plate-iron, or, if practicable, raiſing the funnels, ſo that they may be higher than the commanding eminences, or at leaſt upon a level with them.

The ſixth cauſe is the reverſe of that laſt mentioned; it is where the commanding eminence is farther from the wind than the chimney commanded. This is illuſtrated by a plate. A turncap has no effect in this caſe; and the only remedy ſuggeſted is, to raiſe the funnel higher than the roof, ſupporting it, if neceſſary, by iron bars.

The ſeventh cauſe is, the improper ſituation of a door. This is likewiſe illuſtrated by a plate; and, when the cauſe is diſcovered, the remedy is obvious.

The eighth caſe deſcribed is, when a room that has no fire in its chimney is ſometimes filled with ſmoke, which is received at the top of its funnel, and deſcends into the room. The reaſon aſſigned for this effect is ingenious, and deſerves to be explained. "The ſurrounding atmoſphere," ſays the author,

'Is

1. 'If frequently changing its temperature; but ſtacks of funnels, covered from winds and ſun by the houſe that contains them, retain a more equal temperature. If, after a warm ſeaſon, the outward air ſuddenly grows cold, the empty warm funnels begin to draw ſtrongly upward; that is, they rarefy the air contained in them, which of courſe riſes, cooler air enters below to ſupply its place, is rarefied in its turn, and riſes; and this operation continues till the funnel grows cooler, or the outward air warmer, or both, when the motion ceaſes. On the other hand, if, after a cold ſeaſon, the outward air ſuddenly grows warm, and of courſe lighter, the air contained in the cool funnels, being heavier, deſcends into the room; and the warmer air which enters their tops, being cooled in its turn, and made heavier, continues to deſcend; and this operation goes on till the funnels are warmed by the paſſing of warm air through them, or the air itſelf grows cooler. When the temperature of the air and of the funnels is nearly equal, the difference of warmth in the air between day and night is ſufficient to produce theſe currents, the air will begin to aſcend the funnels as the cool of the evening comes on, and this current will continue till perhaps nine or ten o'clock the next morning, when it begins to heſitate; and, as the heat of the day approaches, it ſets downwards, and continues ſo till towards evening, when it again heſitates for ſome time, and then goes upwards conſtantly during the night, as before mentioned. Now, when ſmoke iſſuing from the tops of neighbouring funnels paſſes over the tops of funnels which are at the time drawing downwards, as they often are in the middle part of the day, ſuch ſmoke is of neceſſity drawn into theſe funnels, and deſcends with the air into the chamber.'

The remedy propoſed is, to have a ſliding plate that will perfectly ſhut the offending funnel.

The ninth and laſt caſe is, when chimnies, which generally draw well, do nevertheleſs ſometimes give ſmoke into the rooms, it being driven down by ſtrong winds paſſing over the tops of their funnels, though not deſcending from any commanding eminence.

To remedy this inconvenience, in ſome places, particularly in Venice, where they have not ſtacks of chimnies, but ſingle flues, the cuſtom is to open or widen the top of the flue, rounding in the true form of a funnel. Of this method, however, our author has had no experience; but he has lived in a windy country, where the contrary expedient is practiſed; the tops of the flues being narrowed inwards ſo as to form a ſlit for the iſſue of the ſmoke, long as the breadth of the funnel, and only four inches wide.

After a farther inveſtigation of this curious ſubject, we are preſented with the deſcription of a new ſtove for burning of pit-coal, and conſuming all its ſmoke. As an adequate idea of this ſtove cannot be conveyed without the aſſiſtance of a plate, we muſt refer our readers to the work for farther informa-

information concerning it; observing only, that it is constructed upon a peculiar principle, and accompanied with economical advantages.

This description is succeeded by a few meteorological conjectures; and a letter to Mr. Nairne, of London, on hygrometers. The principal information contained in this letter is, that the air appears to be more dry in America than either at London or Paris.

Next follows a letter to Mr. Alphonsus le Roy, containing various maritime observations, which display, in a strong light, the scientific ingenuity of the author. He observes, that those mathematicians who have endeavoured to improve the swiftness of vessels, by calculating to find the form of least resistance, seem to have considered a ship as a body moving through one fluid only, viz. the water; and to have given little attention to the circumstance of her moving through another fluid, the air. He is aware, that, when a vessel sails right before the wind, this circumstance is of no importance, because the wind goes with her; but, in every deviation from that course, the resistance of the air is something, and becomes greater in proportion as the deviation increases. Waving the resistance given by the air to that part of the hull which is above water, he confines himself to that given to the sails; and, for diminishing this effect, he suggests some mechanical expedients.

The next article is entitled, Information to those who would remove to America. We remember to have seen this published separately about four years ago. The information appears to be delivered with sincerity, and may have had the effect of preventing many people from rashly emigrating to America at the conclusion of the last peace.

We afterwards meet with Remarks concerning the Savages of North-America; a Description of the internal State of America; and a Letter on the Criminal Laws, and the Practice of Privateering; in which there is nothing that claims any particular attention.

We have mentioned only one article in this volume as having been formerly published, but we suspect that some of the others are not originals. The political character of the author, as well as the merit of some of his productions, has proved a strong inducement to their publication. They have therefore been occasionally committed to the press, in detached pieces, in America, while Dr. Franklin resided there, and have been afterwards reprinted in this country. In general, such of them as relate to mechanical subjects evince the author to have been guided by accurate conceptions

tions of the principles of ſcience; and thoſe which pertain to political inveſtigation are no leſs demonſtrative of his ſagacity.

ART. XI. *The Sorrows of the Heart; a Novel.* 12mo. 2 vols. 5s. ſewed. Murray. London, 1787.

AMONG the crowd of novels that daily ſolicit our attention, and frequently revolt againſt our taſte and judgment, we hold it a literary as well as a moral duty to point out thoſe to the public that can be ſafely received into the domeſtic circle, and occupy their place on the table and the toilette. Such is the work now before us, "The Sorrows of the Heart," which contains attractions of no common kind. The author, or editor, tells us, in his preface, that it unfolds "a real hiſtory;" and, from the ſingularity of the ſubject, and the pathos of the manner in which it is related, we are inclined to believe him, or at leaſt to conjecture that he has given a form to incidents that really happened, and a colouring to paſſions that he obſerved or felt. The principal charm of this novel is ſenſibility. The author every where diſcovers an elegant mind, and a feeling heart. Critics may object that ſome incidents in the piece might have been ſuppreſſed or altered; that the ſtory might have been better conducted, and ſome of the characters ſooner developed; but the intereſt which we take, and the paſſions which we feel in the courſe of the narrative, make us forget inaccuracies. "*Love*, and do what you "pleaſe," was the maxim of a celebrated ſaint in the Romiſh church; "*Feel*, and write what you pleaſe," is a canon of criticiſm. There is no appeal from the drop of the eye, and the throb of the heart. A novel, like a dramatic poem, cannot be judged of from particular paſſages; the merit of theſe depends on their connection with the reſt; we ſhall therefore make no extracts. But, as a ſpecimen of the author's talents, we ſhall refer the reader to the "letter of Julia after her marriage (Vol. II. p. 79), and the account of her death (Vol. II. p. 137)." Theſe diſplay very uncommon powers of pathetic painting.

The ſtyle of this novel is remarkable for its elegance and ſimplicity; and if any perſon can peruſe it without tears, he may congratulate himſelf on being completely fortified againſt the power of the ſympathetic emotions.

ART.

ART. XII. *Lectures on the ſacred Poetry of the Hebrews. Tranſlated from the Latin of the Right Reverend Robert Lowth, D. D. late Prælector of Poetry in the Univerſity of Oxford, and now Lord Biſhop of London. By G. Gregory, F. A. S. Author of Eſſays hiſtorical and moral. To which are added, the principal Notes of Profeſſor Michaelis, and Notes by the Tranſlator and others.* 8vo. 2 vols. 15s. boards. Johnſon. London, 1787.

FEW books have been more favourably received by the learned world, or procured greater celebrity to an author, than Dr. Lowth's "Prelections on the ſacred Poetry of the Hebrews." From the knowledge of Jewiſh and claſſical antiquities diſplayed in theſe lectures, the excellent obſervations on the beauties of poetry which they contain, and the elegant ſtyle in which they are written, (which would have been admired in the court of Auguſtus) they have long been conſidered as among the moſt valuable pieces of criticiſm which have been produced in England. Hitherto, however, their beauties have been confined to the learned world, and concealed from the public in the garb of antiquity. Perhaps from the circumſtance of their having been originally publiſhed in the Latin language, a prejudice has prevailed that they were chiefly intended for men of erudition and learning. Such an opinion is without any foundation. The greateſt and moſt uſeful works of criticiſm are thoſe which, with reſpect at leaſt to their general ſcope and deſign, lie moſt level to the common ſenſe and feelings of mankind. Though the learning and genius diſplayed in theſe lectures muſt ever excite our admiration; though they abound in curious reſearches and refined obſervations; though the ſplendour of the ſentiments, and the elegance of the ſtyle, will captivate the imagination and the ear of the claſſical reader; the truth is, they are calculated for perſons of taſte and general reading full as much as for what is commonly termed the learned world. There are few nice philological diſquiſitions, no abſtruſe metaphyſical ſpeculations conveyed in them; Dr. Lowth has built ſolely on the baſis of common ſenſe, and the acknowledged principles of taſte; and there is hardly any part of his work which will not be intelligible and uſeful to almoſt every underſtanding.

Although theſe lectures were originally intended to illuſtrate the Hebrew poetry, their utility is by no means confined to that ſingle obeject. They embrace all the great prin-

principles of general criticiſm as delivered by the ancients; and will be found to contain a compendium of the beſt rules of taſte and compoſition, illuſtrated by the boldeſt and moſt exalted ſpecimens of genius which antiquity has tranſmitted to us; and which have hitherto ſeldom fallen under the inſpection of rational criticiſm.

As a ſpecimen of Mr. Gregory's tranſlation, we ſhall ſelect a paſſage from the ſixteenth lecture, which treats of "Sublimity of Sentiment." This, according to Longinus, proceeds either from a certain elevation of mind, and a happy boldneſs of conception; or from a ſtrong impulſe of the ſoul, when agitated by the more violent affections. The one he calls *grandeur of conception*, the other *vehemence* or *enthuſiaſm of paſſion*. That ſpecies of ſublimity which proceeds from a boldneſs of ſpirit, and an elevation of the ſoul, whether inherent in the author or derived from a divine impulſe, may be diſplayed in the greatneſs and ſublimity of the object itſelf; in the choice of the adjuncts or circumſtances which add force and elevation to the deſcription; or in the ſplendour and magnificence of the imagery, by which the whole is illuſtrated. In all theſe the Hebrew writers have obtained an unrivalled preeminence. With regard to the dignity and importance of the ſubject, they not only ſurpaſs the poets of Greece and Rome, but even exceed the confines of human genius and intellect. The greatneſs, the power, the juſtice, the immenſity of God; the infinite wiſdom diſplayed in his works and his diſpenſations; are the ſubjects in which the Hebrew poetry is always converſant, and always excels. Nor does this greatneſs and elevation conſiſt altogether in the ſubjects and ſentiments, but ariſes, in part, from the manner in which theſe lofty ideas are arranged, and the embelliſhments of deſcription with which they abound. The following extract will juſtify theſe obſervations:

"In the firſt place, then, let me recal to your remembrance the ſolemnity and magnificence with which the power of God in the creation of the univerſe is depicted. And here I cannot poſſibly overlook that paſſage of the ſacred hiſtorian, which has been ſo frequently commended, in which the importance of the circumſtance, and the greatneſs of the idea, (the human mind cannot, indeed, well conceive a greater) is no leſs remarkable than the expreſſive brevity and ſimplicity of the language; "And God ſaid, Let there be light; and there was light *." The more words you would accumulate upon this thought, the more you would detract from the ſublimity of it; for the under-

* Gen. i. 3.

ſtanding

ſtanding quickly comprehends the Divine Power from the effect, and perhaps moſt completely when it is not attempted to be explained; the perception, in that caſe, is the more vivid, inaſmuch as it ſeems to proceed from the proper action and energy of the mind itſelf. The prophets have alſo depicted the ſame conception in poetical language, and with no leſs force and magnificence of expreſſion. The whole creation is ſummoned forth to celebrate the praiſe of the Almighty:

> " Let them praiſe the name of Jehovah;
> " For he commanded, and they were created *."

And, in another place:

> " For he ſpoke, and it was;
> " He commanded, and it ſtood faſt †."

The ſame ſubject is frequently treated more diffuſely, many circumſtances being added, and a variety of imagery introduced, for the purpoſe of illuſtration. Whether this be executed in a manner ſuitable to the greatneſs and dignity of the ſubject, may be eaſily determined by a few examples:

> " Where waſt thou when I laid the foundations of the earth?
> " If thou knoweſt, declare.
> " Say, who fixed the proportions of it, for ſurely thou knoweſt;
> " Or who ſtretched out the line upon it?
> " Upon what were its foundations fixed?
> " Or who laid the corner-ſtone thereof,
> " When the morning ſtars ſung together,
> " And all the ſons of God ſhouted for joy?
> " When the ſea was ſhut up with doors,
> " When it burſt forth as an infant that cometh out of the womb?
> " When I placed the cloud for its robe,
> " And thick darkneſs for its ſwaddling-band?
> " When I fixed my boundary againſt it,
> " When I placed a bar and gates,
> " When I ſaid, Thus far ſhalt thou come, and not advance,
> " And here ſhall a ſtop be put to the pride of thy waves ‡."
>
> " Who hath meaſured the waters in the hollow of his hand;
> " And hath meted out the heavens by his ſpan;
> " And hath comprehended the duſt of the earth in a tierce,
> " And hath weighed in ſcales the mountains, and the hills in a balance?
> " Lift up your eyes on high,
> " And ſee who hath created theſe:
> " He draweth forth their armies by number;
> " He calleth them each by its name,

* Pſal. cxlviii. 5. † Pſal. xxiii. 9. ‡ Job xxxviii. 4—11.

" Through the greatneſs of his ſtrength, and the mightineſs of
" his power:
" Not one of them faileth to appear *."

' In theſe examples, the power and wiſdom of the Deity, as demonſtrated in the conſtitution and government of the natural world, you ſee have ſuggeſted a variety of circumſtances, a ſplendid aſſemblage of imagery; of which it is a ſufficient commendation to ſay, the whole is not unworthy the greatneſs of the ſubject. The caſe is, however, materially different when the attributes of God are conſidered in themſelves ſimply and abſtractedly, with no illuſtration or amplification from their operations and effects. Here the human mind is abſorbed, overwhelmed as it were in a boundleſs vortex, and ſtudies in vain for an expedient to extricate itſelf. But the greatneſs of the ſubject may be juſtly eſtimated by its difficulty; and while the imagination labours to comprehend what is beyond its powers, this very labour itſelf, and theſe ineffectual endeavours, ſufficiently demonſtrate the immenſity and ſublimity of the object. On this account the following paſſage is truly ſublime. Here the mind ſeems to exert its utmoſt faculties in vain to graſp an object whoſe unparalleled magnitude mocks its feeble endeavours; and to this end it employs the grandeſt imagery that univerſal nature can ſuggeſt; and yet this imagery, however great, proves totally inadequate to the purpoſe:

" O Jehovah! thy mercy extendeth to the heavens;
" Thy truth unto the clouds;
" Thy juſtice is as the mountains of ſtrength;
" Thy judgment as the vaſt abyſs ‡."

But nothing of this kind is nobler or more majeſtic than when a deſcription is carried on by a kind of continued negation; when a number of great and ſublime ideas are collected, which, on a compariſon with the object, are found infinitely inferior and inadequate. Thus the boundaries are gradually extended on every ſide, and at length totally removed; the mind is inſenſibly led on towards infinity, and is ſtruck with inexpreſſible admiration, with a pleaſing awe, when it firſt finds itſelf expatiating in that immenſe expanſe. There are many ſuch examples in the ſacred poetry, one or two of which will probably enable you to recollect the reſt:

" Canſt thou explore the deep counſels of God?
" Canſt thou fathom the immenſity of the Almighty?
" It is higher than heaven; what canſt thou do?
" It is deeper than the abyſs; what canſt thou know?
" The meaſure thereof is longer than the earth,
" And broader than the expanſe of the ſea §."

" Whither ſhall I go from thy ſpirit?
" And whither ſhall I flee from thy preſence?

* Iſa. xl. 12 and 26. ‡ Pſal. xxxvi. 6, 7. § Job xi. 7—9.

" If

" If I ascend the heavens, thou art there.
" If I make my bed in the abyss, behold, thou art there!
" If I take the wings of the morning,
" And dwell in the extreme parts of the ocean;
" There also thy hand shall lead me,
" And thy right hand shall hold me *."

Here we find the idea of infinity perfectly expressed, though it be perhaps the most difficult of all ideas to impress upon the mind; for, when simply and abstractedly mentioned, without the assistance and illustration of any circumstances whatever, it almost wholly evades the powers of the human understanding. The sacred writers have, therefore, recourse to description, amplification, and imagery, by which they give substance and solidity to what is in itself a subtle and unsubstantial phantom; and render an ideal shadow the object of our senses. They conduct us through all the dimensions of space, length, breadth, and height: these they do not describe in general or indefinite terms; they apply to them an actual line and measure, and that the most extensive which all nature can supply, or which the mind is indeed able to comprehend. When the intellect is carried beyond these limits, there is nothing substantial upon which it can rest; it wanders through every part; and, when it has compassed the boundaries of creation, it imperceptibly glides into the void of infinity; whose vast and formless extent, when displayed to the mind of man in the forcible manner so happily attained by the Hebrew writers, impresses it with the sublimest and most awful sensations, and fills it with a mixture of admiration and terror.'

Dr. Lowth frequently exercises his poetical genius in translating select portions of the Hebrew poetry into Latin verse, and has enriched Latin poetry by these happy attempts. The translator is not so happy in adapting them to the numbers of the English muse. The following, taken from Jeremiah ix. 17, &c. is the best specimen we have found:

' Let those well-taught in Sorrow's school
Resound the notes of woe;
And mournful music, through the land,
In solemn concord flow;
Till tears shall stream from every eye,
Till every heart shall fear.——
Hark! 'tis the mourner's voice that sounds;
'Tis Sion's dirge I hear.
Vanquish'd, enthrall'd, to plunder giv'n,
The haughty city falls;
Shrill shrieks of woe aloud resound,
While ruin shakes her walls.——

* Psal. cxxxix. 7—10.

"We go—deserted and forlorn,
"To rove from shore to shore;
"These long-lov'd seats no more to view,
"These pleasant plains no more."
Yet hear! 'tis Heaven's most high decree!
The solemn rites prepare!
Let Sion's daughters raise the dirge,
Replete with wild despair.
The regal dome, the sacred fane,
Stern Death invades, and wastes the land;
The pride of Israel strews the plain,
Like sheaves beneath the reaper's hand.'

Mr. Gregory was induced to undertake this translation by the advice and encouragement of Dr. Kippis. Mr. Hendley, of Rendlesham, communicated to him many valuable notes, which are marked with his signature; and he has added many of the excellent criticisms of Michaelis subjoined to the Gottingen edition of Dr. Lowth's Lectures.

Upon the whole, the translation is well executed; and, though it does not possess the elegance or spirit of the original, it makes a valuable addition to English literature, and will furnish an acceptable entertainment to the Christian and classical reader.

For the ENGLISH REVIEW.

ART. XIII. LITERARY NEWS.

A Literary discovery has just been made, which is of infinite curiosity as well as importance. The history of Europe has received no inconsiderable illustration from a ray of ancient literature reflected from the arctic circle. A gentleman of a cultivated genius, a native of Iceland, (Mr. Vhorkelyn) has arrived in London, in the course of his tour through England, Ireland, the Hebrides, and Scotland, at the expence of the court of Denmark; a court that has for some time been distinguished by a spirit of general inquiry and useful improvement. He has translated, into the Latin tongue, the ancient laws and customs of the REPUBLIC of ICELAND; for Iceland, it seems, once enjoyed a free government; and adds one to the number of the "ο σαι Δημοκρατίαι Κατελυθήσαν," which afforded so fit a subject of political speculation to the philosophical and political Xenophon, and which was never more worthy of attention than at the present period.

It

It appears, from what we have ſeen of theſe laws, and the communications of the author, that, towards the concluſion of the tenth century, the iſland of Iceland, in extent but little inferior to our own, was occupied by adventurers from Norway, Scotland, Ireland, and other nations. In each diſtinct family the father, or head, was at firſt abſolute ſovereign. In the progreſs of population and improvement, diſputes concerning the frontiers of eſtates made it neceſſary that certain regulations ſhould be made for the common tranquillity and ſafety of the different families; the heads of which aſſembled together and formed the outlines of a community, from that common ſtock of ſenſe and obſervation which they had imported from their reſpective native lands. In the mean time, the Icelanders carried on a proſperous trade, and ſent ſhips even to the Levant, and to Conſtantinople, the then celebrated capital of literature and humanity. The Icelanders alſo ſent deputies thither over land, through the Ruſſian dominions, in order to improve their civilization and laws, a whole century before the firſt cruſade, and longer ſtill before the diſcovery of the Juſtinian code at Amalfi. Accordingly, in thoſe ancient laws of the republic of Iceland, we meet with evident traces of the ancient conſtitutions and laws of the Greeks and of the Romans. For example; beſides a body of written laws, which were read every third year to the people, two men were choſen annually, by the heads of families, with conſular power, not only to enforce the exiſting laws, but, when theſe proved deficient, to act according to emergencies.

Throughout the whole of the ancient laws of Iceland, there appears a high ſenſe of the perſonal rights and dignity of individuals. The greateſt puniſhment the conſtitution inflicted was, to deprive offenders of the advantages of ſociety. Even the inhuman murderer was only *baniſhed to the wood*, that is, to the interior, uncultivated, and mountainous part of the iſland for a year; and no man was allowed to approach him nearer than a fixed number of fathoms. Yet, in ordinary caſes, the common acquaintances and friends of the offender were permitted to adminiſter to his wants; but murderers, and other atrocious criminals, were precluded from all human ſociety, aid, and conſolation, except thoſe of their own family or neareſt kindred, and conſidered, in every reſpect, as wild beaſts, or ſavages in the rudeſt ſtate of ſociety, roaming through the woods and plains in queſt of prey, and eſculent roots, and herbs, with, perhaps, ſome berries, nuts, and acorns.

If the culprit, whatever was his crime, tranſgreſſed his bounds, any man was at liberty to ſlay him; and he might be hunted and deſtroyed, even within his ſanctuary, if he did not withdraw himſelf from the iſland in the ſpace of twelve months after his ſentence: in that ſpace, it was ſuppoſed, the annual arrival and departure of ſhips would furniſh him with an opportunity for eſcape. Impriſonment before trial did not exiſt. Every man's perſon was free, and his rights preſerved inviolate, till it was forfeited by crimes againſt ſociety. And ſo ſtrong was the principle of independence among the Icelanders, that great indulgence was allowed to the power of paſſion. If any provoking word or behaviour was uſed, the party reſenting it was not ſubjected to puniſhment, even although the death of the aggreſſor ſhould be the conſequence.

Although it is by no means intended, in this ſhort paper, to give a *ſketch* of even the moſt remarkable laws of Iceland, yet the immenſe burthen of poor's-rates in this country, and the efforts now making to remedy this evil, or at leaſt to make it anſwer the end propoſed, naturally lead us to mention, that, by the laws of Iceland, the poor were committed to the protection of their neareſt kindred, who had a right to their labour, as far as they were able to labour; and to indemnification afterwards, if, by any accident, the *pauper* ſhould acquire property. Children were obliged to maintain their parents; but if parents neglected to give their children good education, according to their circumſtances, theſe were relieved from the burthen of maintaining them in old age, or under diſtreſs.

Thus intereſt united with religion and natural affection to induce men to look well to the education and principles of their children and kindred; and thus the education of youth, agreeably to the ideas of Plato and the Pythagorean ſchool in Italy, and the practice of the ancient Egyptians, Perſians, and Spartans, formed a part of the republican conſtitution of Iceland.

This republic ſubſiſted from the beginning of the tenth to the middle of the thirteenth century, when it became a province, according to the uſual fate of iſlands, to the neareſt kingdom on the continent.

In the hiſtory of Iceland we have a remarkable inſtance of the connexion between public liberty and proſperous commerce. The republic of Iceland, while it remained free and independent, ſent ſhips into all parts of the known world; at this day not a ſingle veſſel belongs to Iceland; the little trade it enjoyed was monopolized by a Daniſh company

till

till 1786, when it was laid open to all the ſubjects of Denmark. The natives are now endeavouring to revive a free trade with all nations, which they hope to obtain from the liberal and enlarged policy of the Daniſh miniſtry. This miniſtry conſiſts at preſent of

The Prince Royal,
The King's Brother,
Schach Rachlow,
Count Bernſtorp,
Count Stampe; all of them members of the privy-council.

The Counts Schimmelman and Reventlow, with the Count Bernſtorp at their head, as chancellor, have the management of the exchequer. His Daniſh majeſty liſtens to every project for the improvement of trade, and the happineſs of his ſubjects; and his miniſters are warm friends to the intereſts of liberty and humanity. But the Daniſh miniſter who has moſt ſignalized his humanity and enlargement of mind is, Count Bernſtorp, chancellor of the exchequer, who, by emancipating his villains, or predial ſlaves, has raiſed their dejected ſpirits, and diffuſed general induſtry, cheerfulneſs, and plenty over his eſtate.

FOREIGN LITERATURE.

ART. XIV. *Select Works of M. Dorat.* 3 vols. in 12mo. Price Six Livres, ſtitched. Paris. De la Lain aîné. Rue St. Jacques, No. 240.

IN the purſuit of literature, as well as in every other career of ambition, they who graſp at univerſality ſeldom even attain the ſhare of reputation juſtly due to their merits.

The author now before us, through a deſire of general excellence, has, at one time or other, experienced all the viciſſitudes of haſty praiſe, and inconſiderate blame. The honours imprudently done to the profuſe genius of Voltaire, among many others, have been fatally detrimental to the talents of M. Dorat. Romance, tragedy, comedy, didactic, heroic, erotic, and, in a word, almoſt every ſpecies of poetic effuſion, have ſucceſſively weakened the efforts, and bewildered the imagination, of this very ingenious author.

Before we enter into the detail of the three volumes now under conſideration, it may not be unpleaſing to our readers to have the character of this courtly writer from one of his wittieſt and moſt judicious countrymen *.

Dorat was born with talents ſufficient, had they been more under the guidance of taſte, to have acquired much greater renown; and which, notwithſtanding, have procured him no inconſiderable rank among the French poets. This aſſertion would undoubtedly be more univerſally admitted, had he limited his labours to the three ſelect volumes now offered to the public. We here find much facility, great copiouſneſs, ingenuity, and wit, added to the manner and imagination of a poet. His misfortune is, that he knows not when to have done, and in courting wit at the expence of truth, In his happieſt paſſages we frequently meet with *a puerility of diſpoſition*, and a quaintneſs of *his own*, that deſtroy the good effects of all we had been peruſing. Another fault, which increaſes his enemies, is, that he ſpeaks too ſlightly of men in poſſeſſion of public eſteem; and too often conceals a ſneer under falſe eulogy; for inſtance, he thus ends an epiſtle addreſſed to Voltaire,

> I've laugh'd at your expence, but cloſe
> By weeping over Zara's woes ‡.

He ſpoke to Rouſſeau much in the ſame ſtrain; but afterwards ſeemed to be conſcious he had been at leaſt indiſcreet, and changed the firſt of thoſe two lines,

> I once dar'd laugh, but now I cloſe
> By weeping over Zara's woes §.

However, we are well convinced that the character of M. Dorat, or the plan of life that he had laid down to himſelf, and the pretenſions that he carried along with him into the world, were baneful to the perfection of his talents. Jealous in the participation of the pleaſures of ſociety, and fonder of *luſtre* than *favour*, he wiſhed to make it appear that he only trifled with the muſes, at the ſame time that his aſſiduity was painful, and his labours without intermiſſion.

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* Mr. Imbert.

‡ Je viens de rire à tes dépens
Je m'en vais pleurer a Zaïre.

§ J'oſai rire quelques inſtans.

The

The double fatigue that he had impoſed upon himſelf of being on the ſcene of the world, at once actor and ſpectator, by deſtroying his health, muſt of neceſſity have impaired his moral faculties, and allowed leſs time for the perfection of his works.

We ſhall now turn to this ſelection of his various lucubrations, fortunately for the fame of M. Dorat, made by a man of taſte.

In the firſt volume we meet with the beſt of his dramatic performances, viz. one tragedy, and two comedies, *Regulus*; *The Diſſembling Lover*; and *Celibacy* *.

The ſecond contains *Declamation*, and other leſſer poems, ſuch as, *Heroic Epiſtles*, *Odes*, *Fables*, and *Tales*.

The third contains fugitive pieces.

The two firſt tragedies written by M. Dorat met with no ſucceſs. He afterwards attempted an alteration; but this too proved unfortunate; and *Zulica*, as well as *Theagenes and Cariclea*, are now almoſt forgotten. His *Regulus* was his only tragic effort that ſucceeded.

With regard to comedy, what he loſes by character he gains by incident; but by as much as the former ſurpaſſes the latter, by ſo much is Dorat inferior to thoſe who have drawn from nature. His *Diſſembling Lover* met with great encouragement; and, as long as there are actors formed to attend to incidental beauties, this comedy will be ever pleaſing. Genius, however, has leſs to do with it than judgement; for the author has only embelliſhed what was before invented by La Noue in the comedy of the *Coquette corrected:* but, as M. Imbert archly obſerves, the ſubject will ever be intereſting to both ſexes; to ours, by ſeeing a coquette outwitted by the man ſhe wiſhed to ſubdue; and to the other, who will eaſily pardon the conqueror for the love he bore the conquered.

As a ſpecimen of his manner in moral deſcription, we here preſent our readers with a few lines from this comedy, wherein he reflects on the fickleneſs of public eſteem.

'The applauſe of the day is but a wave that comes and goes; purſue it as long as you will, you can never fix it. To-day you have a ſmiling ſky above your head; to-morrow the ſcene varies, and all is clouds. Ingratitude ſprings up at every ſtep; and we walk upon quickſands. On the turn of a hand, the inconſtant crowd will pull down in the evening, the idol which, in the morning, they worſhipped. Thus

* Regulus. La Feinte par Amour. Le Celibataire.

fear

fear ſucceeding fear, and hope following hope, we dearly bribe a phantom we can never enjoy. Elbowed in a crowd by a thouſand competitors, we muſt yield to the rolling billow; and, when all is over, we find ourſelves on the very ſpot whence we ſet out.'

Engliſh ears are not accuſtomed to ſermons in comedy. But it muſt be remembered, that one of the great merits of the French drama is a juſt detail whether of the qualities of the head or of the heart.

In his comedy of *Celibacy*, or the *Old Batchelor*, though the ſubject does not at all correſpond to the title, yet, upon the whole, he has a claim to all the ſucceſs it met with.

The ſecond volume preſents us with the maſterpiece of his muſe. The poem upon Declamation is really beautiful: it might have been more perfect with regard to the plan; but, in general, the ſtyle is correct, the imagery true, the verſification uncommonly pleaſing, and, where the ſubject ſeems to bid defiance to poetry, his facility is aſtoniſhing. Dorat muſt have beſtowed much labour to bring this favourite work to the degree of perfection which it has attained.

His heroic epiſtles can only lay claim to half the title: they are epiſtles, and generally charming ones; but they are far from being heroic. His odes are too pretty to be nervous; there is in them more of giddineſs than of enthuſiaſm. His fables are too witty to be natural; but of theſe there are not many. His tales are deliciouſly told.

His third volume is made up of poems on various occaſions. Dorat had very peculiar felicities in this ſpecies of writing. It were to be wiſhed he had confined himſelf to it entirely. Nothing has eſcaped him. Beaux, belles, wits, witlings, wonders, trifles, every thing paſſed through his fancy, and took a colouring that no other author could give.

I ſhall conclude this ſhort analyſis with his epiſtle to Delia; and only previouſly expreſs a wiſh that the judgment and impartiality obſerved in this ſelection may entitle it to the peruſal of all who are fond of airy and elegant literature.

'To Delia.

'LET others ſing of favours, the rewards of their paſſion; for my part, young and lovely Delia, I mean to celebrate your very rigours. By thee it is that I enjoy a ſecond youth; my former flames burn up anew; I again experience all my cares, my anxieties, my follies; I fear, I hope, I doubt, I fret, I rave!—Ah! how I thank you for thus making a wretch of me!

Giddy

'Giddy independence led aſtray my undecided vows; and I bluſh while I ſpeak it, but the cold pleaſures of inconſtancy became neceſſary to me. Now! what a charming difference! I am faithfully unhappy! You have created a new heart for me; and my ſenſes find enjoyment in every thing. I again feel the power of that enchanter who gives a value to exiſtence, charms to grief, and conſtancy to hope.

'I once fondly imagined that mirth had attractions to fix me; but there is no pleaſure in ſmiles, and there is voluptuouſneſs in tears. I uſed to ſee the crowd in rapture at the beauties of my miſtreſs without a pang; but now I deteſt the crowd; now, my Delia, every thing alarms my paſſion; every thing inclines me to quarrel with you. I hate the verſes that are read to you; I am angry with your ſweet expreſſions, your charming caprices; and if a rival praiſes your ſmile, or your dimple, I abhor it.

'A ſtupid and heavy ſlumber formerly wrapped up my dry ſoul in its melancholy ſhroud; now, night itſelf adds to my pleaſure by inflaming and tormenting me. I have not known what repoſe is ſince the moment I loved you; every inſtant is devoted to paſſion; even in my ſleep, my Delia, a dream makes me madly bleſt, and furiouſly jealous; and every where I find miſery enough to make life to me ſupremely charming.'

MONTHLY CATALOGUE.

[*For MAY* 1787.]

POLITICAL.

ART. 15. *An Illuſtration of the Principles of the Bill propoſed to be ſubmitted to the Conſideration of Parliament, for correcting the Abuſes, and ſupplying the Defects, in the internal Government of the Royal Boroughs, and in the Manner of accounting for the Property, Annual Revenues, and Expenditure of the ſame, in that Part of Great-Britain called Scotland. By the Committee of Delegates.* 4to. 2s. 6d. Neil, Edinburgh. 1787.

"THERE is not, perhaps," ſays Mr. Fletcher of Saltoun, "in human affairs any thing ſo unaccountable as the indignity and cruelty with which the far greater part of mankind ſuffer themſelves to be uſed, under the pretence of government. Some men, falſely

falsely persuading themselves that bad governments are advantageous to them, as most conducing to gratify their ambition, avarice, and luxury, set themselves, with the utmost art and violence, to preserve their establishment."

These observations of that high-spirited patriot and penetrating statesman, the author of the pamphlet before us applies to the royal boroughs of Scotland. "There," says he, "are systems of government, which, by some egregious abuse of language, have obtained the name of constitutions; for they give to the people, whose affairs are naturally the objects of their establishment, no voice in the administration; permit persons, once in office, to perpetuate their domination over the citizens; and afford no adequate redress against the enormities of this dangerous power, in relation to the property, revenues, and police of the communities."

The enemies to a reform in the royal boroughs of Scotland have represented the dangers attending innovation in civil or ecclesiastical establishments. But the history of every nation, particularly of our own, demonstrates the beneficial effects that have often resulted from an alteration in laws, manners, and government. Between the period when the Aborigines of Britain roamed naked in the forest, and the high cultivation of modern times, there is an immense space, which is filled up with nothing but a thick and perpetual succession of *innovations*. Can it be then said that innovation is to be always resisted, as being fraught with unknown mischief to the state, when, if the spirit of it had not been indulged, and the effects of it had not been every where felt, we had yet remained in the primitive condition of our savage ancestors? In fact, when we contemplate the history of our country, what is it but a relation of the changes which have happened in the religion, the manners, the laws, and the government of the people, and of the causes which produced them?

'The political liberty,' says our author, 'as well as the commercial advantages, we now enjoy, we owe to a series of the greatest, perhaps of the most unexpected innovations.' From that source have originated the most brilliant and useful discoveries in science, and the most salutary institutions, both in religion and government. The present refinement and humanity of European manners have been greatly owing to the introduction of Christianity, which deeply inculcated benevolence and equality among mankind. It was the Reformation that has drawn the line between religion and superstition, and relieved us from the debasing and intolerable domination of the priesthood. It was the union of the two crowns of Scotland and of England that stopped the torrents of blood which formerly made devastation in either country. It was the union of the two kingdoms that opened wide the doors of commerce, and allowed us to participate in the extensive commercial transactions of the first nation in the world. It was the abolition of the heritable jurisdictions that redeemed our people from the oppressive hand of feudal despotism. It was the illustrious event of the Revolution that exterminated regal tyranny, taught the people the extent both of their power and their rights, and made them to experience a period of political happiness and greatness, to which few other nations had ever attained.'

'At

'At the ſame time, as there can be no general rule without exception, we are ready to admit, that, in the hiſtory of the boroughs, there was one innovation attended with the moſt pernicious conſequences to the character, the induſtry, the commerce, and the general proſperity of the country. It was that unequivocal teſtimony of an arbitrary reign, the act of parliament 1469, which entirely altered the conſtitutions of the boroughs; erected the ſtandard of deſpotiſm, where liberty had ſo long reſided; and which covered the face of the country with the darkneſs and torpitude of ſlavery, in place of the light and ſpirit of freedom. But, on the other hand, the whole tenor of our hiſtory affords invincible proof, that every attempt we have made to eſtabliſh and ſecure our liberties was a wide ſtep towards the greateſt political happineſs and importance, and the moſt extended commercial intercourſe with the world.

'It has been ſaid, that reform, by introducing diſſipation and tumult among the people, would relax the induſtry, and hurt the manufactures and commerce, of the country. Inſtead of a diſſertation or argument on this ſubject, let us appeal to facts which are inconteſtable, and which afford the moſt irrefragable proof that a diminution of induſtry, and injury to commerce, are not the conſequences of an extenſive communication of freedom. Has the acquiſition of liberty been fatal to the proſperity of Holland? Has it introduced diſſipation and deſtroyed induſtry among the Dutch? Or has it produced, from ſens and barren ſands, a populous nation, who have aſtoniſhed the world by their induſtry, their commercial enterprize, their ſucceſs in trade, as well as their bravery in war? There is not, in Europe, a ſtate in which the rights of election are more widely diffuſed among the people than England. Is there any nation that can claim a ſuperiority over England in induſtry, in manufactures, in commerce, or in arms? This exalted and illuſtrious ſituation ſhe owes, in a great meaſure, to that activity of genius, and that boldneſs of ſpirit, which are the ſpontaneous and luxuriant growth of the ſoil of liberty.'

But, granting that the antiquity of inſtitutions were a ſufficient proof of their juſtice and expediency, the argument in favour of reform would be invincible even on this ground; for it is certain, that, in the hiſtory of mankind, liberty was prior to ſlavery; and, in the hiſtory of the Scottiſh boroughs, the energy and dignity of popular government preceded the languor and depreſſion of tyranny. The origin and legiſlative capacities of the royal boroughs are to be referred to a very early period. "This point," ſays our author, "has been illuſtrated and confirmed by a writer *, diſtinguiſhed in the republic of letters by the depth of his reſearch, the acuteneſs of his genius, and the uncommon energy of his language. To that eminent and ingenious author, more than to any modern writer, the friends of liberty are deeply indebted. He has refuted many of the tenets adopted by men of no contemptible name, who, either from error or ſyſtem, had contended for the ancient ſlavery of the boroughs.

* Dr. Gilbert Stuart.

Dr.

Dr. Stuart himſelf, a paſſionate lover of liberty, has traced its eſtabliſhments to a very remote antiquity, combating with invincible force the adorers of prerogative and the champions of tyranny."

After a ſhort hiſtorical deduction of the government of the boroughs, of the invaſion of their liberties, firſt by the nobles and afterwards by the crown, and of their preſent condition of deplorable ſervitude, the author makes an appeal for redreſs to the wiſdom and juſtice of the legiſlature.

Upon the whole, this ſenſible, ſpirited, and elegant pamphlet does great credit to the author, and is a proof of the beneficial effects which the ſpirit of liberty has already operated in Scotland.

ART. 16. *The genuine Review of the Political State of an unhappy Country, as originally written, before it was mutilated by a Right Reverend Prelate.* 8vo. 1s. 6d. Ridgeway. London, 1787.

This is the fourth or fifth reply to the "Short Review of the Political State of Great Britain at the cloſe of 1786." The writer pretends that this was the genuine manuſcript from which that celebrated pamphlet, altered and mutilated by a modern prelate (Dr. Prettyman), took its origin. Unfortunately for himſelf, and happily for the public, his artifice is too groſs, and his abilities too ſhallow, to impoſe on any perſon who is poſſeſſed of common underſtanding. The alterations which he has made of the Short Review, and the additions which he has made to it, remind us of the perſevering labours of Martinus Scriblerus, who darned his ſilk ſtockings with worſted till they became a pair of worſted ſtockings. One ſentence will ſerve as a ſpecimen, *et ex unâ diſcite omnes.* "Barataria (Great-Britain) produces ſuch characters as the following: a hypocritical king, an avaricious queen, an unexperienced miniſter, a profligate and arbitrary chancellor, two ideot ſecretaries, a drunken viceroy, and a lying biſhop: from ſuch characters, may Providence ever defend the favourite iſle of freedom!" And from ſuch authors, may Apollo ever defend the republic of letters!

ART. 17. *Alarming Progreſs of French Politics.* 8vo. 1s. Jameſon. London, 1787.

This pamphlet ſhould rather have been ſtyled, "The alarming Progreſs of Engliſh Folly." The fault, or misfortune, of the author of this eſſay is, not that his ideas are wrong, but that he has no ideas at all. In conſequence of the French commercial treaty, ſays he, "*lettres de cachet* will ceaſe to be an abomination, and the Baſtile may become a very pretty appendix to the court of inquiſition *already eſtabliſhed among us.* Britannia, *ruſtic virago*, hitherto untamed, ſhall be *frenchified* into *vulgar uſe*, [i. e. the virago ſhall become a ſtrumpet]; and, who knows, may have, at ſome future period, the good fortune to ſucceed as maid of honour [a ſtrumpet a maid of honour!], the graceful Swollenbelly burg-hen, the next century, grovelling at the feet of a grand monarque, may preſent, in return for ribbons and French lace, her liberty and bill of rights," &c. If Engliſh liberty is to be exchanged for French ribbons and lace, we may ſafely infer that the commercial treaty is not founded on principles of reciprocity.

ART.

ART. 18. *The Speech of Mr. Sheridan relative to the Begums of Oude.* 8vo. 1s. 6d. Richardſon. London, 1787.

We heard this ſpeech when it was delivered in the Houſe of Commons, and were witneſſes to the effects which it produced. As an exhibition of talents, of eloquence, both of the tragic and comic kind, and of theatrical enunciation, its merit was of the higheſt order, and has produced effects ſeldom to be paralleled in modern times. At the ſame time when we heard it, we conjectured, that, whatever impreſſion it made on the *public ear*, it was by no means fit for the *public eye*. This conjecture every publication of it has confirmed. The ſophiſtical arguments on which it was founded are wiſely withheld from the public; and even the declamatory parts, though abounding with glowing figures, are unclaſſical and incorrect. All Sheridan's works *act* better than they *read*. Monuments remain, and will remain for ever, of the eloquence of Greece and Rome; but Mr. Burke is the only orator of the Houſe of Commons whoſe ſpeeches will deſcend to poſterity.

ART. 19. *The Speech of Major Scott relative to the Begums of Oude.* 8vo. 1s. 6d. Debrett. London, 1787.

Although Major Scott ſometimes *ſpeaks unadviſedly with his lips*, the knowledge of the ſubject, the good ſenſe, and the ſolid arguments, which this ſpeech contains, will recommend it to every reader, and diminiſh, if not deſtroy, the influence of the former. If Mr. Haſtings, like Lord Clive, had poſſeſſed an advocate in the Houſe of Commons who united talents for public ſpeaking with a profound knowledge of law, his impeachment, like Lord Clive's, would have been checked in the beginning.

ART. 20. *An Appeal to the People of England and Scotland in Behalf of Warren Haſtings, Eſq.* 8vo. 1s. 6d. Debrett. London, 1787.

There is much good obſervation and ſolid argument in this pamphlet, which defends the conduct of Mr. Haſtings. Facts are ſtrong things; and, as containing ſuch, this performance will operate its effect on the impartial reader. Eloquence is neceſſary to ſupport a bad cauſe, but a good one may be defended by the logic of common ſenſe, and the rhetoric of unſtudied expreſſion.

ART. 21. *An Appeal from the haſty to the deliberative Judgment of the People of England relative to the State of our Fellow-Countrymen in India.* 8vo, 1s. 6d. Debrett. London, 1787.

This pamphlet ſtrongly enforces the Bengal petition lately before the Houſe of Commons. It contains a ſtatement of the manifold ſervices rendered by our countrymen in India, and urges the ſtrong claim they poſſeſs to the protection and approbation of their country. The author places the ſufferings and the merits of Britiſh ſubjects in India in a ſtriking point of view. There is much conſtitutional knowledge and ſound argument diſplayed in this tract, notwithſtanding the aſperity of language which is ſometimes employed towards individuals.

ART.

ART. 22. *An Abſtract of the Bill for manning the Royal Navy with Volunteers; with a full Defence of its Principles and Operation: being the Subſtance of Six Letters addreſſed to William Pultney, Eſq. and of Ten Letters to the Right Hon. William Pitt. With Additions; in which the Rights of Britiſh Seamen are ſtrenuouſly defended, and all the Objections made to the Bill, both in and out of Parliament, are fairly ſtated and fully refuted. Alſo, a Letter addreſſed to the Gentlemen of the Faculty; with Copies of Anſwers thereto. By John Stevenſon.* 8vo. 1s. Nicoll. London, 1787.

Whatever may be the fate of the bill which is the object of this pamphlet, the truly patriotic zeal manifeſted by Mr. Stevenſon, in endeavouring to forward ſo laudable a meaſure, is juſtly entitled to approbation. That the impreſſing of ſeamen is an exerciſe of power diſgraceful to the ſpirit of a free nation, no doubt can be entertained; and we are equally convinced that the practice, by its injurious influence on the depreſſing paſſions, has likewiſe a direct tendency to deſtroy both the health and ſtrength of that valuable claſs of the community.

MEDICAL.

ART. 23. *Phyſiological Conjectures concerning certain Functions of the Human Economy in the Fœtus and the Adult. By James Rymer.* 8vo. 1s. Evans. London, 1787.

In matters of ſcience, doubt and ſcepticiſm afford indication of a certain degree of knowledge. This remark is particularly applicable to Mr. Rymer's conjectures. He appears to have been attentive to phyſiological inquiries; and, with reſpect to ſome points, it may be difficult to ſatisfy his underſtanding upon principles fully eſtabliſhed; at leaſt, to diſcuſs the ſubjects which he propoſes, would greatly exceed the bounds of a Review. The ſame is not the caſe with his opinion relative to a mixture of vegetable acid, as lemon juice, water, ſugar, and ardent ſpirit, which he believes to be a beverage moſt ſalutary in any ſtate of the ſtomach. The proportion of Mr. Rymer's univerſally medicinal punch is, the juice of one large lemon, one ounce of ſugar, ſix ounces of water, and one ounce of ardent ſpirit. However grateful this compoſition may be to the ſtomach of the author, yet, whether it would not prove flatulent to many, might very juſtly have been mentioned as the ſubject of an additional conjecture.

ART. 24. *A Hiſtory of the Practice of trepanning the Skull, and the After-Treatment; with Obſervations upon a new Method of Cure, illuſtrated by a Caſe. By Robert Mynors, Surgeon.* Small 8vo. 2s. 6d. Birmingham printed. Robinſons, London, 1787.

Mr. Mynors traces the hiſtory of trepanning from Hippocrates to the preſent time; ſhewing that it has been the practice, in all ages, to encourage the ſuppuration of the dura mater and the reſt of the wound. In this method of treatment, however, we cannot acquieſce, from a conviction that to cut off any portion of the ſcalp, or deſtroy

stroy the least part of the pericranium, more than what is unavoidable in making the necessary perforations, and removing the broken pieces of bone, tends to no useful purpose, and retards the process of cure. In cases of injuries done to the head, from external violence, without a wound of the scalp, but which require the operation of the trephine, after clearing away the hair by the razor or scissars, he recommends the following method:

'Make a simple incision of the soft parts, with a knife, in the center of the injury, down to the pericranium *only*, in such direction, and of such extent, as the injured part of the head may seem to require; in a case of fracture of moderate size, the incision may be four or five inches long; each lip of scalp formed by this incision is then to be carefully dissected close from the pericranium in a semilunar form, as much as may be found necessary for the purpose of ascertaining the width of the fracture, and to make room for the application of the trephine. In a fracture of larger extent, where a simple incision, although carried somewhat longer than that recommended above, is not found sufficient, a farther dilatation may be easily accomplished by only making a transverse section of one of the lips, formed by the simple incision; beginning from the central point of that lip which covers the greatest part of the fractured piece of bone; carrying it on far enough, and forming thereby, when raised from the pericranium, two angular flaps, more or less acute, as the form and extent of the fracture may require; and so you may proceed to raise one flap more from the other lip, if such very extensive dilatation should ever be found necessary.'

With respect to the propriety of employing the process of adhesive inflammation, in the cure of a wounded scalp, we readily agree with Mr. Mynors; and we cannot hesitate to admit his claim to this improvement in surgery.

MISCELLANEOUS.

ART. 25. *An authentic Narrative of the most remarkable Adventures and curious Intrigues exhibited in the Life of Miss Fanny Davies, the celebrated modern Amazon, who received Sentence of Death at the last Chelmsford Assizes, for stealing above* 1250*l. in Money and Notes, from Mr. Wrigglesworth, a country Grazier. Embellished with a beautiful Frontispiece, representing the Fair-One, both in her native Charms and masculine Dress. Interspersed with moral Reflections and entertaining Anecdotes, delineating her amorous Parlies with her kind Keepers in High Life.* 8vo. 1s. Jameson. London, 1787.

The memoirs of Price having been caught at with avidity, has induced the editor of this pamphlet to intrude upon the public a very imperfect, bad-written, unsatisfactory account of an infamous woman, whose tale ought to have died with her. By the title the reader may be led to suppose he shall meet with something to entertain him; but the reverse is the fact, as the contents of the work would disgrace a stall.

ART. 26. *An eccentric poetical Epistle from the celebrated Mrs. Err—ngt—n to John Motherbill, the Brighton Taylor; with an explanatory Elucidation.* 4to. 1s. Macklew. London, 1787.

This is of a similar stamp with the last article we reviewed, wretched, vulgar, and indecent, with notes as poor as the text, dedicated to the *respectable* Mrs. Newton.

ART. 27. *Poems, chiefly Pastoral; by W. Hawkins.* 8vo. 1s. Egerton. London, 1786.

These pastoral poems consist chiefly of songs, which are not inferior to the usual Vauxhall productions of the same kind.

ART. 28. *The First Floor; a Farce, in Two Acts, as it is now acting at the Theatre-Royal in Drury-Lane.* 8vo. 1s. Dilly. London, 1787.

This farce contains a considerable portion of low wit; and though its plot is, in many respects, improbable, it is nevertheless capable of affording a good deal of entertainment even in the closet, and certainly rises superior to most of its competitors in the same line.

ART. 29. *Facts dedicated to her Majesty. The Female Spy; or, Mrs. Tonkins's Journey through France in the late War, undertaken by the express Order of the Right Hon. Charles James Fox, Secretary of State.* 8vo. 1s. 6d. Sold by the Authoress. London, 1787.

It appears, by this pamphlet, that Mrs. Tonkins, the author of it, was, on an application of her own to Mr. Fox (after fruitlessly applying to other officers in administration) sent out in 1781 as a spy, to learn what was going forward in the sea-ports of France, with a promise of being honourably rewarded on her return. A sloop was fitted out for her, and ordered to land her where she pleased on the French coast. She accordingly sailed, and landed at St. Maloes, under the name of Adams, in the character of an American, searching for a passage to that place. Under this fictitious appearance, she travelled to Morlaix and Brest; and the intelligence she picked up and brought home was, that the combined fleets of France and Spain were to rendezvous, the ensuing summer, in the channel, whilst an armament was to attack Gibraltar. At St. Maloes she was taken before the governor, as a spy; but, on her producing a forged letter as from her husband in America, begging her to make the best of her way there from some French port, she was dismissed, and obtained a recommendatory letter to Dr. Franklin at Paris, who gave her a passport to Ostend, from whence she got safe back to England. In this tour she spent 142l. of her own money; but, finding Mr. Fox out of office on her return, she applied not only to him, but to Lord Keppel, Lord Grantham, Lord North, Lord Shuldham, Messrs. Stephens, Sheridan, Frazer, and others, from whom she could get no relief but seven guineas from Mr. Fox, though reduced to the last shilling, and had the misfortune to break her leg in her attendance. Peace had taken place, and she was sent from one to the other without obtaining any satisfaction or reward for her services. This has induced

induced her to ſubmit her caſe to the public; and we honeſtly think ſhe has been hardly dealt with, for every labourer is worthy of his hire; and, as ſhe was employed by government, and ran the riſk of her life in the public cauſe, whatever may be her private character, ſhe certainly ought to have been rewarded.

Though this tract may entertain for half an hour, it is far from being well formed, and convinces us of the truth of the old adage, that a diſappointed woman is the bittereſt enemy. She calls Sir Thomas Pye a ſqueaking, grinning monkey; Captain Kempthorn, of the 50th of foot, an inſignificant puppy; Mr. Todd, of the Poſt-Office, an old gormandizer; Admiral Keppel's ſecretary, a thickheaded fellow; and is equally abuſive to Meſſrs. Sheridan, Frazer, and Sneyd.

General Conway, Lord Grantham, and others, are treated very little better; and ſhe gives us an anecdote of Lord Shuldham and his patron that, if true, does little credit to either of them. In ſhort, ſhe ſeems to have taken ample revenge for any ill treatment ſhe may have experienced.

ART. 30. *Exceſſive Senſibility; or, the Hiſtory of Lady St. Laurence.* 5 vols. 12mo. 15s. ſewed. Robinſons. London, 1787.

This novel is written in a ſeries of letters between perſons of both ſexes, and, with reſpect to the principal incident, bears a ſtrong reſemblance of Olivia. Miſs Julia Oſborn, a beautiful and virtuous young lady, is married to Lord St Laurence; and there is the faireſt proſpect that their union will be attended with great domeſtic happineſs. Unfortunately, however, Mr. Dillon, a libertine of faſhion, and intimately acquainted with Lord St. Laurence, is introduced to his lady, and ſoon forms the criminal reſolution of violating, if poſſible, his bed. For this purpoſe, he becomes an aſſiduous viſiter at Lord St. Laurence's houſe; and his deſign is abetted by the malignant arts and inſinuations of Lady Suſan Drayton and Lady Charlotte Mayne, who envy the happineſs of the new-married pair. Lady St. Laurence, unſuſpicious of any plot injurious to her honour, entertains Dillon with that innocent familiarity which ſeemed ſuitable to one who enjoyed the confidence of her lord. In the mean time, the artifices of Lady Suſan Drayton and Lady Charlotte Mayne are put into motion; and Lord St. Laurence is rendered ſo jealous of his lady's chaſtity that a ſeparation enſues. Lady St. Laurence, and her neareſt relations, are thrown into the greateſt diſtreſs by this incident; and, on account of her extreme ſenſibility, her life is endangered. While things are in this ſituation, the infamous plot is diſcovered by the Earl of Belville, who immediately communicates the important intelligence to Lord St. Laurence.

The characters in this novel are well ſupported, and the manners in faſhionable life delineated in a lively manner.

ART. 31. *Elements of Latin Grammar, for the Use of the Academy at Uxbridge. By William Rutherford, D. D.* 12mo. 3s. Murray. London, 1787.

These "Elements" seem to be formed on the plan of the Eton grammar, though arranged in a different manner, and better accommodated to the young. The author not only discovers a thorough knowledge of the principles of the Latin language, but a facility of explaining them to the comprehension of pupils. The addition of a vocabulary to the different declensions and conjugations is one of the many improvements to be found in this grammar. The first part only is published; when the whole is completed, it will greatly facilitate the acquisition of the Latin tongue, and be highly useful to schools and academies.

ART. 32. *A Sketch of Universal History, from the earliest Time to the Year* 1763. *By a Lady.* 8vo. 2s. Payne and Son. London, 1787.

A summary of general history, from the creation of the world to the year 1763, in the space of 94 pages, has never been attempted before, and could only have been conceived by the rapid imagination of a lady. This compilation, however, may have its use. Though it be too concise to convey a particular knowledge of the events in history, it may serve as a guide to the mind in generalizing its scattered information, and prove as an assistant to the memory in retracing its former acquisitions. Though historical correctness and accuracy have been studied, the learned reader will find some mistakes in this compendium; but it is to be hoped that the public will shew its usual indulgence to a female pen.

ART. 33. *William of Normandy; an historical Novel.* 2 vols. 5s. sewed. Lane. London, 1787.

The supposed time of the transactions related by this novelist corresponds with that of William the Conqueror; and the principal scene is the town of Falaise, and its neighbourhood. If the manners of that age were rude and barbarous, the writer now before us is not deficient in imitation: murders, rapes, and executions, are the incidents which occur; and the conduct of the narrative, in general, is barbarism itself.

We learn, from this performance, that a woman's charms are threatening; that love is an arduous passion; and that a man may be in a state of insensibility and dissatisfaction at one and the same time. We are afterwards informed that love is a detestable passion. But, indeed, the author's ideas, both of the nature and effects of this passion, are too ridiculous to be mentioned; he seems to be very little acquainted with the natural operations of the human mind. In point of composition there is little to be commended in the work, which is frequently void of punctuation, and violates, in an extreme degree, all the laws of grammar and orthography.

ART.

ART. 34. *Poems, by J. Donaldson.* 4to. 2s. 6d. Nicol. London, 1787.

Mr. Donaldson, a celebrated portrait-painter, now solicits the attention of the world in the character of a poet. Nor are his pretensions to that character totally unsupported. He discovers taste, an elegance of thinking, and that just estimate of human enjoyments which proceeds from these principles and acquisitions. The second ode, entitled, "Rural Repose," is simple and elegant.

The author is an ingenious man; but, if we may judge from this collection, his poetical stores are not very ample; and he seems, from the paucity of his performance, to be under the dominion of indolence, which, if it is not a mark of genius, is one of its most frequent attendants.

ART. 35. *The Twaddle; a Christmas Tale.* 8vo. 1s. Law. London, 1787.

We cannot more aptly characterise this tale than in the words of its author.

'A Grub-street catchpenny, whose plan
Or moral—find it if you can.
To sum up all, and truth to say,
Reading it's throwing time away.'

ART. 36. *The Songs, Recitatives, Airs, Duets, Trios, and Choruses introduced in the Pantomime Entertainment of the Enchanted Castle, as performed at the Theatre-Royal, Covent-Garden. By Miles Peter Andrews, Esq.* 8vo. 6d. Bell. London, 1786.

A collection of absurdity and nonsense, which a mind, capable of the most grovelling intellectual drudgery, could only condescend to produce.

ART. 37. *The Protection of Providence, an Ode; sacred to the Fame of Mr. Howard.* 4to. 1s. 6d. Cadell. London, 1787.

The versification of this Ode is somewhat rough and inharmonious; yet it seems to be the produce of an imagination not destitute of vigour. The following stanza will give some idea of the author's powers:

'The man whose mind with virtue glows,
Bent on some great and good design,
Droops not in Siberian snows,
Nor faints below the burning line.
Though pestilence in darkness stray,
And lightnings flash upon his way,
The moon by night him shall not smite,
Nor yet the sun by day.
A thousand thousand at his side shall fall,
Thick arrows round him fly—secure amidst them all.'

Though this be an imitation of Horace's *Integer Vitæ*, &c. yet, if we except the *Sternholdian* line, marked in italics, it is not unworthy of some degree of approbation.

ART. 38. *The Gentleman's Guide in his Tour through France; with a correct Map of all the Poſt-Roads; the Expence of travelling in a Poſtchaiſe, Stage Coach, or Inland Water-Carriage: alſo, the Diſtances of the Towns, and the beſt Houſes of Accommodation. The Ninth Edition, with conſiderable Additions; particularly an Account of the Products, Manufactures, Finances, &c. from M. Necker; and a Tour through Swiſſerland, by the Author of the Guide through Italy.* 12mo. 3s. 6d half-bound. Kearſley. London, 1787.

With reſpect to the mere article of travelling in France, this volume may prove of ſome uſe to one who is a total ſtranger in the country; but it is too ſuperficial, too imperfect, and too injudiciouſly compiled, to anſwer any intereſting purpoſe. Four-and-twenty pages are waſted on a catalogue of paintings, ſtatues, &c. at Verſailles, while many of the principal objects in the kingdom are ſcarcely ſo much as mentioned. For a tour through Swiſſerland, announced in the title-page, we have looked in vain through the whole work.

ART. 39. *The Retort Courteous; or, a Candid Appeal to the Public on the Conduct of Thomas Linley, Eſq. Manager of Drury-Lane Theatre, to the Author of Dido. Containing original Letters and juſt Remarks on the Manager's arbitrary and inflexible Rejection of that Tragedy By the Author of the Regiſter-Office.* 8vo. 1s. 6d. London, 1787.

To diſpute with a manager of the theatre about not exhibiting a dramatic performance, is much the ſame as fighting with a man to obtain his beneficence. Our ſympathy is due to the author of a meritorious production in ſuch circumſtances; but there is no contending with the lordly arbiters of the ſtage; the diſtributors of thunder and lightning in the imitative world.

ART. 40. *Obſervations on the Cauſes and Cure of Smoaky Chimnies. By his Excellency Benjamin Franklin, in a Letter to Dr. Ingenhouſz.* 8vo. 2s. Debrett. London, 1787.

Theſe obſervations are ingenious and uſeful. For a particular account of them, we refer our readers to our review of the ſame author's Philoſophical and Miſcellaneous Papers, among which the Obſervations are publiſhed.

ART. 41. *Sketch of a Tour through Swiſſerland.* 12mo. 2s. half-bound. Kearſley. London, 1787.

This tour affords a juſt, and, in general, a lively deſcription of Swiſſerland; but it is ſuch as will prove more entertaining to the reader than uſeful to the traveller.

ART.

ART. 42. *Poetical Efforts, by George Saville Carey.* Small 8vo. 2s. Foulis, Glaſgow; Jameſon, London. 1786.

Theſe efforts will not procure their author either much fame or profit. They are in that claſs of mediocrity whoſe materials are no ſooner announced to notice than conſigned to oblivion.

ART. 43. *An Addreſs to Captain Evelyn Sutton; containing Profeſſional Remarks on his Conduct as Commander of his Majeſty's Ship Iſis on the 16th April, 1781; on the Evidence given by the Witneſſes on his Trial at Portſmouth in December 1783; and on the Judicial Conduct of his Court-Martial. By a Seaman.* 8vo. 2s. Nicoll. London, 1787.

We are informed, in an introduction, that this addreſs was ready for printing in October 1785; but as the writ of error, brought by Commodore Johnſon againſt the verdict which Captain Sutton had obtained in the Court of Exchequer, for ſix thouſand pounds damages, was then depending, the publication was delayed, at the particular requeſt of the commodore's friends, leſt its appearance, before the judges had declared their opinion on the caſe referred to them, ſhould have induced Captain Sutton to ſay that it was intended to prejudice their minds againſt him. This conduct in the commodore's friends was dictated by generoſity, and a regard to juſtice. It is probable that the ſame motives would have ſuſpended the publication of the addreſs, until the deciſion of the Houſe of Lords, to whom the ſubject of controverſy is ſaid to be appealed. But, ſo far as we can learn from the introduction, the preſent recourſe has been accelerated by ſome provocation received from the oppoſite party in one of the morning papers. In an affair of ſuch a nature, it would be improper to offer any opinion.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For MAY, 1787.

PRINCE OF WALES.

THE ſituation of the Heir Apparent to the throne has, for ſome time paſt, been aukward and embarraſſing. Inſtead of that dignified rank which he ought to maintain as the ſecond perſonage in the kingdom; inſtead of being ſurrounded with a court, and exhibiting an antedated ſpecies of royalty; the nation has beheld him in the character of a private gentleman, diſmiſſed from all the pomp that is attendant on princes, and haraſſed with difficulties and

vexations that are incident only to the meaner or unworthy part of mankind. A termination is now put to a ſituation equally degrading and diſgraceful; after previous ſteps, in which all parties ſeem to have acted with wiſdom, and acquitted themſelves with honour, his majeſty's meſſage to both houſes of parliament has led to an accommodation that is ſatisfactory and honourable to all perſons concerned. The reſtoration of the prince to his rank, dignity, and eſtabliſhment; the reconciliation which has taken place between the preſent and the future ſovereigns of theſe kingdoms; will unite the divided affections and attachment of the nation, and reſtore to the palace and the court its feſtival gaiety brighter from an eclipſe, and its domeſtic enjoyments dearer from a temporary eſtrangement. Drawing a veil over the paſt, it may be neither an unſeaſonable nor an unprofitable ſpeculation to point out the conduct which a PRINCE of WALES *ought* to purſue in order to conciliate the affections, and promote the intereſts, of that nation which he is one day deſtined to govern.

Looking upon himſelf as heir to the throne of the greateſt, the braveſt, and the freeſt people on earth; reflecting that his character, in future times, will be faithfully recorded in the page of hiſtory, he will cultivate an acquaintance with thoſe celebrated names who received the grateful admiration of their own age, and have been honoured with the praiſes of all poſterity. The partiality of the Engliſh nation to the memory of thoſe ſovereigns who ſtudied the good of their country; the tribute of affectionate applauſe which burſts from every Briton at the very mention of the names of Alfred, the Edwards, Henrys, and Elizabeth, will kindle an ardour in the mind of a young prince to purſue thoſe paths which conducted his predeceſſors to greatneſs and renown. While ſolicitous to acquire a knowledge of the ſtate of Europe, to examine the intereſts of its princes, the ſtrength of its kingdoms, and to ſurvey the political map of the world, he will learn to diſtinguiſh between the limited conſtitution of his own country, and the abſolute monarchies on the continent; and prefer the merit of being the father of a free nation to the ſavage dignity of being a tyrant over ſlaves.

In the era of youth and gaiety a reſerved and frigid character is unnatural and unbecoming. Prudence and caution are not the produce of the vernal ſeaſon of life. A frozen conſtitution, a temperate current of the blood at that period, are not the preſages either of a great or a good character. To ſhine in the circle of feſtivity, to decorate the

ſcene

ſcene of gaiety with his preſence and his ſmiles, is not unbecoming the heir to a throne. But, though the occaſional enjoyment of pleaſure embelliſhes the character of youth, riot and diſſipation never fail to degrade it. The character of a Sardanapulus is inadequate to the enjoyment of greatneſs, or to the government of a kingdom. Syſtematic libertiniſm is incompatible with that maſculine vigour of mind, and permanency of purſuit, which are requiſite to great affairs; and a rake will always be found at bottom to be a dupe and a ſimpleton. The immortal infamy incurred by that monarch of England, who ſold the honour of his kingdom for the embraces of a French courtezan, and who received a penſion from France for betraying the intereſts of his country, will be a warning and a beacon to princes in all ſucceeding times.

A prince of Wales will be diſpoſed, from nature as well as policy, to chuſe his aſſociates from ſuch as ought to ſurround a throne. He will attach himſelf, without regard to party, to thoſe who are diſtinguiſhed by their talents or their virtues; and, while he diſplays affability to his companions, he will not forget that they are one day to be his ſubjects. In former periods, while there was a formidable pretender to the crown of England, there might be a political propriety in the king and the heir apparent being the heads of oppoſite parties, that the whole nation might be attached to *one* branch of the family on the throne: but ſuch a neceſſity exiſts no more. A prince of Wales ought now to be ſuperior to faction, and all its petty views, and to forget the invidious diſtinctions of party in the attachment of the nation at large.

The patronage of letters, the protection of the ingenious, who excel in the varied departments of the ſciences or arts, is one of the moſt elegant as well as uſeful objects of ambition which a young prince can ſet before his eyes. A microſcopic attention to the minutiæ of literature, the paſſion of antiquaries and naturaliſts for dry detail and frivolous purſuits, are beneath the dignity of a great mind; but to cultivate an acquaintance with what is ſublime or uſeful in the ſciences; with what is elegant or agreeable in the arts; to diſtinguiſh and reward meritorious, though unknown, candidates for diſtinction in that career; to ſuperintend the public taſte, and direct it to the approbation of the fineſt monuments of genius; theſe are accompliſhments that infer the higheſt qualities of human nature, and that will elevate their poſſeſſor to the admiration of the preſent and of future ages.

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The openings of ſuch an exalted character will be gratefully cheriſhed by the nation; duties fulfilled will lead to the indulgence of expectations that may be realized; and when a beloved monarch aſcends thoſe regions where *kings wear only the crown of their virtues*, the drops of ſorrow that fall on his grave will be ſucceeded by tears of joy when the name of the *Prince of Wales* ſhall be loſt in that of GEORGE THE FOURTH.

HOUSE OF COMMONS.

The chief buſineſs of national importance in the laſt ſeſſion of parliament has been the eſtabliſhment of the commercial treaty between England and France, the two great and leading nations of Europe. On the principles of this treaty we have already given our opinion; its eventual conſequences are concealed in the womb of futurity, though we have every reaſon to hope the beſt from the chapter of contingencies.

No ſeſſions of the preſent, or perhaps of any former parliament, have been more diſtinguiſhed by the abilities and ingenuity of the members, than thoſe which have lately come to a cloſe. They have exhibited eminent examples of eloquence in all its forms; the deliberative, the argumentative, and the pathetic. The great and leading error of the parliamentary ſpeakers in the Houſe of Commons is, that they hang out falſe colours to the nation. Wiſhing to augment their popularity or fame, rather than to gain the cauſe, they do not confine themſelves to the queſtion, or to St. Stephen's Chapel, but, looking to the public at large, by which they muſt be ſupported, wiſh to figure in the newſpapers. Hence rhetoric is ſo frequently ſubſtituted for reaſon; and the declamation of ſchoolboys for the manly eloquence of the forum. Placed in a lycæum of talents, and a theatre of exhibition, juvenile orators contend for preeminence, and, like fanatics at a conventicle, ſtrive to excite admiration by the loudneſs of their accents, and the length of their ſpeeches. To refreſh and enliven the audience, exhauſted and worn out by ſuch ſuffocating orations, pert witticiſms, and low jeſts, are ſtarted; and ſuch groſs buffoonery as would not be admitted into genteel comedy, and could only be tolerated in farce, is greedily received and reliſhed by the ſecond aſſembly of the nation. In one ſpecies of oratory the preſent Houſe of Commons is confeſſedly ſuperior to the ancients—the eloquence of Billingſgate,

Cedite Romani oratores, cedite Graii!

When

When an Aſiatic ambaſſador was introduced to the Roman ſenate, filled with admiration of their dignity and wiſdom, he thought he beheld a ſenate of gods. Were a foreigner of diſtinction and taſte to viſit St. Stephen's Chapel, to behold the delegates of a great people habited like horſe-jockies, pitted againſt one another like gladiators or gamecocks, and uttering ſuch ribbaldry and ſcurrility as are never heard in the company of gentlemen, he would immediately recognize them to be the genuine offspring and image of ſuch gods as inhabit—the upper gallery of the playhouſe. Such groſs outrages on that decency and decorum which ought to be preſerved in public aſſemblies, make the nation bluſh for its repreſentatives, and debaſe the dignity of parliament in the eyes of all Europe.

IMPEACHMENT OF MR. HASTINGS.

From the influence of faction and party-ſpirit in the Engliſh government, nothing ought to ſurpriſe us that paſſes in that diſorderly houſe—the Houſe of Commons. When we reflect that the moſt virtuous monarch that ever ſat on the Engliſh throne, was tried and condemned by his own ſubjects; that his able and upright miniſter was brought to impeachment, and, though contrary to the forms of law as well as the principles of juſtice, was condemned and finally put to death, we need not be ſurpriſed that the preſent century, like the paſt, ſhould exhibit examples of perſecuted innocence, and triumphant folly. There are times and ſeaſons, however, when that frenzy, which is one of the chief characteriſtics of the Engliſh nation, like lunacy in individuals, exhibits phenomena that are at once ſerious and comic, deplorable and ridiculous. When we recollect that a vote of thanks was decreed by the Houſe of Commons to an admiral who had ſacrificed the honour of his country, and ſurrendered the dominion of the ſea to the fleets of France and Spain; and that bonfires and illuminations proclaimed this VICTORY of folly over wiſdom, this triumph of faction over the nation; we may look upon it as in the train of the ſame political furor that the governor-general of Bengal ſhould be impeached by the Houſe of Commons for having preſerved, at a very critical period, our Indian dominions from deſtruction by the ſame means which had been uniformly purſued by his predeceſſors, the legality of which had never been called in queſtion in that part of the world.

That private animoſity, envy, rancour, or other unavowable motives, have been the prime movers of this impeachment,

peachment, will appear to every impartial ſpectator of public affairs. It is an uncontroverted and incontrovertable truth, that, during the proceſs of Mr. Fox's India bill, the influence of Mr. Haſtings and his friends was ſtrongly ſolicited to ſupport the bold innovation attempted by that enterpriſing miniſter in the affairs of the Eaſt-India Company. It will not admit of a doubt, by any man of ſound underſtanding, that, if Mr. Haſtings and his friends had joined the patriotic phalanx, who ſtretched out a bold arm to cancel the charter of the Company, and inveſt themſelves with the ſovereignty of India, no inquiry would ever have been made into his adminiſtration; the perſon whom they courted as an honourable ally, would never have been perſecuted as an enemy. Nay, if, after his return to England, he had violated the principles of loyalty and attachment to his ſovereign, which he has uniformly adhered to through life, and thrown his weight into the ſcale of oppoſition, the ſame broad ſhield of patriotiſm which protected all the American delinquents, would have covered the governor of India from every hoſtile attack. His impeachment, therefore, originated in diſappointed ambition and blaſted projects; and as it began, ſo it has been conducted with that violent animoſity and vindictive ſpirit which ſeeks to blaſt the character of an individual; not by that cool ſenſe of juſtice and equity which is ſolicitous only to vindicate the honour of the nation. Inſtead of fair and candid reaſoning, his accuſers have had recourſe to ſatire, ridicule, and buffoonery; and have loaded with invectives and reproaches, unworthy at all times to be heard in the Britiſh ſenate, and fit only to be applied to the moſt atrocious criminal after conviction, a perſonage pronounced innocent by the law till he is found guilty, and placed in a ſituation, which, from its eminence alone, entitled him to reſpect and veneration. This is a language which truth diſclaims; theſe are weapons which virtue diſavows. There is a difference between the ſtroke of juſtice and the ſtab of an aſſaſſin.

The office of calm deliberative juſtice is to redreſs grievances as well as to puniſh offences. It has been affirmed, that the natives of India have been deeply injured; but has any motion been made to make them compenſation for the injuries they have ſuſtained? Have the accuſers of Mr. Haſtings ever propoſed to bring back the Rohillas to the country from which they were expelled; to reſtore Cheit Sing to the zemindary of Benares; or to return to the Nabob of Oude the preſent which Mr. Haſtings received from him for the benefit of the Eaſt-India Company? Till ſuch meaſures

are

are adopted, and in the train of negociation, we have the beſt reaſons to conclude, that the perſecution of Mr. Haſtings is carried on from motives of perſonal animoſity, not from regard to public juſtice.

Let us now turn our attention to the other ſide of the Houſe of Commons. There are two things in the ſituation of Mr. Haſtings that ought to have had an important weight in the mind of a wiſe and a great miniſter. 1ſt, His real and incontrovertible merit; the ſervices which he rendered to India, and of conſequence to the empire at large; ſervices which have been felt and acknowledged through a great part of Aſia, and in every corner of Europe. 2d, His political merit; his merit with adminiſtration, for having reſiled from the offers of oppoſition, and for having continued firm to the principles of loyal and dutiful attachment to his ſovereign; *faithful*, like Abdiel, *in the midſt of the faithleſs*; while every other perſon in high office, during the late war, who was perſecuted, or threatened with perſecution, threw himſelf into the unhallowed ſanctuary of pretended patriotiſm, to waſh off his offences, and work out his ſalvation. Rewards and puniſhments are the great engines of government in every ſtate; but if they who preſide over the adminiſtration of a country allow all their enemies to be rewarded, and all their friends to be puniſhed, it may be certainly predicted that ſuch an improvident miniſtry can be of no long duration; that ſuch a looſe, incoherent maſs of materials muſt ſoon be diſſolved. It might have occurred alſo, to a member of parliament, that the charges brought againſt Mr. Haſtings are not the production of yeſterday; that they were known to the Directors of the Eaſt-India Company, and to the Houſe of Commons, while he was governor of Bengal; and that, after theſe accuſations had been preferred againſt him, he was *reappointed* to his high office by the Court of Directors, and confirmed in it by the authority of Parliament. Such a *reappointment*, at *ſuch a time*, was a complete and a *legal abſolution* from all the charges brought againſt him by his enemies.

What was the conduct of the miniſtry on the preſent occaſion? In the firſt and heavieſt charge advanced by his accuſers, they acquitted him. In the ſecond, with regard to Cheit Sing the Rajah of Benares, the miniſter vindicated him at great length, and with much ability, with regard to every thing that he had *done*, and found him blameable only for what he *intended* to *do*; for an intention which was never known to the refractory Zemindar, and which was never carried into execution. When the third charge, reſpecting

ſpecting the Begums of Oude, was produced in the Houſe of Commons, every perſon, who was preſent at the ſcene, muſt have felt ſomething more than aſtoniſhment. When the miniſter had determined, in his own mind, to find Mr. Haſtings guilty of that charge (for he had made no ſecret of his intention for ten days before to either ſide of the Houſe), he exerted all the abilities which nature has given him, and all the influence which the King has given him in the Houſe of Commons, to extend a legal and a parliamentary ſanction to the moſt infamous and pernicious of all kinds of gambling, the inſurance of lottery-tickets. On the eve of ſuch a queſtion, to procure a ſolemn act of the legiſlature to poiſon the morals of the nation, to drive a number of unthinking citizens to beggary, was a greater injury done to ſociety than if all the rebellious Begums of India had been hamſtrung and thrown into the Ganges. The high tone of impeachment which he has ever aſſumed ſince that period, is not the *ſtill ſmall voice* of virtue. The reprimand which he gave to Lord Hood for expreſſing the ſentiments of a gallant ſea-officer; his vindication of the low and indecent ribbaldry employed by ſome of the accuſers of Mr. Haſtings, can admit of no conſtruction but one. On theſe facts we ſhall make no commentary, but leave the reader to his own reflections. Every friend of Mr. Haſtings, and of humanity, will therefore rejoice that his affairs are now carried before another tribunal, where wiſdom deliberates and equity decides.

COUNTIES OF SCOTLAND.

The late deciſion in the Houſe of Peers with regard to the electors of repreſentatives for counties to ſerve in parliament, will be attended with ſerious and beneficial effects in the northern part of the kingdom. The legal qualification for a vote in counties is 400l. Scots, valued rent, holding immediately of the Crown. In that country it has been cuſtomary, among the great and opulent proprietors of land, to divide theſe eſtates into ſeparate baronies, each amounting to 400l. Scots, valued rent, and to transfer this property *confidentially* to relations or friends, merely for the purpoſe of acquiring an undue influence in the election of members of parliament. Theſe electors have been known by the name of parchment barons, or of nominal and fictitious voters. By means of theſe ſhadowy qualifications, the voices of the free electors have been ſtifled, and a moſt reſpectable and independent body of men, by means of this colluſion, been deprived of their rights. This pernicious

ſyſtem

ſyſtem has been ſupported by the groſſeſt abuſes of ſtatute law, and the moſt dangerous violation of ſtatutory oaths. Society cannot exhibit a ſtronger ſymptom of depravity than a diſregard for the ſanctity of oaths, and a diſpoſition to treat them with levity. Yet, it is no leſs true than aſtoniſhing, that many of the moſt reſpectable among the laity, and ſome of the clerical order in Scotland, have rendered themſelves obnoxious to the feelings of the nation, by taking an oath, framed in the moſt anxious and unequivocal terms, to prevent this political evil, which has been ſo long exclaimed againſt by the body of the people. With regard to this infringement on the conſtitution by theſe nominal and fictitious voters, the chancellor has given his decided opinion. He expreſſed his abhorrence at the very mode of their coming into exiſtence; and conſidered their creation as venal and unconſtitutional. His ſtrong declaration, that a proprietor, thus relinquiſhing his eſtate, could never hope to reclaim it in a court of law; and that no court of juſtice could admit a fraudulent tranſaction in vindication of a pretended right; will put an end to theſe illegal and unconſtitutional tenures, and deſtroy the principle of baronial uſurpation. From this deciſion the ariſtocratical influence, which has ſo long prevailed in Scotland, will be depreſſed; the free and independent electors will aſſume a name and a conſequence in the community; and a more juſt repreſentation of the kingdom, founded on the principles of liberty, will be gradually eſtabliſhed.

When the greateſt profeſſional abilities, joined to the moſt inflexible integrity, are thus diſplayed in the ſupreme court of legiſlature, the moſt flattering expectations will riſe in the breaſt of every real patriot and good citizen. While in the elevated regions, and among ſpirits of a higher order in the Britiſh elyſium, we behold

His dantem Jura Catonem,

the nation will repoſe with confidence on the deliberative wiſdom and impartial juſtice that dictate the deciſions of the moſt auguſt aſſembly on earth.

HOLLAND.

The vapours which have been long gathering round the Netherlands, have now ſettled into a thick and ſolid gloom, which overſpreads the whole political horizon, and warns the ſpectator to prepare for a ſtorm. An irreconcileable averſion prevails between the adherents of the Prince of Orange and the

the French faction, which muſt inevitably terminate in a civil war. Hoſtilities have already commenced between the contending parties; and all future diſputes muſt be ſettled by the ſword. The Dutch are a phlegmatic, but an obſtinate people. When their ſpirit is once rouſed, it will not ſoon ſubſide; and when they draw the ſword, they will throw away the ſcabbard. Poverty and prudence (powerful perſwaders) will prevent England and France from taking an open or decided part in the quarrel. Should the King of Pruſſia and the Emperor of Germany interpoſe with vigour and effect, they will divide the Netherlands between them, and put an end to the liberties and political exiſtence of the Dutch. Whenever a foreign power interpoſes in the domeſtic diſſenſions of a neighbouring ſtate, if we can credit the evidence of univerſal hiſtory, it foments their diviſions, employs the one party to ſubdue the other, and riſes on the ruins of both. The wiſeſt part the Dutch can act is, to fight their own battles. Their civil diſſenſions will call forth all the talents and ability of the nation, and perhaps, in the end, reeſtabliſh the government on a more ſolid and permanent foundation. At the ſame time, they will never recover their ancient power and ſplendour. Their commercial conſequence, as the carriers of Europe, has ceaſed, ſince all the great European powers have applied themſelves to navigation. Their political importance in the ſcale of nations is diminiſhed, if not deſtroyed; and they are now fighting for their national exiſtence. Their riſe, progreſs, and decline, afford an awful hiſtorical homily to thoſe nations or ſtates who derive their chief conſequence from commerce and trade.

To CORRESPONDENTS.

* C. D's "Diſſertation on Farming" *may be very good for any thing that we know to the contrary. It ſhall be examined with candour, and his hints attended to, on ſome future occaſion.*

† *Mr.* P——le's *very candid letter has given us much pleaſure. We have that juſt tribute of applauſe to his performance which it merits. When we hinted a cenſure, it was not intended againſt* him, *but againſt that opinion which prevails too generally in England (and no where elſe), that ſome of the Greek and Roman Poets borrowed their fineſt paſſages from the Jews. Joſephus was the firſt perſon who introduced the Hebrew nation to the acquaintance of the Romans; and, after his time, Tacitus, the moſt enlightened hiſtorian of Rome, was ſo ignorant of the Jewiſh antiquities, that he could not diſtinguiſh between the religion of the Jews and that of the Egyptians. Longinus was the firſt heathen author that ſeems to have been acquainted with the ſacred Scriptures.*

*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

THE ENGLISH REVIEW,

For JUNE 1787.

ART. I. *The History of Mexico. Collected from Spanish and Mexican Historians, from Manuscripts, and ancient Paintings of the Indians. Illustrated by Charts and other Copper-plates. To which are added, Critical Dissertations on the Land, the Animals, and Inhabitants of Mexico. By Abbé D. Francesco Saverio Clavigero. Translated, from the original Italian, by Charles Cullen, Esq.* 2 vols. 4to. 2l. 2s. boards. Robinsons. London, 1787.

THE discovery of America constitutes the most remarkable era in the history of modern times, and is no less interesting to the republic of letters than to the political and commercial world. While the boundaries of nature were enlarged by the discoveries of Columbus, and another hemisphere was added to the globe, the ambition of princes, and the avarice of merchants, predestinated their prey: but philosophy also found an object adequate to its inquiry; and a new world rising to view, in which nature carried on her operations in a different scale, and exhibited the vegetable, the animal, and the rational kingdoms in new forms of organisation or modes of existence, presented a noble spectacle to the contemplation of curiosity, and the investigation of science. If natural history received a prodigious accession to its bounds and extent, those of civil history were also enlarged. The condition of men in the savage state, formerly known or conjectured only from traditions or

fables, was realiſed in America; what philoſophy had often deſiderated, nations appeared in the nurſery and the cradle; and the human ſpecies were diſcovered in the firſt period of their exiſtence, new from the hand of nature. The regular efforts towards policy and refinement in Mexico, Peru, and other kingdoms or republics of America, mark out ſtages in the progreſs of civilization unknown to the old continent, and illuſtrate the hiſtory of human ingenuity and induſtry in ſurmounting the obſtacles to improvement, and riſing from the rudeneſs of untutored nature to a cultivated ſtate.

Unfortunately for the hiſtorian and the philoſopher the firſt diſcoverers of America were not attracted by curioſity, but avarice; the *auri ſacra fames* was their ruling paſſion; they ſurveyed the monuments of American ingenuity and art with the apathy of Mammon, as deſcribed by Milton, who, even while ſeated in the celeſtial regions, neglected all their ſplendour, and fixed his eyes on the golden pavement. While the conquerors of the new world were negligent of its antiquities and its monuments, the fanatical zeal of the firſt miſſionaries deſtroyed the Mexican paintings, the ancient archives of the nation. This deſtruction, however, was not ſo general as has been imagined by modern hiſtorians; many of the hiſtorical pictures eſcaped the ſearch of the miſſionaries, and ſtill ſurvive: and partly from theſe, and partly from the accounts of the early hiſtorians, natives as well as Spaniards, ſufficient information is found, though not to gratify our curioſity, yet greatly to enlarge our acquaintance with the hiſtory of the human ſpecies.

The firſt hiſtorian of America was Ferdinand Cortes, the conqueror of Mexico. The four long epiſtles written by this famous hero to his ſovereign, Charles the Fifth, give an account of the conqueſt, and contain many valuable particulars concerning the policy and manners of the Mexicans. This work does honour to its author; perhaps he repreſents his own actions in too favourable a light; but if he had had the temerity to deceive his ſovereign, his enemies, who preſented ſo many complaints at court againſt him, would not have failed to reproach him with ſuch a crime.

Franciſco Lopez de Gomara wrote the hiſtory of New Spain A. D. 1554. His hiſtorical merit is conſiderable; he received his information from the mouths of the conquerors, and from the firſt religious miſſionaries who were employed in the converſion of the Mexicans. But he is ſometimes inaccurate and credulous; and, as he was the domeſtic

chaplain of Cortes after his return to Spain, he labours too much to magnify the merit of his hero.

The Chronicle of Gomara induced Bernal Diaz del Caſtillo to compoſe his *True Hiſtory of the Conqueſt of New Spain.* He had been the companion of Cortes in all his battles and perils; and his work is much eſteemed for the ſincerity and ſimplicity with which it is written. He was an eye-witneſs of all that he relates; but, being illiterate, and having written many years after the conqueſt, his narrative is inaccurate, prolix, and confuſed.

The Anonymous Conqueror is a curious work, publiſhed in the collection of Ramuſio. The author was a companion of Cortes; his name unknown. Without attending to the courſe of hiſtory, he relates what he obſerved moſt remarkable concerning the houſes, temples, ſepulchres, arms, dreſſes, and manners of the Mexicans. If his plan had not been too much confined, his work would have been the moſt valuable account extant of Mexican antiquities.

Joſeph d'Acoſta, a celebrated Spaniſh jeſuit, publiſhed, in 1589, *The Natural and Moral Hiſtory of the Indians.* The phyſical obſervations contained in it, on the climate of America, merit attention; but it is defective in many articles.

Beſide the hiſtorical labours of the miſſionaries, who were employed in the converſion of the Indians, many of the natives, after they were inſtructed in Spaniſh literature, contributed to throw light on the origin and annals of the American nations. Among the moſt diſtinguiſhed of theſe is Ferdinando d'Alba Ixtlilxochitl, a Tezucan, and a lineal deſcendant from the kings of Acolhuacan. This noble Indian, well acquainted with the antiquities of his nation, wrote The Hiſtory of New Spain; An Epitome of the Hiſtory of the Kingdom of Tezuco; Hiſtorical Memoirs of the Toltecas; and other valuable works. Theſe performances are preſerved in the library of St. Peter and St. Paul of the Jeſuits, at Mexico; and from theſe the Abbé Clavigero has ſelected ſome valuable materials for his hiſtory. The American author drew his accounts from the hiſtorical paintings which he inherited from his illuſtrious anceſtors.

Bartolomé de Las Caſas, the firſt biſhop of Chiapa, is well known both in Europe and America. The memorials preſented by this venerable prelate to Charles Vth and Philip IId, in favour of the Indians, have been publiſhed in all the languages of Europe. His zeal and philanthropy ſometimes tranſcended the bounds of diſcretion; and his moſt

valuable manuſcripts, *A Hiſtory of the Climate and Soil of the Countries of America*, and, *A General Hiſtory of America*, in three volumes folio, are now loſt.

In the ſeventeenth century Antonio de Herrera, royal hiſtoriagrapher for the Indies, is the moſt reſpectable authority. His four folio volumes on the hiſtory of America have been tranſlated into moſt of the languages of Europe. The ſtrict chronological order which he has adopted is diſagreeable to the lovers of hiſtory, becauſe his narrative is frequently interrupted with the account of unconnected occurrences; yet his Decades rank among the moſt judicious and uſeful hiſtorical collections on the ſubject of America.

Juan de Torquemada, a Franciſcan Spaniard, publiſhed a hiſtory of the Indian monarchy in 1614, in three volumes folio. This author reſided in Mexico from his youth to his death; converſed with the Mexicans for upwards of fifty years; collected a number of ancient pictures and excellent manuſcripts; laboured at his work more than twenty years; and has thrown much light upon the antiquities of Mexico. But, from want of critical ſkill and good taſte, he abounds in ſuperfluous learning and childiſh recitals; and, in peruſing his voluminous compilations, the reader has to ſearch for gems among rubbiſh.

The Hiſtory of the Conqueſt, by Antonio de Solis, royal hiſtoriagrapher of America, is a panegyric rather than a hiſtory. His diction is pure and elegant; but he is leſs ſtudious of truth than embelliſhment, and, from his zeal to exalt Cortes into a perfect character, frequently contradicts the diſpatches written by that hero.

In the eighteenth century a long catalogue might be adduced of French, Engliſh, Italian, Dutch, Flemiſh, and German authors who have written on the ancient hiſtory of Mexico. Among theſe, the moſt celebrated are the Abbé Raynal and Dr. William Robertſon, concerning whom our author's ſentiments will appear from the following extract:

'Among modern writers on American affairs, the moſt famous and eſteemed are the Abbé Raynal and Dr. Robertſon. The Abbé, beſides ſeveral groſs deluſions into which he has fallen reſpecting the preſent ſtate of New Spain, doubts of every thing which is ſaid concerning the founding of Mexico, and the ancient hiſtory of the Mexicans. "Nothing," ſays he, "are we permitted to affirm, except that the Mexican empire was governed by Montezuma, at the time that the Spaniards landed on the Mexican coaſt." This is the manner of ſpeaking of a philoſopher of the eighteenth century. Nothing more can we be permitted to affirm? And why not doubt alſo of the exiſtence

existence of Montezuma? If we are permitted to affirm this, as it is ascertained by the testimony of the Spaniards who saw that king, we find the attestation of the same Spaniards to a vast many other things belonging to the ancient history of Mexico which were seen by them, and further confirmed by the depositions of the Indians themselves. Such particulars therefore may be affirmed as positively as the existence of Montezuma, or we ought also to entertain a doubt of it. If there is reason, however, to doubt of all the ancient history of the Mexicans, the antiquity of most other nations in the world will come equally in question; for it is not easy to find another history, the events of which have been confirmed by a greater number of historians than those of the Mexicans; nor do we know that any people ever published so severe a law against false historians as that of the *Acolhuas*, mentioned in our eighth book.

'Dr. Robertson, though more moderate than Raynal, in his distrust of their history, and furnished with more Spanish books and manuscripts, has fallen into more errors and contradictions while he endeavoured to penetrate further into the knowledge of America and the Americans. To make us despair of being able to obtain any tolerable knowledge of the institutions and customs of the Mexicans, he exaggerates the negligence of the conquerors, and the destruction made of the historical monuments of that nation by the superstition of the first missionaries. "In consequence," says he, "of this fanatical zeal of the monks, we have totally lost every intelligence of the most remote events contained in these rude monuments; and there does not remain a *single* trace of the policy and ancient revolutions of the empire, excepting those which are derived from tradition, or from some fragments of their historical pictures which escaped the barbarous search of Zumaraga. It appears evident, from the experience of all nations, that the memory of past events cannot be long preserved, nor transmitted with fidelity, by tradition. The Mexican pictures, which are supposed to have served as annals of their empire, are few in number, and of ambiguous meaning. Thus from the uncertainty of the one, and the obscurity of the others, we are obliged to avail ourselves of such intelligence as can be gleaned from the imperfect materials which are found scattered in the Spanish writers." But in these assertions this author is grievously deceived; for, 1. The materials which we find in Spanish historians are not so imperfect but we may form from them a probable, though not altogether an authentic history of the Mexicans, which will appear evident to any one who impartially consults them; all that is necessary is to make a selection. 2. Nor, in the writing such a history, is it necessary to use the materials of the Spanish writers, while there are so many histories and memoirs written by the Indians themselves, of which Robertson had no knowledge. 3 Nor are the historical pictures so few in number, which escaped the search of the first missionaries, unless we compare those which remain with the incredible quantity that formerly existed, as may easily be understood from this history, Torquemada, and other writers. 4. Neither are such pictures of ambiguous meaning, except to Robertson and those who do not understand the characters and figures of the Mexicans, nor

know the method they uſed to repreſent things. Our writings are of doubtful ſignification to thoſe who have not learned to read them. At the time the miſſionaries made that unfortunate burning of the pictures, many Acolhuan, Mexican, Tepanecan, Tlaſcalan, and other hiſtorians were living, and employed themſelves to repair the loſs of theſe monuments. This they in part accompliſhed by painting new pictures, or making uſe of our characters, which they had learned, and inſtructing, by word of mouth, their preachers in their antiquity, that it might be preſerved in their writings, which Motolinia, Olmos, and Sahagun have done. It is therefore abſolutely falſe that every knowledge of the moſt remote events has been totally loſt. It is falſe, beſides, that there is not a ſingle trace remaining of the political government and ancient revolutions of the empire, excepting what is derived from tradition, &c. In this hiſtory, and chiefly in the diſſertations, we ſhall detect ſome of the many miſrepreſentations which occur in the hiſtory of the abovementioned author, and in the works of other foreign writers, which we might ſwell into large volumes.'

It muſt be confeſſed that the Abbé Clavigero poſſeſſed ſingular advantages for the work which he has undertaken. He has carefully examined the publications of his predeceſſors; he has compared the accounts of various authors, and critically weighed their authority; has collected the traditions, conſulted the manuſcripts, and ſtudied the hiſtorical paintings and other monuments of antiquity to be found among the Mexicans. What gives additional credit to his narrative, he reſided thirty-ſix years in the kingdom of New Spain, acquired the Mexican language, and converſed with the people whoſe hiſtory he records. He eſtimates his own merit, however, with much modeſty. "I hope," ſays he, "my work will be acceptable, not on account of the elegance of the ſtyle, or the beauty of the deſcriptions, but from the diligence of my reſearches, the integrity of my relation, and the ſervice done to the learned who are deſirous of being made acquainted with the hiſtory of Mexico."

In the firſt book our author gives a ſketch of the natural hiſtory of Mexico, which, though confined in its plan, contains many curious and intereſting particulars. After a geographical deſcription of the country of Anahuac, and a ſhort account of the ſoil, climate, mountains, rivers, lakes, minerals, plants, quadrupeds, birds, fiſhes, reptiles, and inſects, he makes general obſervations on the character of the Mexicans, and other nations of Anahuac, which are no leſs elegant than philoſophical:

'The ſlight account we have already given of the natural hiſtory of Anahuac may ſerve to ſhew the differences that take place in the hot, the cold, and the temperate countries, of which that vaſt kingdom is compoſed.

compoſed. Nature in the hot countries is more profuſe, and in the cold and temperate more mild. In the former, the hills abound more in minerals and ſprings, the vallies are more delightful, and the woods are thicker; there we meet with plants more uſeful for the ſupport of life. Trees of larger growth, more valuable woods, more beautiful flowers, more delicious fruits, and more aromatic gums. There too the animals are more numerous and of greater variety, and the individuals of the different ſpecies of greater beauty and ſize; the birds have a finer plumage, and a ſweeter ſong: but all theſe advantages are counterbalanced by equal inconveniencies; for there the beaſts of prey are more terrible, the reptiles more poiſonous, and the inſects more pernicious. The earth there never feels the effects of winter, nor is the atmoſphere ſubjected to a hurtful viciſſitude of ſeaſons. A perpetual ſpring reigns upon the earth, and a perpetual ſummer in the air. The inhabitants are uſed to that exceſſive heat; but, from the conſtant ſweating which it occaſions, together with the uſe of thoſe exquiſite fruits which the bountiful earth preſents to them in ſuch abundance, they are often affected with diſorders unknown in other climates. The cold countries are neither ſo fruitful nor ſo beautiful; but, on the other hand, they are more favourable to health, and the animals are leſs hurtful to man. In the temperate countries (at leaſt in many of them, and particularly in the vale of Mexico), are enjoyed the advantages of the cold, and many of the pleaſures of the hot climates, without the inconveniencies of either. The moſt common diſeaſes of the hot countries are intermittent fevers, ſpaſms, and conſumptions; and, in the port of Vera Cruz, within theſe few years, the black vomiting; in other parts, catarrhs, fluxes, pleuriſies, and acute fevers; and in the capital, the diarrhœa. Beſides theſe more frequent diſeaſes, certain epidemical diſorders ariſe at times, which ſeem in ſome degree periodical, although not with much exactneſs or regularity, ſuch as thoſe which appeared in 1546, 1576, 1736, and 1762. The ſmall pox, brought thither by the Spaniſh conquerors, is not ſeen ſo frequently in that country as in Europe; but generally appears after an interval of a certain number of years, and then attacking all thoſe who had not been affected by it before, it makes as much havoc at one time as it does ſucceſſively in Europe.

'The nations which poſſeſſed thoſe countries before the Spaniards, although differing in language, and partly alſo in manners, were yet nearly of the ſame character. The moral and phyſical qualities of the Mexicans, their tempers and diſpoſitions, were the ſame with thoſe of the Acolhuicans, the Tepanceans, the Tlaſcallans, and other nations, with no other difference than what aroſe from their different mode of education; ſo that what we ſhall ſay of the one, we ſhould wiſh to be underſtood as equally applicable to the reſt. Several authors, ancient as well as modern, have undertaken a deſcription of theſe people; but I have not met with any one which is, in every reſpect, faithful and correct. The paſſions and prejudices of ſome, and the imperfect information, or the weak underſtandings of others, have prevented their repreſenting them in their genuine colours. What we ſhall ſay upon the ſubject is derived from a ſerious and long ſtudy

of the history of these nations, from a familiar intercourse for many years with the natives, and from the most minute observations with respect to their present state, made both by ourselves and by other impartial persons. I certainly have no bias upon my own mind which should make me lean to one side more than to the other; as neither the feelings of a fellow-countryman can sway my opinion in their favour, nor can I be interested to condemn them from a love of my nation, or zeal for the honour of my countrymen; so that I shall speak frankly and plainly the good and the bad which I have discovered in them.

'The Mexicans are of a good stature, generally rather exceeding than falling short of the middle size, and well proportioned in all their limbs: they have good complexions, narrow foreheads, black eyes, clean, firm, regular white teeth, thick, black, coarse, glossy hair, thin beards, and generally no hair upon their legs, thighs, and arms. Their skin is of an olive colour.

'There is scarcely a nation, perhaps, upon earth in which there are fewer persons deformed; and it would be more difficult to find a single hump-backed, lame, or squint-eyed man amongst a thousand Mexicans, than among any hundred of any other nation. The unpleasantness of their colour, the smallness of their forehead, the thinness of their beard, and the coarseness of their hair, are so far compensated by the regularity and fine proportions of their limbs, that they can neither be called very beautiful, nor the contrary, but seem to hold a middle place between the extremes. Their appearance neither engages nor disgusts; but among the young women of Mexico, there are many very beautiful and fair; whose beauty is at the same time rendered more winning by the sweetness of their manner of speaking, and by the pleasantness and natural modesty of their whole behaviour.

'Their senses are very acute, especially that of sight, which they enjoy unimpaired to the greatest age. Their constitutions are sound, and their health robust. They are entirely free of many disorders which are common among the Spaniards, but of the epidemical diseases to which their country is occasionally subject, they are the principal victims; with them these diseases begin, and with them they end. One never perceives in a Mexican that stinking breath which is occasioned in other people by the corruption of the humours, or indigestion. Their constitutions are phlegmatic; but the pituitous evacuations from their heads are very scanty, and they seldom spit. They become grey-headed and bald earlier than the Spaniards; and, although most of them die of acute diseases, it is not very uncommon among them to attain the age of a hundred.

'They are now, and have ever been, very moderate in eating, but their passion for strong liquors is carried to the greatest excess. Formerly they were kept within bounds by the severity of the laws; but now that these liquors are grown so common, and drunkenness is unpunished, one half of the people seem to have lost their senses; and this, together with the poor manner in which they live, exposed to all the baneful impressions of disease, and destitute of the means

means of correcting them, is undoubtedly the principal cauſe of the havoc which is made among them by epidemical diſorders.

'Their minds are at bottom, in every reſpect, like thoſe of the other children of Adam, and endowed with the ſame powers; nor did the Europeans ever do leſs credit to their own reaſon than when they doubted of the rationality of the Americans. The ſtate of civilization among the Mexicans, when they were firſt known to the Spaniards, which was much ſuperior to that of the Spaniards themſelves, when they were firſt known to the Phœnicians, that of the Gauls when firſt known to the Greeks, or that of the Germans and Britons when firſt known to the Romans, ſhould of itſelf have been fully ſufficient to correct ſuch an error of man's mind, if it had not been the intereſt of the inhuman avarice of ſome ruffians to encourage it. Their underſtandings are fitted for every kind of ſcience, as experience has actually ſhewn. Of the Mexicans who have had an opportunity of engaging in the purſuits of learning, which is but a ſmall number, as the greateſt part of the people are always employed in the public or private works, we have known ſome good mathematicians, excellent architects, and learned divines.

'Many perſons allow the Mexicans to poſſeſs a great talent of imitation, but deny them the praiſe of invention; a vulgar error, which is contradicted by the ancient hiſtory of that people.

'Their minds are affected by the ſame variety of paſſions with thoſe of other nations, but not to an equal degree. The Mexicans ſeldom exhibit thoſe tranſports of anger, or thoſe frenzies of love, which are ſo common in other countries.

'They are ſlow in their motions, and ſhew a wonderful tenacity and ſteadineſs in thoſe works which require time and long-continued attention. They are moſt patient of injury and hardſhip; and, where they ſuſpect no evil intention, are moſt grateful for any kindneſs ſhewn; but ſome Spaniards, who cannot diſtinguiſh patience from inſenſibility, nor diſtruſt from ingratitude, ſay proverbially, that the Indians are alike inſenſible to injuries and to benefits. That habitual diſtruſt which they entertain of all who are not of their own nation, prompts them often to lie and betray; ſo that good faith certainly has not been ſo much reſpected among them as it deſerves.

'They are by nature taciturn, ſerious, and auſtere; and ſhew more anxiety to puniſh crimes than to reward virtues.

'Generoſity and perfect diſintereſtedneſs are the principal features of their character. Gold with the Mexicans has not that value which it enjoys elſewhere. They ſeem to give without reluctance what has coſt them the utmoſt labour to acquire. The neglect of ſelfiſh intereſts, together with the diſlike which they bear to their rulers, and conſequently their averſion to the taſks impoſed by them, ſeem to have been the only grounds of that much exaggerated indolence with which the Americans have been charged; and, after all, there is no ſet of people in that country who labour more, nor whoſe labours are more uſeful or more neceſſary.

'The reſpect paid by children to their parents, and by the young to the old, among thoſe people, ſeem to be feelings that are born with them.

them. Parents are very fond of their children; but the affection which husbands bear to their wives, is certainly less than that borne by the wives to their husbands; and it is very common for the men to love their neighbours wives better than their own.

'Courage and cowardice seem alternately so to affect their minds that it is often difficult to determine whether the one or the other predominates. They meet dangers with intrepidity when they proceed from natural causes; but they are easily terrified by the stern look of a Spaniard. That stupid indifference about death and eternity, which many authors have thought inherent in the character of every American, is peculiar only to those who are yet so rude and uninformed as to have no idea of a future state.

'Their singular attachment to the external ceremonies of religion is very apt to degenerate into superstition, as happens with the ignorant of all nations of the world; but their proneness to idolatry is nothing more than a chimera formed in the absurd imaginations of misinformed persons. The instances of a few mountaineers are not sufficient to justify a general aspersion upon the whole people.

'To conclude, the character of the Mexicans, like that of every other nation, is a mixture of good and bad; but the bad is easy to be corrected by a proper education, as has been frequently demonstrated by experience. It would be difficult to find, any where, a youth more docile than the present, or a body of people more ready than their ancestors were to receive the lights of religion.

'I must add, that the modern Mexicans are not in all respects similar to the ancient; as the Greeks of these days have little resemblance of those who lived in the times of Plato and of Pericles. The ancient Mexicans shewed more fire, and were more sensible to the impressions of honour. They were more intrepid, more nimble, more active, more industrious; but they were, at the same time, more superstitious and cruel.'

From this extract, which discovers observation, learning, and a candid spirit of philosophy, the reader will form a favourable estimate of the abilities of the author. On some occasions he appears tedious and minute; but, on a subject of this nature, it was necessary to give us every authentic information concerning the ancient as well as the present state of such a singular people as the inhabitants of Mexico. Upon the whole, the History of the Abbé Clavigero, though liable to some objections, is the production of an intelligent and judicious author.

ART.

ART. II. *Experiments and Obſervations on a new Species of Bark, ſhewing its great Efficacy in very ſmall Doſes: alſo, a comparative View of the Powers of the Red and Quilled Bark; being an Attempt towards a general Analyſis and compendious Hiſtory of the valuable Genus of Cinchona, or the Peruvian Bark. By Richard Kentiſh, M. D. Member of the Royal Medical Society at Edinburgh, Correſpondent Member of the Society of Scottiſh Antiquaries, &c. &c.* 8vo. 2s. 6d. ſtitched. Johnſon. London, 1784.

THE analyſis of the Peruvian bark has been proſecuted with much induſtry by ſeveral medical writers; but, as happens in the greater part of experimental inquiries, the reſult of the inveſtigation has not been uniformly the ſame. Few men, comparatively, having either leiſure or inclination for ſuch reſearches, the opinion of the faculty is, in general, formed upon the authority of the moſt eminent, or frequently, the lateſt inquirer; whoſe deciſion continues to be reſpected as the ſtandard of truth, until experiments, apparently more accurate, ſhall give riſe to the eſtabliſhment of new facts. The reſult of the experiments made by the author now before us on the cinchona officinalis, differs, in ſome particulars, from that which has been deduced by Dr. Percival. The latter has ſaid, that the Peruvian bark, and many other vegetable bitters and aſtringents, yield their virtues as perfectly to cold as boiling water. But Dr. Kentiſh contends, from his own experiments, that though the aſtringent principle of the bark be beſt extracted by cold water, the bitter principle, or that which reſides in the reſinous part, is obtained moſt effectually by coction; and he denies the obſervation aſſerted by Dr. Percival, that as much of the reſin of the bark is diſſolved by cold maceration as by coction. He thinks that the bitter taſte of the decoction, compared with the infuſion, ſufficiently invalidates this remark; but the decoctions of the Red and Caribbæan bark put it beyond all doubt, in his opinion, that the bitter principle is more copiouſly yielded by coction than cold infuſion.

In the ſubſequent chapter the author relates his experiments on the red Peruvian bark, which was lately ſo much extolled for its ſuperior virtues by Dr. Saunders. According to Dr. Kentiſh, the quilled bark invariably yields more gummy or watery extract than the red, and the latter more ſpirituous or reſinous extract. He therefore admits, that it may be preferable to the quilled in ſome inſtances, though not,

not, as Dr. Saunders ſuppoſed, by its ſuperior aſtringency, but rather on account of its bitterneſs. This remark we think well founded; and as we know from experience that ſome intermitting fevers are beſt cured by bitters, while others, on the contrary, can only be overcome by aſtringents, the different opinions which have been entertained reſpecting the ſuperior efficacy of theſe two ſpecies of bark, are reconcileable with juſt obſervation. In ſome caſes the red kind, and in others the quilled, may prove the moſt ſucceſsful medicine. Much, however, muſt depend upon the ſtate in which it is adminiſtered.

One of Dr. Kentiſh's experiments clearly proves the ſuperior aſtringency of the common bark. To two ounces of the decoction of red bark he added ten drops of the tinctura martialis. A purple colour was produced, very different from the inky blackneſs obſerved in other experiments, and the liquor continued long without letting fall any precipitate. After ſtanding twenty-four hours it ſcarcely could be ſaid to be of a black colour. "It is to be wiſhed," ſays the author,

'That Dr. Saunders had given us an experiment of this kind; it is one which manifeſts at once the ſuperior aſtringency of the common bark, and explains the nature of the aſtringent principle. The decoction abounds more in reſin than the infuſion; yet, on the addition of chalybeates, it manifeſts leſs aſtringency. The concluſion is plain; the reſin is not the aſtringent, but the bitter principle. Dr. Saunders, indeed, is not the firſt author who has miſtaken this matter. The ingenious Dr. Lewis ſays, "The aſtringency of the cortex reſides wholly in its reſin, which is not ſoluble in watery liquors." Neumann's Chem. p. 399, note.

'Dr. Percival long ago detected this error; and we cannot help being rather ſurpriſed that Dr. Saunders ſhould not have been acquainted with this diſcovery, as he ſpeaks of the doctor in terms of reſpect due in ſo accurate a writer, and has taken the 8th experiment from his works.

'We ſhall here ſubjoin two experiments, which prove, beyond a doubt, the truth of the remark that the gum is the aſtringent principle.

'Exp. 1. One ſcruple of the reſinous extract of bark was diſſolved in one ounce of diſtilled water. To the mixture were added gtt. v. of the tinct. martial. The liquor immediately became of an inky black colour, greatly ſuperior to that produced by the following,

Exp. 2. One ſcruple of the reſinous extract of bark was diſſolved in one ounce of rectified ſpirit. To the mixture were added gtt. v. of the tinct. flor. martial. A black colour was produced, but greatly inferior to that produced by the preceding experiment.'

The ſubſequent part of the treatiſe relates to a new ſpecies of bark, evidently of the genus of cinchona, produced in

in the iſland of St. Lucia, and diſtinguiſhed by the name of the Caribbæan bark. It appears, from Dr. Kentiſh's experiments and obſervations, that this is greatly ſuperior to the other ſpecies of bark, both in point of aſtringency and bitterneſs; and there is no doubt of its being the ſame with what is deſcribed by the French writers, particularly Mr. Mallet, as being indigenous in Martinique and Guadaloupe. This bark is ſaid to be more abundant than either of the former ſpecies in aſtringent gum, and bitter reſin, and to be a very active remedy in all thoſe diſeaſes which require the uſe of the cinchona. This ſpecies of bark proves emetic in ſmaller doſes than might be expected; but Dr. Kentiſh ſays that he finds the doſes of five, eight, or ten grains, repeated at ſhort intervals, produce all the good effects of the largeſt doſe of common or red bark. In ſome caſes we have been ſatisfied with its ſuperior efficacy. But it ſeems to be beſt adapted to ſtrong conſtitutions; and even in theſe it ought to be joined with a few grains of the ſpecies aromatica, or ſome ſuch medicine, to make it ſit eaſier upon the ſtomach. It will be a valuable acquiſition ſhould the Peruvian bark, as has been aſſerted, be ſuffered by the Spaniards to decline.

ART. III. *A Collection of Original Royal Letters, written by King Charles the Firſt and Second, King James the Second, and the King and Queen of Bohemia; together with original Letters written by Prince Rupert, Charles Louis Count Palatine, the Ducheſs of Hanover, and ſeveral other diſtinguiſhed Perſons; from the Year* 1619 *to* 1665. *Dedicated, with Permiſſion, to his Majeſty, by Sir George Bromley, Bart. Illuſtrated with elegant Engravings of the Queen of Bohemia, Prince Rupert, Emanuel Scrope Howe, and Ruperta, natural Daughter of Prince Rupert; and a Plate of Autographs and Seals.* 8vo. 10s. boards. Stockdale. London, 1787.

THESE letters were written by ſome of the moſt diſtinguiſhed perſonages of the laſt century. They came into the poſſeſſion of Sir George Bromley, Bart. in conſequence of his being deſcended from Ruperta, natural daughter to Prince Rupert, third ſon of Frederic King of Bohemia, and nephew to Charles the Firſt, King of England. As the greater part of the letters contained in this collection were written by the Palatine family, or addreſſed to them, Sir George Bromley gives an account of that family, in order to explain the facts and circumſtances referred to in theſe

theſe letters. The following account of Prince Rupert, from whom the editor of this collection is deſcended, contains ſome particulars that illuſtrate the progreſs of the arts, and are intereſting to the republic of letters.

'After the reſtoration Prince Rupert was invited to return to England, and had ſeveral offices conferred on him. On the 28th of April 1662, he was ſworn a member of the privy-council; and, in December following, he was admitted a fellow of the royal ſociety. In the year 1666 the king entruſted him, in conjunction with the Duke of Albemarle, to command the fleet; when he exhibited all the qualities that are neceſſary to conſtitute a great admiral. By his happy return to the fleet, on the 3d of June, he wreſted from the Dutch the only victory they had the appearance of gaining; and afterwards, on the 24th of the ſame month, he beat them effectually, purſued them to their own coaſt, and blocked up their harbour. Indeed, the great intrepidity which Prince Rupert diſplayed in this naval war, was highly and juſtly celebrated in his own time; and, in the laſt Dutch war, he ſeemed to retain all the activity and fire of his youth, and beat the enemy in ſéveral engagements.

'From this time Prince Rupert led a quiet, and chiefly a retired life, moſtly at Windſor-Caſtle, of which he was governor; and he very much employed himſelf in the proſecution of chemical and philoſophical experiments, as well as in the practice of mechanic arts, for which he was very famous. He is mentioned by foreign authors with applauſe for his ſkill in painting; and is conſidered as the inventor of mezzotinto, of which he is ſaid to have taken the hint from a ſoldier ſcraping his ruſty fuſil. The circumſtances are thus related: The prince going out early one morning, obſerved a centinel at ſome diſtance from his poſt, very buſy doing ſomething to his piece. The prince aſked what he was about? He replied, that the dew had fallen in the night, had made his fuſil ruſty, and that he was ſcraping and cleaning it. The prince, looking at it, was ſtruck with ſomething like a figure eaten into the barrel, with innumerable little holes cloſed together, like friezed work on gold or ſilver, part of which the ſoldier had ſcraped away. From this trifling incident Prince Rupert is ſaid to have conceived mezzotinto. He concluded that ſome contrivance might be found to cover a braſs plate with ſuch a grained ground of fine preſſed holes, which would undoubtedly give an impreſſion all black; and that, by ſcraping away proper parts, the ſmooth ſuperficies would leave the reſt of the paper white. Communicating his ideas to Wallerant Vaillant, a painter whom he maintained, they made ſeveral experiments, and at laſt invented a ſteel roller, cut with tools to make teeth like a file or raſp, with projecting points, which effectually produced the black grounds; thoſe being ſcraped away, and diminiſhed at pleaſure, left the gradations of light. It is ſaid, that the firſt mezzotinto print ever publiſhed was executed by his highneſs himſelf. It may be ſeen in the firſt edition of Evelyn's "Sculptura;" and there is a copy of it in the ſecond edition, printed in 1755.

'Prince

'Prince Rupert alſo delighted in making locks for fire arms, and was the inventor of a compoſition called, from him, *Prince's Metal*, and in which guns were caſt. He communicated to the Royal Society his improvements upon gunpowder, by refining the ſeveral ingredients, and making it more carefully; by which, as appeared by ſeveral experiments, its force was augmented, in compariſon of ordinary powder, in the proportion of ten to one. He likewiſe acquainted them with an engine he had contrived for raiſing water; and ſent them an inſtrument, of which he made uſe, to caſt any platform into perſpective, and for which they deputed a ſelect committee of their members to return him their thanks. He was the inventor of a gun for diſcharging ſeveral bullets with the utmoſt ſpeed and facility; and was the author of ſundry other curious inventions. He died at his houſe in Spring-Gardens on the 29th of November, 1682.'

The hiſtorical or political information contained in theſe letters is not very conſiderable. Facts are ſeldom placed in a new light, or characters illuſtrated, by incidents or anecdotes that are not recorded in the general hiſtory of the age. At the ſame time, as they were written by perſons of the higheſt ſtation, and who had themſelves a perſonal ſhare in great and important tranſactions, they will gratify that numerous claſs of readers who are attached to the ſtudy of biography and antiquities, and who wiſh to ſurvey or criticiſe the private and unaffected walks of majeſty. The engravings, by Sherwin, which accompany this work, are elegant in a high degree; that of Prince Rupert in particular, which fronts the title-page, indicates the hand of a maſter in the art.

ART. IV. *The Fane of the Druids; a Poem.* 4to. 2s. 6d. ſtitched. Murray. London, 1787.

THE ſubject and plan of this poem were ſuggeſted to the author by his having ſeen a ſmall druidical fane. This monument of remote antiquity brought to his view a race of men whoſe manners and rites are intereſting to curioſity, and pleaſing to the imagination. As the druids committed none of their inſtitutions or diſcoveries to written records, and as the ancient hiſtorians who make mention of them were not initiated in their myſteries and ſecrets, the hiſtory of druidiſm is involved in impenetrable darkneſs. By comparing the accounts of the ancients on this ſubject, and ſelecting what is moſt probable in their deſcriptions, our author has reared the fabric of this elegant poem. It begins with a deſcription of the manners and habitations of the

firſt

firſt inhabitants of North Britain; the face of the country; the manſion of the druid, and an account of his perſon; dreſs, and character. Our author next deſcribes an aſſembly of the druidical order; the building and conſecration of the fane; the ceremony of lopping the miſletoe; the office of the chief druid; the office of the bards; and the ſubject of their ſongs.

The following account of the tenets and aſtronomical diſcoveries of the druids is very poetical and pleaſing:

'But chief when ſilent night aſſumes her reign,
When ſtars unnumber'd gild th' ethereal plain,
In concourſe here, conceal'd from vulgar eyes,
Thy ſons, great Nature, ſat, and mark'd the ſkies!
Unſkill'd in modern arts or claſſic lore;
On philoſophic wings untaught to ſoar,
They talk'd of other worlds, that, as they roll,
All move inform'd *by one inſpiring* ſoul.
Heav'n was their glorious theme; nor ſkill'd to trace
With teleſcopic aids th'extent of ſpace,
They view'd through tubes of ſimpler frame, diſplay'd
The lunar mountains, and the lunar ſhade.
The vale they ſaw, the long-extended plain,
And iſles, like clouds, amid th' inveſting main;
Her oceans pour'd abroad by Heaven's command,
And orb that ſpeaks the Maker's forming hand.
'No written monuments, ordain'd to laſt,
To future ages, and record the paſt,
The druid chiefs preſerv'd; but to the ſound
Of harps, the nobleſt youths aſſembling round,
Learnt of their myſtic lore; in ſtrains that pleaſe,
With warmth imparted, and retain'd with eaſe.
Of ſpirits they ſung, that, when the mortal frame
Diſſolves, in darkneſs ſink, or mount in flame;
That, loſt in brutal forms, ſupinely lie,
Or ſoar on rapid pinions to the ſky.
Whoſe voice affrights, in ſounds diſcordant born,
Or warbles in the throat that hails the morn.
They ſhow'd the tyrant prince, whoſe barb'rous hand
And iron ſceptre aw'd and cruſh'd the land;
A ſtern oppreſſor, bent to ſcourge, not heal;
The foe, not guardian, of the public weal.
To fight reſtor'd in ſome unſeemly form,
The bear low-growling, or the crawling worm:
There, on the waſte, a ſolitary lord;
Here, on the dunghill's loathſome maſs abhorr'd:
The rageful ſoul, in yelling wolves they found;
The proud, in reptiles grov'ling on the ground:
Pale envy croaking in the obſcener toad,
And guile, the ſerpent, in her loath'd abode.

'Guilt

'Guilt thus they puniſh'd:—while the purer mind
They taught, to forms of ſpotleſs hue conſign'd,
Friſk'd in the lamb, or 'mid the ſacred grove
Uninjur'd, wanton'd in the ſportful dove:
Till the freed thought a happier ſeat poſſeſs'd,
And man's fair form receiv'd the welcome gueſt.
'Oft in the ſhrine, with ſacred raptures fir'd,
They touch'd a nobler theme, as heav'n inſpir'd.
Of earth's wide field they ſpoke, a glorious frame,
Once whelm'd in floods, but doom'd at laſt to flame.
As through the miſt that wraps the mountain's height,
Dim ſtands the ſummit, half diſclos'd to ſight;
The woods that clothe his mighty ſides appear
Like flitting clouds, that ſhade th' autumnal ſphere;
Such was th' eventful ſcene before them brought,
Thus opening, ſtruck the ſeer's prophetic thought.
Of central fires they taught, or ſolar rays
By Heav'n ordain'd to ſpread the gen'ral blaze;
Of melting elements that all conſpire,
When nature ſinks, to light the funeral pyre;
When hills, woods, oceans, doom'd one fate to ſhare,
In ſmoke, and ſpiry flames, aſcend on air.
'But, riſing beauteous from a world o'erthrown,
They ſhow'd a purer orb, a bliſsful zone:
Thrice happy manſions, for the juſt prepar'd,
And climes, where virtue meets her great reward!
Of theſe they ſung; while round th' attendant train,
All warm'd to tranſport, caught th' informing ſtrain;
And cheer'd with hope to join the god-like few
In fairer regions, held the prize in view.'

The ſtory of Edgar and Florella, towards the concluſion, is well imagined, and ſhews that the author is equally happy in narration as in deſcription. The hero and heroine of the tale acquire a dignity from their being the anceſtors of Fingal and Oſſian. After a compariſon between the manners of paſt times and thoſe of the preſent, the poem concludes with a panegyric on the inhabitants of Otaheite, which has much poetical merit.

'Ah! in the depth of Tahaiteean groves,
She dwells with ſwains that gain unenvied loves!
Far on the boſom of the temperate main,
O'er iſles remote extends her peaceful reign;
There oft the power with pleas'd attention ſtands,
And, ſmiling, eyes the work of ſimple hands.
Theſe from the graſs the finer threads prepare,
To weave their web, and thoſe, the ſhining hair:
Some with bright plumes their growing work infold,
A velvet mantle fring'd with flowering gold.

She ſees the maid her jetty locks adorn
With beads, that ſparkle to the rays of morn;
Or joins in ſocial iſles the mirthful band,
Or leads the dance on Monootopa's ſtrand.
There ſits the power, from buſier ſcenes convey'd,
There walks with nature o'er th' unbounded ſhade;
There ſooth'd to reſt, and pleas'd with artleſs ſtrains,
Reſtores a golden age on Indian plains.

The ſubject of this poem contains that mixture of the wild and the wonderful which is ſo much adapted to ſtrike the imagination; the ſtyle is ſimple and elegant; and the verſification flowing and harmonious in a very uncommon degree. In the notes the author explains the chief tenets of the druids from ancient authors, and diſcovers much learning and erudition.

ART. V. *The Rural Economy of Norfolk: comprizing the Management of Landed Eſtates, and the preſent Practice of Huſbandry in that County. By Mr. Marſhall, Author of Minutes of Agriculture, &c. Reſident upwards of Two Years in Norfolk.* 2 vols. 8vo. 12s. boards. Cadell. London, 1787.

BEFORE the commencement of our Review Mr. Marſhall wrote a book, entitled, Minutes of Agriculture, which was very favourably received by the public; nor will the volume before us detract from the reputation he had acquired. The plan of the preſent work is entirely original, and will be beſt underſtood from the author's own words in his introductory addreſs.

Having enumerated the benefits that would reſult from individuals taking exact *minutes* of their own practice in agriculture, he thus proceeds:

'His (the author's) preſent plan is, to extend his obſervations to the practice of others, more eſpecially as it appertains to the breeding, rearing, and fattening of cattle; to the dairy management; to the management of ſheep; to the draining and watering of meadows; and to the graſs land, or by-management in general. After he is become proficient in theſe departments, his intentions are to extend his SURVEY OF PROVINCIAL AGRICULTURE to the arable, or plough management.

'His intended mode of obſervation is this: Having pitched upon the branch of management to be ſtudied, and the diſtrict which excels in the practice of that particular branch, he propoſes to fix his place of reſidence, during TWELVE MONTHS, in a farm-houſe; if poſſible, in the houſe of the beſt informed farmer in the diſtrict pitched

pitched upon; and there, with daily attention, minutely obſerve and regiſter the living practice which ſurrounds him; not the practice of theoretical, but of profeſſional farmers; or rather the provincial practice of the diſtrict, county, or country obſerved; nevertheleſs, attending to improvements and excellencies, by whomſoever practiſed.

'Nor is this plan confined merely to obſervation; he means to acquire, by ſelf-practice, a competent knowledge of the MANUAL OPERATIONS incident to the department of huſbandry which is the immediate object of his ſtudy; as alſo to collect ſuch IMPLEMENTS and UTENSILS as may appear peculiarly adapted to the purpoſes for which they are ſeverally intended; not ſketches nor models, but the inſtruments themſelves, which he has ſeen in common uſe; and of whoſe uſes he has acquired, by manual practice, an adequate knowledge.

'In order to furniſh himſelf with every advantage which may forward his general deſign, his further intentions are to employ his leiſure in taking a complete REVIEW OF WRITTEN AGRICULTURE, from Fitzherbert in 1534 to the preſent time; (excepting the works of ſuch authors as may be living at the time of cloſing the review) and, after this judgment has been matured by a ſurvey of provincial practice, to compreſs into as narrow a compaſs as may be the uſeful information relative to Britiſh agriculture, which has been already recorded, whether it appears in incidents and experiments ſufficiently authenticated, or in hints which may furniſh ſubjects for future experiments.

'Briefly, his plan is, reciprocally to receive and to offer information; to communicate provincial practice to the public at large; to collect and compreſs the uſeful information which is at preſent ſcattered in almoſt numberleſs volumes; and to reduce theſe joint accumulations of agricultural knowledge to ſyſtematic ſcience; conſequently to offer to the preſent and ſucceeding generations a comprehenſive SYSTEM OF ENGLISH AGRICULTURE, as it now ſtands; and to raiſe it on a baſis ſo ample and ſcientific, as that future acquiſitions may be added to it from time to time.'

Such is the general outline of the plan that this ingenious author chalked out for himſelf; and, though circumſtances have not permitted him to carry it *exactly* into execution according to the preciſe mode here preſcribed, yet the preſent work exhibits the practice of agriculture in Norfolk, as the knowledge of it has been acquired by Mr. Marſhall, by a mode, in every thing that is *eſſential*, the ſame with the plan above delineated; and is, therefore, well entitled to the attention of the public.

Mr. Marſhall very properly accompanies his account of this diſtrict with a map, and begins with a general deſcription of the country. The climate, we are told, is cooler than we ſhould naturally expect, when compared with other places in the ſame latitude. The ſurface, "though dry, is

an almoſt uniform flat;" the rivers few, but the rivulets very numerous; roads "unpardonably bad;" encloſures, "in general, ſmall, and the hedges high and full of trees." "The CHARACTERISTIC OF FARMS in this diſtrict is, in-"variably, ARABLE UPLAND, with; generally, a ſmall "proportion of moory graſs-land, called meadow."—"But, "viewing the diſtrict at large, the graſs-land bears ſuch a "ſmall proportion to the arable, that its leading character-"iſtic is that of an arable county"—principally incloſed. The ſoil is every where a *ſandy loam*, though of very different degrees of fertility. The manure of the moſt general utility in that county, independent of farm-yard dung, common every where, is MARLE, (which Mr. Marſhall accurately analyſes, and particularly deſcribes the manner of applying it). The farmers are repreſented as a plain, induſtrious, active ſet of people; the ſervants and labourers uncommonly alert; the breed of horſes ſmall, hardy, and indefatigable; implements few, and of ſimple conſtruction; length of leaſes from 14 to 21 years; buildings, in general, large and convenient, eſpecially barns; fences ditch and hedge, the hedges well kept.

'The principal objects of the Eaſt Norfolk huſbandry,' we are further told, 'are

Bullocks,
Barley,
Wheat;

the other productions of the diſtrict being, in a great meaſure, ſubordinate to theſe three; from which chiefly the farmer expects to pay his rent, and ſupport his family.

'The bullocks are fattened chiefly on

TURNIPS,

and ſometimes finiſhed with

RYE GRASS and CLOVER;

which laſt are alſo raiſed for horſes, ſtore cattle, and the dairy.

OATS

too are raiſed, in ſmall quantities, for horſe-corn; and

BUCK, *(polyconum fagopyrum,* or *brank)*

in great abundance, for pigs and poultry. Some few

PEAS

are alſo grown for ſwine (or are bought up by millers to improve the colour of their wheat flour—[we greatly doubt this fact; has Mr. Marſhall inveſtigated it with attention?] and ſome, but very few,

VETCHES,

for ſoiling horſes.

WELD,
HEMP, (in very ſmall quantities)

HOPS,

HOPS, and

COLESEED, (the laſt more particularly in Flegg) are occaſionally raiſed, but in inconſiderable quantities.

SHEEP

can ſcarcely be enumerated among the objects of the Eaſt Norfolk huſbandry; and

COWS

are kept chiefly for the purpoſe of breeding, and the uſe of the family.

SWINE and

POULTRY

are well attended to; and, in the ſouthern parts of the diſtrict, are carried in great quantities to the Norwich and Yarmouth markets.

RABBITS,

though ſome few warrens occur in Eaſt Norfolk, are not a ſtaple production.'

On the important head of the rotation of crops, we are told that the following ſucceſſion is that which is moſt generally adopted in this diſtrict:

Wheat,
Barley,
Turnips,
Barley,
Clover,
Rye-graſs, broken up about Midſummer, and fallowed for wheat in rotation.

It would far exceed our limits to follow this attentive obſerver in his remarks on the mode of performing the different operations of agriculture practiſed in this diſtrict, which he deſcribes with a minute diſtinctneſs that cannot fail to be highly intereſting to the practical farmer in other diſtricts; as the Norfolk huſbandmen, in ſome of theſe operations, particularly plowing, have acquired an uncommon degree of expertneſs. For the ſame reaſon we muſt omit his important obſervations on the Norfolk method of cultivating wheat, turnips, and barley, the peculiar objects of their moſt aſſiduous exertions. Nor muſt we ſtop to detail the particulars that occur reſpecting the rearing and fattening of bullocks, in which the Norfolk huſbandmen peculiarly excel. For theſe, and a number of other important particulars, we muſt refer the curious reader to the work itſelf, which he will find highly deſerving his careful attention.

We ſhall beg leave, however, to mention a few particulars of a miſcellaneous nature, that occur in theſe volumes, and which will appear new and intereſting to philoſophic inquirers.

Mr. Marſhall obſerves, Vol. I, p. 202, that ſome years ago a particular kind of wheat, reſembling the "Kentiſh white coſh," was introduced into Norfolk, where *red* wheat is in general cultivated; and thus proceeds:

'A remarkable circumſtance is ſaid to take place reſpecting this ſpecies of wheat, when ſown repeatedly in Norfolk. Though the "coſh" be perfectly *white* on its introduction, and though it be ſtudiouſly kept ſeparate from the *red* coſh, yet, by being repeatedly ſown, year after year, it loſes the fairneſs of its huſks, which firſt become *pied*, and at length change entirely to a *clear red*, reſembling thoſe of the old Norfolk ſtock. I have ſeen them in their *pied* ſtate, and have been aſſured, by men of obſervation, that they acquire this ſtate though kept perfectly ſeparate from the red-coſh variety. If this be really a fact, it is a ſtriking evidence of the power of ſoils and ſituations in eſtabliſhing what the botaniſts call varieties in the vegetable kingdom.'

That the fact is as here ſtated we have not a doubt, having ourſelves had frequent opportunities of remarking facts of a ſimilar nature; but we are far from thinking it is any evidence that ſoil or ſituation have any power in producing *varieties* in the vegetable kingdom. We are rather diſpoſed to think it is one other proof, added to the many facts well known before, of the farina of one variety of plants impregnating another ſo as to produce a mongrel breed, as among animals; which, by being ſucceſſively debaſed by ſucceeding impregnations, at length becomes ſo like the original ſtock of the country, as not to be diſtinguiſhable from it.

We have often heard of ſheep being turned among turnips to eat up the wild charlock, which they devour in preference to the turnip. It is not, however, generally known, as Mr. Marſhall aſſures us, that, where wheat abounds with red poppies, they may be taken out with little damage to the crop, merely by turning ſwine into the field, who will eat out this troubleſome weed with little or no damage to the crop. P. 226.

Mr. Marſhall computes, p. 177, that Norfolk produces annually "one hundred thouſand acres of wheat, two hundred "thouſand acres of barley, one hundred thouſand acres of "clover, and from fifty to one hundred thouſand acres of "turnips." From this data it would be pretty eaſy to compute the number of people that could be maintained by the produce of this county.

Mr. Marſhall had been repeatedly informed of the baneful effects produced on a crop of wheat from the malignant influence of the *berbery* plant. To aſcertain the truth of this

this opinion, he cauſed a plant of berbery to be put in the middle of a field of wheat in the month of February.

'I neglected,' ſays he, Vol. II. p. 359, 'to make any obſervation upon it until a little time before harveſt, when a neighbour (Mr. John Baker, of South-Reps) came to tell me of the effect it had produced.

'The wheat was then changing, and the reſt of the piece (about twenty acres) had acquired a conſiderable degree of whiteneſs (white wheat); while about the berbery-buſh there appeared a long, but ſomewhat oval-ſhaped ſtripe, of a dark livid colour, obvious to a perſon riding on the road at a conſiderable diſtance.

'The part affected reſembled the tail of a comet, the buſh itſelf repreſenting the nucleus; on the one ſide of which the ſenſible effects reached about twelve yards, but on the other not more than two yards, the tail pointing towards the ſouth-weſt; ſo that probably the effect took place during a north-eaſt wind.

'At harveſt the ears near the buſh ſtood erect, handling ſoft and chaffy; the grains ſlender, ſhrivelled, and light. As the diſtance from the buſh increaſed, the effect was leſs diſcernible, until it vaniſhed imperceptibly.'

This is one of the moſt ſingular facts we have met with in the hiſtory of vegetation, and well deſerves the attention of the philoſophical inveſtigator of the phenomena of nature.

The work every where abounds with ſhrewd remarks and pertinent obſervations; we have no heſitation in recommending it to our readers as a performance of great merit; and we hope the author will meet with encouragement to induce him to proceed in the arduous walk he has chalked out for himſelf. N.

ART. VI. *A new literal Tranſlation, from the Original, of the Apoſtle Paul's Firſt and Second Epiſtles to the Theſſalonians. With a Commentary and Notes. By James Macknight, D. D. one of the Miniſters of Edinburgh, and Author of a Harmony of the Goſpels, &c.* 4to. 5s. boards. Printed for the Author. Robinſons. London, 1787.

THEOLOGICAL reſearch, and biblical knowledge, have made wonderful progreſs of late years. At the time of the reformation the ſcriptures were tranſlated into the vernacular languages of Europe, but their meaning was fettered and circumſcribed by the narrow theology of the times; and though the laity had the inſpired volumes before them, and tranſlated into their own tongue, they were to receive the interpretation of them implicitly from the

prieſt. As the terror of popery ſtill prevailed, and as the doctrines of Calvin were eſtabliſhed in all the reformed churches, we mark many paſſages, eſpecially in the New Teſtament, where the tranſlators depart from the meaning of the original, to aim a thruſt at the whore of Babylon, or give an additional ſupport to Calviniſm. The want of an intimate acquaintance too with the niceties of the Hebrew and Greek languages, ignorance of the many alluſions to cuſtoms which prevailed in Jewiſh and Gentile antiquity, together with that negligence and inattention, ever incident to human nature, have led the tranſlators into many errors and inaccuracies; which, though they do not affect the fundamentals of religion, conceal ſome of its ſecret beauties, detract from the correſpondence of its parts, and diminiſh the luſtre of the whole. Hence many ingenious and learned men of the preſent age, whoſe praiſe is in all the churches, have endeavoured to remove the veil which modern tranſlation has thrown on the ſcriptures, and to reſtore the ſacred volumes to their original ſimplicity and beauty. The biſhop of London's tranſlation of Iſaiah has added new attractions to the ſublimeſt poet of antiquity; the new verſions of the Song of Solomon and the prophecies of Jeremiah, have rendered their meaning more obvious, and their beauties more ſtriking; the late Biſhop Pierce illuſtrated, in like manner, the firſt epiſtle to the Corinthians; and it is with pleaſure we inform the public that Principal Campbell, of Aberdeen, is preparing a new tranſlation of the goſpels, with notes and annotations.

Dr. James Macknight, author of the Harmony of the Goſpels, &c. having finiſhed a tranſlation of all the apoſtolical epiſtles, with a commentary and notes, ſubmits to the public a tranſlation of St. Paul's two epiſtles to the Theſſalonians, as a ſpecimen of the work. He has endeavoured to make his verſion an exact image of the original, by giving the literal meaning of the Greek text as nearly as the nature of the Engliſh language would allow, without bending it in the leaſt to favour or oppoſe the tenets of particular ſects, into which the Chriſtian world is divided. Oppoſite to the tranſlation there is placed a commentary, or explication, of the ſacred text, in which the words of the tranſlation are inſerted, for the moſt part, without any alteration, becauſe they expreſs the meaning of the inſpired writers with more preciſion and energy than any modern phraſes that can be ſubſtituted in their ſtead. Under the tranſlation and commentary *notes* are placed, in which the manners and cuſtoms alluded to by the ſacred writers are explained, the beauties

beauties of particular paſſages illuſtrated, and various reflections ſuggeſted for directing the practice of thoſe who deſire to profit by the ſtudy of the ſcriptures. To theſe Dr. Macknight has added four eſſays on theological ſubjects, which throw much light on eccleſiaſtical antiquity. The firſt is on the commiſſion given by Chriſt to his apoſtles; and on the nature and authority of their writings. The ſecond is on the uſes which the churches were to make of the inſpired epiſtles; and the method by which theſe writings were publiſhed and preſerved. The third treats of the apoſtle Paul's ſtyle and manner of writing. It is well known that the apoſtle has not followed exactly the rules of the Grecian eloquence, and does not write in the manner of Plato, Demoſthenes, or even Iſocrates. But, though in the compoſition and ſtyle of his diſcourſes he has commonly avoided the ſhewy embelliſhments, and even ſome of the ſolid ornaments of the Grecian eloquence, he has made ſufficient amends for theſe defects by the excellence of his ſentiments, the propriety of his method, and the accuracy with which he has expreſſed himſelf on every ſubject.

'The tranſcendent excellence,' ſays our author, 'of the apoſtle Paul's ſentiments, it is preſumed, no reader of true judgment will diſpute. But the method and connexion of his writings ſome, perhaps, may call in queſtion; becauſe, as I juſt now obſerved, he hath not adopted the arts of compoſition uſed by the elegant Greeks. But, to remove this objection, and to illuſtrate, in the firſt place, the apoſtle's *method*, I obſerve, that, in his doctrinal epiſtles eſpecially, he always treats of ſome important article of faith; which, though not formally propoſed, is conſtantly in his view, and is handled according to a preconceived plan, in which his arguments, illuſtrations, and concluſions, are all properly arranged. This the intelligent reader will eaſily perceive, if, in ſtudying any particular epiſtle, he keeps the ſubject of it in his eye throughout. For thus he will be ſenſible that the things written are all connected with the ſubject in hand, either as proofs of what immediately goes before, or as illuſtrations of ſome propoſition more remote, or as inferences from premiſes ſometimes expreſſed, and ſometimes implied, or as anſwers to objections, which, in certain caſes, are not ſtated, perhaps becauſe the perſons addreſſed had often heard them propoſed. Nay, he will find that, on ſome occaſions, the apoſtle adapts his reaſoning to the thoughts which he knew would, at that inſtant, ariſe in the mind of his readers, and to the anſwers which he foreſaw they would make to his queſtions; though theſe anſwers are not expreſſed. In ſhort, on a juſt view of Paul's epiſtles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illuſtration of the principal ſubject: that his concluſions are all well founded; and that the whole is properly arranged.'

'Yet

"Yet, after all I have ſaid in vindication of the apoſtle, for having neglected in his epiſtles the ſo-much-admired formality of the Grecian eloquence, I ſhould not think I had done him juſtice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are *treatiſes*: they are all *letters* to particular churches, or perſons; ſome of them written in anſwer to letters which he had received. Now, how eſſential ſoever a declared method and order in the diſpoſition of the arguments, and a viſible connexion of the parts of the diſcourſe, may be in a regular treatiſe, theſe, in the opinion of the beſt judges, are by no means neceſſary in epiſtolary compoſitions; rather, in that kind of writing, if there is order and connexion, to conceal it is eſteemed a perfection. Beſides, *letters* differ from every other ſpecies of writing in this reſpect, that the perſons to whom they are addreſſed, being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumſtances, and the opinions, of the perſons concerning whom, or to whom, he writes. Yet the knowledge of theſe things is abſolutely neceſſary to render letters intelligible to ſtrangers. Hence, as Lord Shafteſbury, ſpeaking of letter writing, juſtly obſerves, Miſcell. i. c 3. "They who read an epiſtle or ſatire of Horace, in ſomewhat better than a mere ſcholaſtic reliſh, will comprehend, that the concealment of order and method, in this manner of writing, makes the chief beauty of the work. They will own, that, unleſs a reader be in ſome meaſure appriſed of the characters of an Auguſtus, a Mecænas, a Florus, and a Trebatius, there will be little reliſh in thoſe ſatires, addreſſed in particular to the courtiers, miniſters, and great men of the times." If theſe obſervations are juſt, it is no blemiſh, but rather a beauty, in the apoſtle's letters, that his method is concealed. Neither ought they to be found fault with for their obſcurity; ſeeing, in many inſtances, it is owing to our ignorance of the characters of the perſons he mentions, and of the facts and circumſtances to which he alludes. At the ſame time, his epiſtles are not more irregular, or more obſcure, at leaſt in their matter, than many of the epiſtles and ſatires of Horace. So that the aſſiſtance of commentators is not more needed for interpreting the writings of the inſpired apoſtle, than for underſtanding the compoſitions of the elegant Latin poet.

"Having made theſe remarks on the method and connexion of the apoſtle Paul's epiſtles, it remains, in the ſecond place, that I ſpeak concerning his *ſtyle*. And here I obſerve, in general, that it is conciſe and unadorned: yet, if I judge rightly, its conciſeneſs adds to its energy, and even to its beauty. For, inſtead of multiplying ſynonimous terms, unmeaning epithets, and jarring metaphors, whereby ſtyle becomes turgid and empty, the apoſtle ſcarcely ever admits any thing ſuperfluous. His words, for the moſt part, are well choſen; many of them are emphatical, and properly placed in the ſentence, as by a maſter's hand; ſome of them are new, and many of them are admirably compounded; ſo that they add both to the ſound and to the ſenſe of the ſentence. His epithets commonly mark the principal quality or circumſtance of the idea to which they are adjected; and

his expreſſions, in ſome inſtances, are ſo delicately turned, as to ſuggeſt ſentiments which are not directly marked by the words; whereby an opportunity is afforded to the reader to exerciſe his own ingenuity in diſcovering that more is meant than meets his ear. In ſhort, there are, in the apoſtle's conciſe language, virtues which make amends for the want of the vivid colouring, the flowing copiouſneſs, and the varied cadences of the Grecian eloquence. Even thoſe Oriental forms of ſpeech uſed by the apoſtle, which have been blamed by one or two of the fathers, who were not ſkilled in the Hebrew, though accompanied with ſome obſcurity at firſt view, when underſtood, add to the pleaſure of the reader, by their energy, and by the variety which they occaſion in the ſtyle. The change too of *the perſon*, and the ſudden tranſition from the *one number* to the other, often found in Paul's writings, though violations of the rules of grammar loudly condemned by the leſſer critics, are real beauties, as they render diſcourſe more lively; on which account theſe irregularities have been admitted, even by the beſt authors. And with reſpect to the few uncommon words and phraſes, to which the appellations of barbariſms and ſoleciſms have been given, the reader ought to know, that the beſt Greek authors have uſed the very ſame words and phraſes; which, if they are not commended as diverſifications of the ſtyle, muſt at leaſt be excuſed as inaccuracies flowing from the vivacity of theſe juſtly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged (c. 30), one of the beautiful paſſages and ſublime thoughts found in the works of theſe great maſters, is ſufficient to atone for all their faults.

'But if the ableſt critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, ſurely the ſame indulgence cannot be denied to the apoſtle Paul, whoſe merit as a writer, in many reſpects, is not inferior to theirs. For I will venture to affirm, that, in elegance, variety, and ſtrength of expreſſion, and even in ſublimity of thought, many of his paſſages will bear to be ſet in competition with the moſt admired of theirs, and will ſuffer nothing by the compariſon. The truth is, where the apoſtle's ſubject leads him to it, he not only expreſſes himſelf with delicacy and energy, but often riſes to the true ſublime, through the grandeur of his ſentiments, the ſtrength of his language, and the harmonioufneſs of his periods, not induſtriouſly ſought after, but naturally flowing from the fervour and wiſdom of the Divine Spirit, by which he was inſpired.

'In ſupport of what I have advanced in praiſe of St. Paul as an author, I mention the following paſſages as unqueſtionable examples of beautiful and ſublime writing. The greateſt part of his epiſtle to the Ephesians; concerning which Grotius has ſaid, that "it expreſſes the grand matters of which it treats in words more ſublime than are to be found in any human tongue" His ſpeech to the inhabitants of Lyſtra, Acts xiv. in which the juſteſt ſentiments concerning the Deity are expreſſed in ſuch a beautiful ſimplicity of language, as muſt ſtrike every reader of taſte. His oration to the Athenian magiſtrates and philoſophers aſſembled in the Areopagus, wherein he deſcribes the character and ſtate of the true God, and the worſhip that is due to him,

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in the moſt elegant language, and with the moſt exquiſite addreſs, Acts xvii. His charge to the elders of Epheſus (Acts xx.), which is tender and pathetic in the higheſt degree. His different defences before the Roman governors, Felix and Feſtus, King Agrippa and Bernice, the tribunes and great ladies of Ceſarea, who were all ſtruck with admiration of the apoſtle's eloquence. His deſcription of the engagement between the fleſh and the Spirit, with the iſſue of that conflict, Rom. vii. The whole of the eighth chapter of his epiſtle to the Romans, in which both the ſentiments and the language, eſpecially towards the cloſe, are tranſcendently ſublime. The fifteenth chapter of his firſt epiſtle to the Corinthians, where he treats of the reſurrection of the dead, in a diſcourſe of conſiderable length, adorned with the greateſt variety of rhetorical figures, expreſſed in words aptly choſen and beautifully placed; ſo that in no language is there to be found a paſſage, of equal length, more lively, more harmonious, or more ſublime. The laſt four chapters of his ſecond epiſtle to the Corinthians, which are full of the moſt delicate irony on the falſe teacher, who had ſet himſelf up at Corinth as the apoſtle's rival, and on the faction who doted on that impoſtor. 1 Tim. vi. 6—12, a paſſage admirable, both for the grandeur of the ſentiment, and for the elegance of the language. The whole eleventh chapter of his epiſtle to the Hebrews, and the firſt ſix verſes of the twelfth chapter of the ſame epiſtle. With many other paſſages which might be mentioned, in which we find an eloquence ſuperior to any thing exhibited in profane authors.

'There are other paſſages likewiſe in Paul's epiſtles, of a narrower compaſs, concerning which I hazard it as my opinion, that, in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater ſublimity of thought, or more propriety, beauty, and even melody of language. This every reader of taſte will acknowledge, who takes the pains to conſult the following paſſages in the original: Rom. xi. 33. "O the depth, both of the wiſdom and knowledge of God!" &c. which doxology to the true God is ſuperior, both in ſentiment and language, to the moſt celebrated hymns of the greateſt of the heathen poets in praiſe of their divinities. 2 Cor. iv. 17, 18. "For the preſent light thing of our affliction, which is but for a moment," &c. V. 14. "For the love of Chriſt conſtraineth us," &c. VI. 4—11. "In all things approving ourſelves as the miniſters of God," &c. Philip. iii. 18. "For many walk," &c. Epheſ. i. 19. "What is the exceeding greatneſs of his power," &c. In which laſt period there is ſuch an accumulation of ſtrong expreſſion, as is ſcarcely to be found in any profane author. 1 Tim. vi. 15. where there is a deſcription of God, which, in ſublimity of ſentiment and beauty of language, exceeds all the deſcriptions given of the Supreme Being by the moſt famed of the heathen philoſophers or poets. Other periods alſo might be produced, in which, as in thoſe juſt now mentioned, there are no unnatural rants, nor great ſwelling words of vanity, but a real grandeur of ſentiment, and an energy of diction, which directly ſtrike the heart.'

Theſe

Theſe obſervations on the ſtyle and manner of this apoſtle are no leſs ingenious than juſt. But, although St. Paul appears to be capable of fine writing in all its forms, and has given admirable ſpecimens of the ſimple, the pathetic, the ironical, the vehement, and the ſublime, he is not to be conſidered, upon the whole, as an elegant or an eloquent writer. The method and connexion of his writings generally eſcape the eye of the reader; and his ſtyle is not perſpicuous or poliſhed, but rather harſh and obſcure. He is too elliptical in the conſtruction of his ſentences, and ſometimes in the conduct of his arguments. On ſome occaſions he inverts the natural order of the Greek language, leaves his compariſons unfiniſhed, and uſes the ſame words in different ſenſes in the ſame period. He has even affixed, to many of his terms, ſignifications quite different from what they have in the claſſic authors of Greece. Theſe, and other peculiarities of ſtyle, have thrown ſuch obſcurity on many paſſages of St. Paul's writings, that perſons, tolerably ſkilled in the Greek language, will underſtand the compoſitions of Demoſthenes, Iſocrates, or any other ſtandard proſe writer among the Greeks, more readily than the epiſtles of St. Paul.

Dr. Macknight's fourth eſſay contains obſervations on the Greek language, as uſed by the writers of the New Teſtament. The evangeliſts and apoſtles were Jews, whoſe native language was the Hebrew, or Syro-Chaldaic. Following the idiom of their mother-tongue, theſe authors naturally affixed to ſome of the Greek words and phraſes the ſenſe of correſponding expreſſions in the Hebrew language. Hence ſo many Hebraiſms to be found in the New Teſtament. Dr. Macknight's remarks on the Greek language, as written by the apoſtles, are made in the following order: 1. On the verbs. 2. On the voices, modes and tenſes of the verb. 3. On the participles, nouns, pronouns, and articles. 4. On the particles and prepoſitions. In theſe we meet with much learning and critical ſagacity, though ſome of the obſervations have been made before. This part of the work will be highly uſeful to thoſe who wiſh to underſtand accurately the original language of the New Teſtament.

Dr. Macknight, in his excellent commentary on the epiſtles to the Theſſalonians, ſeldom deviates from the acknowledged track of ſound theology. On one occaſion, however, he has ſtarted an opinion, which, we believe, is new to the Chriſtian world. While the righteous, at the laſt day, are to be raiſed with glorious, immortal and incor-

incorruptible bodies, the wicked, according to our author, ſhall riſe with bodies mortal and corruptible, and be burned in the general conflagration, which is called *the ſecond death*. His reaſons for this opinion are the following:

'After the judgment the righteous are to be caught up in the clouds to join the Lord in the air, in order to their going with him into heaven, (1 Theſſ. iv. 17.): but the wicked not being caught up, will, in all probability, remain on the earth. Wherefore, as the earth is to be burnt with fire, the wicked left thereon muſt, after the judgment, periſh in the general conflagration. Accordingly, our apoſtle, ſpeaking of the puniſhment of the wicked, ſays expreſsly, 2 Theſſ. i. 7. "The Lord Jeſus ſhall be revealed from heaven, with the angels of his power. 8. Inflicting puniſhment with flaming fire on them who know not God, and who obey not the goſpel of our Lord Jeſus Chriſt. 9. Theſe ſhall ſuffer puniſhment, even everlaſting deſtruction from the preſence of the Lord, and from the glory of his power." In like manner the apoſtle John, ſpeaking of the wicked after the judgment, ſays, Rev. xxi. 8. "They ſhall have their portion in the lake which burneth with fire and brimſtone, which is the ſecond death." But, if the wicked are to die a ſecond time, by the deſtruction of their body, in the burning of the earth, which is to take place immediately after the judgment, why ſhould the power of God be exerted in producing for them ſpiritual, immortal, and incorruptible bodies, like thoſe of the ſons of God, which it ſeems they are inſtantly to loſe?

'There appears a great propriety in Chriſt's raiſing the wicked with fleſhly mortal bodies, like thoſe in which they died. For as, in the preſent life, the wicked make the body the ſole object of their care, and place their whole happineſs in bodily pleaſures, fit it is that they be expoſed to ſhame and contempt by being brought before the judgement ſeat of Chriſt in that fleſhly, corruptible, mortal body, which they ſo much idolized. Fit alſo, that they be tormented with envy, by beholding the righteous in their immortal bodies, ſhining as the brightneſs of the firmament, and ready to go away into the kingdom of their father. More than this, ſeeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things, and, for the ſake of enjoying earthly things, deſpiſed heaven and its felicities, what more proper than to puniſh them by deſtroying their body along with the earth, and the things thereon, to which they ſo cloſely attached themſelves?'

Although we cannot give our ſanction to this *general conflagration* of the wicked, we confeſs that the thought is ingenious as well as charitable, and is *ſeemingly* agreeable to ſome ſcripture expreſſions.

Upon the whole, this new tranſlation and commentary will inſtruct the critical, and edify the Chriſtian reader; and it is to be hoped that the ſucceſs attending this ſpecimen of Dr. Macknight's lucubrations and labours will encourage him to publiſh the whole, and thus complete what he himſelf, in the preface, ſays was the great object of his ambition,

bition, "to ſpend his life in the ſtudy of the ſcriptures, "in order to promote the glory of God and the happineſs "of mankind."

ART. VII. *A Diſſertation on the Theory and Cure of the Cataract: in which the Practice of Extraction is ſupported; and that Operation, in its preſent improved State, is particularly deſcribed. By Jonathan Wathen, Surgeon.* 8vo. 3s. ſtitched. Cadell. London, 1785.

THE diſeaſe of the eye denominated the cataract, has been known from very remote times, though the nature of it was not clearly underſtood before the beginning, and the moſt approved method of curing it not until the middle, of the preſent century. This diſeaſe is diſtinguiſhed into the true and the ſpurious; of the latter of which there are three ſpecies. A true cataract conſiſts in an opacity of the cryſtalline lens. When this opacity is only partial, the ſight is depraved; but when quite transfuſed over the lens, the power of viſion is totally obſtructed. The cauſes of the cataract are numerous, and the diſorder has been obſerved in every ſtage of life; but it is moſt incident to perſons advanced in years. It generally begins in the center of the cryſtalline lens, and is firſt perceived a little way behind the iris and poſterior chamber of the aqueous humour. The firſt internal ſymptom of an incipient cataract is a dimneſs of ſight. In this ſtage of the diſeaſe the patient ſees clearer in the duſk of the evening than in the brighter light of the day; the reaſon of which is, that when the light is leſs the pupil is more dilated, and affords ſufficient room for the rays of light to paſs through the yet tranſparent circumference of the cryſtalline to the retina. But, when the light is ſtrong, the pupil contracts itſelf, and hides the tranſparent part of the cryſtalline behind the iris; thus preventing the tranſmiſſion of the rays of light to the bottom of the eye.

After a general account of the diſeaſe, and a deſcription of the eye, Mr. Wathen delivers the remarks by which to diſtinguiſh the true cataract, and its fitneſs for operation. The former of theſe is a problem ſometimes attended with difficulty; but the latter is delineated with greater preciſion. "To prove it fit, it is neceſſary," ſays the author,

'1. That the eye ſhould be capable of diſcerning a bright light, though it be blind as to all uſeful purpoſes.

'2. That

'2. That the pupil ſhould immediately contract, on a ſudden expoſure to light; and as readily dilate, on a removal from it. This is neceſſary to demonſtrate the ſenſibility of the retina, without which there cannot be the leaſt hope of ſucceſs.

'3. That the eye retain its natural figure and ſize.

'4. That the cataract be of a pearl, or light grey colour; for theſe indicate a ſound and healthful ſtate of the eye in other reſpects.

'5. That the obſcurity, hanging over objects as perceived by the patients, be that of a cloud or miſtineſs; and that this miſtineſs increaſe, as the eye becomes more affected, till the ſight is entirely loſt.'

We ſhall preſent our readers with the author's account of the three ſpecies of ſpurious cataracts.

'The firſt ſpecies of the ſpurious cataract is called the opake capſula cryſtallina; and, becauſe it uſually follows another, that is, the true cataract, it is therefore alſo called the ſecondary cataract.

'In this ſpecies of the ſpurious it is eſſential, to render it a fit ſubject of operation, that the opacity does not extend beyond the fore-part of the capſula cryſtallina; and alſo, that there be no adheſion to the iris; for, if the poſterior portion of the capſula be affected, the operation cannot reach it; and adheſion will manifeſt ſuch a diſordered ſtate of the eye in other reſpects, as would defeat the end of extraction. The immediate cauſe of opacity, of which I have been ſpeaking, is inflammation, or the internal opthalmy. But this may be brought on by various cauſes, both internal and external; and none is more frequent than the operation itſelf which hitherto has been commonly uſed for the cure of the cataract; I mean, that of couching.'

'The ſecond ſpecies of the ſpurious cataract is independent of the capſula cryſtallina; and, as it ſuppoſes the formation of a foreign membranous ſubſtance in the poſterior chamber of the aqueous humour, may, I think, not improperly be thence denominated—the adventitious membrane. The primary cauſe of this, as of the two other falſe cataracts, is an inflammation of the interior parts of the eye: but the immediate cauſe of it, and alſo of the third ſpecies, as diſtinct from the firſt, is the formation of pus or matter, in conſequence of inflammation.

'It was before remarked, that when matter is depoſited in the poſterior chamber of the aqueous humour, the longer it remains there, the more it will thicken; and will of conſequence, in general, cauſe the contiguous parts affected by it to adhere more ſtrongly to each other. The adheſion, however, it muſt be here particularly noticed, is not the ſame in all caſes. It is, for inſtance, conſiderably leſs where the pus forms itſelf into the appearance of a membrane, in which the adheſion ſeldom goes further than round the outer edge of the membrane. The certainty of this, as a fact, is not to be diſputed; and it is plain, that there muſt be ſomewhat in the quality of the matter in this caſe which renders it leſs adheſive; but from what particular cauſe that difference ariſes, I will not take upon me to determine. This membrane in the circumference or outer edge, which

is

is the ſeat of its attachment, inſinuates itſelf into the interſtice, between the larger circle of the iris, and the termination of the ciliary proceſſes. Hence it expands itſelf in ſuch a manner, between the iris and cryſtalline lens, as to divide the poſterior chamber of the aqueous humour into two diſtinct parts, between which it floats according as it is acted upon; agreeably to the ideas which the ancients entertained, though erroneouſly, of the true common cataract. In this caſe, when the pupil is contracted, and the poſterior chamber is by that means leſſened, the aqueous fluid behind the ſpurious membrane not being able to eſcape into the anterior chamber, as it always does when not obſtructed, carries the membrane or cataract forward, and forces it into the pupil, in the form of an hernial ſack; by which the further contraction of the pupil is prevented. As ſoon as the pupil is again dilated, the projection diſappears, the membrane reſumes its former ſituation, and becomes plain as before. From the remarks already made it is evident that this membrane muſt be ſituated conſiderably nearer the pupil than either the real or ſecondary cataract, and therefore eaſily to be diſtinguiſhed from both. It is found ſometimes to vary in its conſiſtence; but, in general, it is thick, tough, and ſmooth. And it is alſo to be obſerved, that though it is always attached in the outer edge, and that only, yet the circumference is of leſs extent, in ſome caſes, than above deſcribed.

'It is in all caſes neceſſary to render this membrane a fit ſubject of operation, that it preſerves its ſeparation from the capſula; and alſo from the iris, ſo much as not to prevent its action; both which circumſtances are pre-requiſites ſo eſſential to the ſucceſs of the operation, that without them there cannot be the ſmalleſt hope of it.'

Mr. Wathen deſcribes with accuracy both the operation of couching, and that of extracting the cataract; the latter of which he juſtly repreſents as by much the moſt eligible method. He writes with the perſpicuity of one who is acquainted with the practice; and his treatiſe will afford ſatisfaction to ſurgical readers.

ART. VIII. *A Hermit's Tale, recorded by his own Hand, and found in his Cell. By the Author of the Receſs.* 4to. 2s. ſtitched. Cadell. London, 1787.

THE beginning of this "tale of the times of old" is ſolemn and ſtriking in a high degree.

'From prime of youth to hoary age
In this lone cell I've dwelt;
Here ſought, by tracing Nature's page,
To ſooth the pangs I felt.

The moſs-wove oaks that near my cave
In ſullen grandeur ſtand,
And o'er its broken ſummit wave,
Were acorns in my hand.

Thoſe time-ſhook tow'rs, which all forſake,
Erect and gay I've ſeen;
And half of yon tranſlucent lake,
A flow'r-enamell'd green.

When ſhall my penitence and pray'rs
Obtain the boon I crave?
When ſhall my thorny bed of cares
Become my peaceful grave?

Oh worſhipp'd reliques! holy book!
Detain my mental eye;
Nor let it ever backward look
To trace ſad memory.

Ah! let me eaſe it then, and ſpeak
The long, long-treaſur'd tale;
What bitter griefs firſt bade me ſeek
The ſilence of this vale.'

An aged hermit, who had planted the oaks which waved around his cave, and who had witneſſed the gaiety and magnificence of the caſtle which ſtood before him in ruins, afflicted with ſorrow, agonizing with remorſe, and recording his own ſad tale, is a ſtriking poetical figure, and ſtrongly intereſts our feelings. The ſtory which is afterwards related bears too near a reſemblance to CARTHON, the moſt ſublime and tragic of all the poems of Oſſian. The ingenious authoreſs often forgets the aſſumed character of the hermit, and ſpeaks in her own perſon. Hence fancy is ſometimes ſubſtituted for feeling; refinement and conceit for the language of nature and the heart. What idea does the following ſimile, or rather couple of ſimiles convey to the reader?

'Like a rich group of yellow ſheaves,
In ringlets wild, her hair
Play'd on her breaſt—thus autumn leaves
Hang on the lily fair.'

The following epigrammatic turns are ill adapted to a work where the ſimplicity of the antique ſtyle ought to prevail:

'My ſoul as with an *ague* ſhook,
At once both *froze* and *burn'd*.
—This youth
Has from its ſeat that *being* torn
Which gave him firſt *to be*.
—She ſeem'd a beauteous *ſtatue* wrought
To grace her *own* ſad *tomb*.'

There

There are other faults, and even grammatical errors, in this poem, which we ſhall paſs over. Miſs Lee poſſeſſes fancy and invention; but ſhe is too fond of the wild and the eccentric; and ſometimes ſeems to miſtake the gloomy and the tremendous for the affecting and pathetic. Elegant melancholy is as remote from the ſhocking and the horrible, as elegant mirth is from ribbaldry and farce.

ART. IX. *The Hiſtory of Great-Britain; from the Revolution in* 1688 *to the Acceſſion of George the Firſt. Tranſlated from the Latin Manuſcript of Alexander Cunningham, Eſq. Miniſter from George I. to the Republic of Venice. To which is prefixed, an Introduction, containing an Account of the Author and his Writings, by William Thomſon, LL.D. Publiſhed by Thomas Hollingbery, D.D. Archdeacon of Chicheſter, and Chaplain in Ordinary to his Majeſty, F.R.S. and S.S.A.* 4to. 2 vols. 1l. 16s. boards. Cadell. London, 1787.

[*Concluded.*]

THE period of time which Mr. Cunningham's Hiſtory comprehends has been properly denominated the Auguſtan age of England, and produced immortal monuments of excellence both in arts and in arms. The eſtabliſhment of liberty at the Revolution gave an energy and a ſpring to the ſpirit of the nation; and the generous deſign begun by King William, and purſued by Queen Anne, to deliver Europe from the domination and tyranny of France, produced a group of great men, and diſplayed a combination of military and political talents, that has ſeldom been equalled in the annals of England. At the ſame time that Engliſh valour triumphed over France, Engliſh genius, now allied to taſte, and conforming to the rules of criticiſm, began to diſpute ſucceſsfully the prize of fame with the ancients and their French imitators. While ſcience explained the phenomena, and traced the laws of nature, elegant literature was cultivated, and ſpecimens produced in the fine arts, which are ſtill the objects of applauſe and imitation. While Newton meaſured the heavens, and aſcertained the laws of the univerſe; while Locke explained the economy of the mind, and diſcloſed the ſecrets of the intellectual world; Addiſon, Pope, and Swift refined Engliſh literature, and preſented models of elegant taſte undebaſed with the barbariſm of former times. On this period of our hiſtory we look back with pleaſure and with pride, and love to dwell

on every circumſtance that gives a *marking* to the picture, or renders it more pleaſing to the eye.

From hiſtorians who witneſſed the facts which they relate, and who acted a part in public affairs, we are led to expect much information and pleaſure in the characters which they give of their cotemporaries. To the modern reader Mr. Cunningham will appear ſometimes deficient in this particular. He never attempts thoſe full-length hiſtorical portraits for which Salluſt, Livy, and Tacitus are remarkable among the ancients; and in which modern hiſtorians have been ſo ambitious to excel. His characters of the Earl of Oxford, Lord Sommers, and the Duke of Marlborough, are extracted in the Appendix as ſpecimens of his compoſition, and will give an idea of his excellence in this kind of writing *.

" And now Mr. Harley, being created Earl of Oxford " and Earl Mortimer, was made lord high treaſurer of " Great-Britain. His thoughts were full of the antiquity " of his family, and his heart *more* ſet upon honours than " riches; in which particular he differed from the Duke of " Marlborough. He was more deſirous to ſeem excellent " than to be ſo; and in this he differed from the Lord " Sommers. Theſe eminent perſons poſſeſſed all of them " great talents and virtues, as well as experience in buſi- " neſs, and great variety of knowledge. The Lord Sommers " had very few vices, and thoſe rather ſuch human infirmi- " ties as all men experience from the condition of their " nature. The Duke of Marlborough was juſtly celebrated " as the terror of France, and the bulwark of Britain " againſt foreign dangers; the Lord Sommers as the pre- " ſerver of the kingdom, the father of his country, and " the glory of the peerage; and the Earl of Oxford as the " *ſpeaker of the Houſe of Commons*, the ornament of his own " family, and the ſecurity of the royal ſucceſſion."

The characters of three ſuch diſtinguiſhed perſonages required more than ten lines to develope them; and in the deſcription which is here given, every thing is general and vague, nothing particular and marked, or that ſhews an intimate acquaintance with the original. His portrait of King William too, though drawn at greater length, is liable to the ſame objections. Indeed his characters of all the whigs are more in the ſtyle of apology or panegyric than of juſt delineation or deſcription.

* Vol. II. p. 363.

On

On other occaſions our author diſcovers more felicity in his hiſtorical portraits. Dr. Sacheverell, that celebrated tool of faction and pillar of ſedition, is well delineated in the following anecdotes and remarks:

'Dr. Sacheverell, in his return from the houſe, was conducted, as it were, in a grand eccleſiaſtical triumph into the city. He received the congratulations of all ſorts of people; he was huzzaed by the mob like a prize-fighter; he boldly preſumed to intermeddle in other men's affairs; he debated matters of controverſy, and pronounced his award like an infallible judge. Sometimes he performed divine ſervice in the churches; ſometimes he made laws; and ſometimes, in his cabals among his admirers, he determined concerning the adminiſtration of government: and ſo unſteady was he in every change of his fortune, as he wandered through all the various ſtages of life, that neither he himſelf, nor any body elſe, knew what ſort of a man he was. He would hardly condeſcend to ſpeak to his friends, or vouchſafe to beſtow a ſmile upon his acquaintance: he looked down upon his adverſaries with greater diſdain than ever; and reported, among goſſiping women, how maliciouſly the minds of wicked men were incenſed againſt him.

'Some looked upon this haughty air of the doctor's as ridiculous vanity; while others ſaid it was downright inſanity: and thus inflated with pride, he went from houſe to houſe to congratulate them all on his and their common ſafety, followed by a train of link boys and blackguards, who filled every place with clamour and tumult.

'The Duke of Argyle, hearing that the doctor was coming to return him thanks, commanded a ſervant to check him, and refuſed to receive him or his thanks. "Tell him," ſaid the duke, "what I did in parliament was not at all done for his ſake."

'The judgment which was pronounced was very diſpleaſing to the Houſe of Commons, and gave very general occaſion of offence: that a criminal, whoſe conduct was not approved either by the parliament, the biſhops, or the people of England, ſhould eſcape with impunity, after the crime with which he was charged had been proved againſt him; and that he ſhould have been acquitted, as it were, by the Houſe of Peers; was an object at once of ſurpriſe and indignation: for nothing could poſſibly have given the doctor greater pleaſure than to be relieved from the diſcharge of his duty, and at the ſame time to reap the benefit of a rich living, and of all the valuable preſents which were made to him by his party, who greatly applauded his fortitude and undaunted ſpirit. The Lord Viſcount Weymouth gave him fifty pounds; and ſome more, ſome leſs, according to their reſpective inclinations and abilities.'

'Dr. Sacheverell, making a progreſs around the country, was looked upon as another Hercules for the church militant. Wherever he went, his emiſſaries were ſent before with his pictures; pompous entertainments were made for him, and a mixed multitude of country ſingers, fidlers, prieſts and ſextons, and a mob of all conditions, male and female, crowded together to meet and congratu-

late him; among whom, drunkenneſs, darkneſs, and a furious zeal for religion, extinguiſhed all regard to modeſty. When this gueſt drew near with his guards, he found open houſes, lodging and entertainment, ready provided for him in many country towns, as if he had been a demi-god; and days and nights were ſpent every where in ſhews and the clamorous noiſe of thoſe religious furies. In order to gain the more upon the minds of the multitude, wine, and the pleaſures of banqueting, were conſecrated, as it were, to religious uſes; whence aroſe ſuch a contagion of evils, that, in the country elections, ſome matters were carried on by deceit, and many by open force; for money was publicly beſtowed, and free treats, more than uſual, given to the voters. In many places the doctor's pictures paſſed for ready money; but in a ſhort time they became of little value; for, when they ceaſed to be a novelty, people began to deſpiſe them; and the doctor himſelf, as an enemy to the government, and a contemptible tool of a party, was either rudely treated, or utterly refuſed admittance, in many places and companies.

'When he was coming towards Ely, the people there were ſo provoked that they threatened to do him a miſchief; and in many places they purſued him both with violent hands and with curſes. This ſo alarmed him, that he ſuddenly turned ſhort, and, more deſirous of money than the honour of martyrdom, made the beſt of his way to London; and his pictures, which were of late ſo highly prized, and pompouſly handed about, were now contemptuouſly applied to the baſeſt uſes, and paſted upon bandboxes. When he was very earneſt to have made an harangue to the company of the bank of England, the directors gave orders to turn him out of doors; for, as theſe men made great advantage by the war, they were friends to the Duke of Marlborough; and they were ſo little alarmed at the doctor's curſes, that they did not think it worth while to purchaſe his favour at any rate. For it is certain he talks to the winds who would perſuade either the Londoners to ſet any bounds to their gains, or ſuch a man as the doctor to his own vanity and inſolence.'

Dr. Gilbert Burnet is frequently the object of our author's invective and ridicule. What renders this the more ſurpriſing, they were both adventurers from Scotland, and on the ſame ſide in politics. Mr. Cunningham's remarks on this ſelf-important biſhop ſeem to be tinctured with jealouſy and envy, though founded on truth. The following account of his riſe to diſtinction in Scotland is curious and amuſing:

'During theſe tranſactions, the preſbyterians in Scotland were very roughly treated. Dr. Leighton, archbiſhop of Glaſgow, who was much afflicted at the diſſenſions of the Scots, ſent twelve clergymen into the country to perform holy offices, whom they called apoſtles. Among theſe, Mr. Gilbert Burnet was one, who was a young man of a froward diſpoſition, but of a ſpecious appearance of piety. Being ſent, ſometimes to Saltown, and ſometimes to Fenwick, he was wont to interrupt

terrupt the reapers, and other labourers in the fields, with ſtrange and unuſual prayers and ſermons. Wherever Burnet came, the country-people ſhunned him: for the Scots are taught to worſhip God with pure minds, in their own plain words and manner; and every thing that ſeems novel in religion is apt to alarm the common people. Mr. Burnet made bitter complaints of their obſtinacy; and, as he was a great reader of the fathers, he did not ſpare the biſhops themſelves, to whom, how venerable ſoever for their age, he would not have allowed the uſe of a coach, as being a vehicle unknown to the ancient fathers. But he particularly cenſured Archbiſhop Sharp, who would have chaſtiſed him for his freedom, if the other biſhops had not interceded for him. At length, through the patronage of Duke Hamilton and Biſhop Leighton, Dr. Burnet became profeſſor of divinity at Glaſgow. There he blended together many of the oppoſite doctrines of Dr. James Arminius and Mr. John Calvin, with great eloquence and reputation, to the no ſmall admiration of the vulgar. He preached much, and in pompous ſtrains, concerning the contagion of original ſin, and the ſtrict preſervation of virginity and widowhood, after the example of St. Jerome. In the mean time, he himſelf married a lady of the noble family of Kennedy, and thereupon fled into England; where, having no eſtate, no hopes, no certain ſettlement, he caſt himſelf upon God's providence, and, through the patronage of the Duke of Lauderdale, acquired ſome reputation at court, by occaſionally celebrating the praiſes of the king, and exalting beyond bounds the royal prerogative. He afterwards, growing weary of the court, by the perſuaſion of Dr. Stillingfleet and Dr. Lloyd, employed himſelf in compiling an hiſtory of the reformation. But at laſt, intermeddling too much with the affairs of the ſtate, he fell into diſgrace at court; and, had not the Duke of York interceded for him, the king would have puniſhed him according to law. And now, after the death of his wife, he forgot St. Jerome, keeping his widowhood no better than he had done his virginity. He became a witneſs even againſt his patron Lauderdale.'

The lover of anecdote will take pleaſure in marking the openings of that enterpriſing, buſtling, and pragmatical character which the biſhop diſplayed through life.

The following anecdotes give farther *illuſtration* to the character of this reverend prelate:

'Dr. Burnet's ſcheme of comprehenſion being laid before the clergy, ſeemed to many of them to be a monſter, made up of contrary and contradictory fancies and opinions: it was alſo rejected in parliament. But a clauſe was added to the act which paſſed, for exempting proteſtant diſſenters from the penalties of certain laws. Burnet invited over to this country the learned Spanheim; but the univerſity of Oxford had ſuch a rich treaſury of their own learning as not to want him. However, leſt this biſhop ſhould ſeem to be quite inſignificant, in order to recover religion in his own dioceſe, as if it had lain languiſhing in ſome dangerous diſeaſe, he undertook new and unheard of projects; applying the healing medicines of dreams, divinations, preſages,

ſages, ſecond-ſighted viſions, and prodigies, from almoſt the fartheſt parts of all Scotland; for he could not forget the notions he had imbibed from old women in his childhood. At laſt he ſent for a famous mathematician, who had taken upon him to demonſtrate the laws of religion from thoſe of motion; and preferred him to a cure of ſouls, that he might refreſh his country pariſhioners with new powers of faith. But when he found that this project alſo miſcarried, he ſet himſelf to inſtruct the parliament, concerning the king's title to the crown.'

'The Biſhop of Saliſbury was accuſed, in parliament, of a diminution at leaſt of the king's title to the crown; for, diſcourſing largely, in his paſtoral letter, concerning the king's right, he had aſcribed to King William a right of conqueſt by his ſword. Whereupon Mr. Sam. Johnſon, a man of quick parts, who had not only deſerved well of the common cauſe, but was alſo remarkable for his keen manner of writing, confuted the biſhop's pretended right as ſuperfluous, as well by the laws as by the examples of former times, and treated the biſhop himſelf with very ſmart language. When this affair came before the parliament, it was proſecuted with great heat. The biſhop, in a long ſpeech, exhorted the lords to defend his cauſe, by a reſolution of their houſe in his favour, ſaying, that he would alſo abſolve them at the day of judgment. The biſhop was a man who would rather have had them all ruined with him, than fall himſelf alone. The Marquis of Halifax, who was remarkable for his wit, anſwered to this effect: "I would be glad to know whether this right reverend prelate, whom we now ſo deſervedly honour, will prove to be a biſhop at the day of judgment? what place he will then appear in? and with what title, and by what authority he will pronounce the abſolution?" To which he added ſomewhat concerning the robes, the mitre, the paſtoral ſtaff, and other epiſcopal ornaments, of which the biſhops are ſtripped by death. This ſet the king himſelf, as well as the lords, into a fit of laughter. Soon after which, the biſhop's book was cenſured and burnt, by order of parliament; whereat the biſhop was ſo enraged, as if he had thought that vote enough to ſet the whole kingdom in a flame. But Mr. Johnſon boaſted what a phœnix was raiſed out of the aſhes of this burnt book.'

By theſe facts and anecdotes the prelate's character is more faithfully pourtrayed than it could have been by the moſt elaborate and pompous arrangement and contraſt of virtues and defects; though, at the ſame time, they ſeem to indicate a ſpirit of animoſity or envy in the writer. Independent of his merits, which were by no means inconſiderable, Dr. Burnet owed his reputation, in a great meaſure, to the popular cauſe which he defended, and to his having been an uſeful, and even neceſſary tool to the party with which he was connected. Lord Sommers, the Duke of Argyle, and the other leaders of the whigs, knew the defects in his cha-

character; but they conſidered him as zealous in their cauſe, and an uſeful inſtrument in promoting their purpoſes. In periods of faction nothing can injure a man greatly who has merit with his own party. The biſhop's Hiſtory of his own Times, though tinctured with whig prejudices, is ſtill read with pleaſure, partly from the facts which it contains, and partly on account of the naivetê, ſelf-importance, and vanity of the author. It is worthy of remark, that the author of the hiſtory before us is liable to the ſame objections. The importance which is aſcribed to the counſels of Alexander Cunningham is ſometimes no leſs ridiculous than that which is arrogated in his writings by Gilbert Burnet: ſo natural are the illuſions of ſelf-conceit, and the tendency of men to remark thoſe follies or vices in their neighbours which are the moſt conſpicuous and prominent parts of their own character.

Although Mr. Cunningham does not ſtudy to collect and tranſmit all the anecdotes of the day, like ſome modern writers of memoirs, yet is his work more full of them than any Engliſh hiſtory of high reputation. The circumſtances and anecdotes which he records are all of them connected with that general train of events or character by which the particulars he deſcribes are diſcriminated from the ordinary courſe of affairs. He does not go out of his way to hunt for them; he does not dwell upon them as his principal object; and never introduces them but when they are natural and proper. Introduced in ſuch a manner, they render hiſtorical compoſition more pictureſque and animated, without detracting from its dignity. The following anecdotes paint the manners of the times towards the end of Queen Anne's reign in a lively and ſtriking manner:

'After the Duke of Marlborough had loſt the Queen's favour, he was not a little hurt by the common clamour that had been raiſed of the prolongation of the war, the danger of the church, and the difficulty of getting French wine; of which, the laſt was as trivial as the ſecond was impertinent, and the firſt neceſſary. And yet it was ſtrange to ſee how much the deſire of French wine, and the dearneſs of it, alienated many men from the Duke of Marlborough's friendſhip.

'And now I ſhall take this opportunity to ſpeak of the French wine-drinkers as truly and as briefly as I can. On the firſt breaking out of the confederate war, the merchants in England were prohibited from all commerce with France, and a heavy duty was laid upon French wine. This cauſed a grievous complaint among the topers, who have great intereſt in the parliament, as if they had been poiſoned by Port wines. Mr. Portman Seymour, who was a jovial companion, and indulged

dulged his appetites, but otherwiſe a good man; General Churchill, the Duke of Marlborough's brother, a man of courage, but a lover of wine; Mr. Periera, a jew and ſmell-feaſt; and other hard-drinkers, declared that the want of French wine was not to be endured, and that they could hardly bear up under ſo great a calamity. Theſe were joined by Dr. Aldridge, who, though nick-named the prieſt of Bacchus, was otherwiſe an excellent man, and adorned with all kinds of learning. Dr. Ratcliffe, a phyſician of great reputation, who aſcribed the cauſe of all diſeaſes to the want of French wines, though he was very rich, and much addicted to wine, yet, being extremely covetous, bought the cheaper wines; but at the ſame time he imputed the badneſs of his wine to the war, and the difficulty of getting better: therefore, the Duke of Beaufort, and the Earl of Scarſdale, two young noblemen of great intereſt among their acquaintance, who had it in their power to live at their eaſe in magnificence or luxury, merrily attributed all the doctor's complaints to his avarice. All thoſe were alſo for peace rather than war; and all the bottle-companions, many phyſicians, and great numbers of the lawyers and inferior clergy; and, in fine, the looſe women too, were united together in the faction againſt the Duke of Marlborough. But matters not being yet ripe for an attack, their hatred againſt the duke did not yet break out openly. The heads of the faction gained daily more and more of the queen's favour by detracting from the praiſes of the Duke of Marlborough. Their emiſſaries leſſened the victories obtained in the wars in Flanders; and either aſperſed the Duke of Marlborough's glory with petty falſehoods, or unjuſtly tranſferred it to others; nay, they laid even the ill ſucceſſes in Spain to his charge. His wife's faults too were aggravated to the common people. The Earl of Godolphin was falſely charged, in ordinary converſation, with embezzling the public treaſure. The Earl of Wharton was reputed an enemy to the lordly power and tyranny of the clergy, a profane perſon, and out of God's favour. The Earl of Sunderland and the Lord Halifax were bitterly railed at. And, in a word, all the whigs, eſpecially thoſe who were ſtyled the junto, were cenſured as irreligious people, by thoſe who had no religion at all of their own: for, in that degenerate ſtate of the kingdom, uncertainties paſſed current for certainties, and probabilities for truths; and truths themſelves were greatly magnified among the vulgar by thoſe of the French faction. All things, in ſhort, were ſo carried on, both in the city and country, as if the intereſt and name of the French had again become moſt acceptable and popular in England.'

Our author is by no means partial either to the church or to the fair ſex; and, indeed, takes every opportunity of inveighing, ſometimes in a ſtrain of ridicule, ſometimes in a ſpirit of animoſity, againſt prieſts and women. But it is to be obſerved that, in theſe times, the clergy, both in the Church of England and among the Diſſenters, were deeply involved in the politics of the ſtate; and that, in a female reign, female ambition was the ſecret ſource of many public events which agitated or diſordered the world.

Upon

Upon the whole, this valuable work will yield inſtruction and entertainment to the reader: but, notwithſtanding our favourable ſentiments of it, the public have expectations from the abilities of Dr. Thomſon which cannot be gratified by tranſlating from any author.

ART. X. *The Memoirs of Mrs. Sophia Baddeley, late of Drury-Lane Theatre. By Mrs. Elizabeth Steele.* 12mo. 6 vols. 18s. ſewed. All the Bookſellers. London, 1787.

THE Memoirs of Mrs. Baddeley preſent us with another exemplary inſtance of the almoſt certain conſequences of extravagance, diſſipation, and a departure from the paths of virtue. She ſeems to have far exceeded her theatrical ſiſter, whoſe Apology was read, not long ago, with ſuch avidity by the public; and like whom ſhe experienced the ſlow, but ſure approaches of poverty and diſtreſs.

Few perſons experienced the ſmiles of fortune more than Mrs. Baddeley did for a time. All ranks bowed before her; and it reſted with herſelf whether ſhe would be miſtreſs of a handſome independence or not. But frugality appears to have been no part of her diſpoſition: Had ſhe been poſſeſſed of diſcretion, and ſufficient ſteadineſs to huſband what ſhe received, ſhe might have had a comfortable reſource in old age; but given up, as ſhe was, to profuſion and extravagance, ſhe thoughtleſsly ſquandered what would have made her happy when her friends deſerted her. Mrs. Steele, the nominal writer of theſe Memoirs, thinks it neceſſary, in order to give her readers an opinion of their authenticity, to inform them that ſhe was acquainted with Mrs. Baddeley from her earlier days; that as children they were brought up together, and educated at the ſame ſchool; that their intimacy continued throughout the whole of her life, for ſeveral years of which Mrs. Baddeley lived in her houſe; and that, as her friend and confidant ſhe unboſomed herſelf to her; of courſe there was no material occurrence of her life but what ſhe made her acquainted with.

Thus qualified, Mrs. Steele has taken upon her the publication of theſe occurrences; and as the heroine of the work was raiſed to ſuch an eminent degree of public notice by her profeſſional merit, by the attractions of her perſon, and by the imprudence of her conduct, the public will undoubtedly find themſelves intereſted in the relation of them.

Mrs.

Mrs. Steele informs us that her friend

'Mrs. Sophia Baddeley was the daughter of Mr. Valentine Snow, late ſerjeant-trumpeter to his majeſty, and born in the pariſh of St. Margaret, Weſtminſter, in the year 1745. Her father beſtowed on her a very genteel education; and having an uncommon degree of ſoftneſs and delicacy in her features and perſon, with every neceſſary external accompliſhment of her ſex, ſhe attracted the attention and eſteem of all who knew her; and the tenor of her conduct being regulated by the ſtricteſt decorum inſured her general reſpect.

'She lived with her father till ſhe reached the age of eighteen, who inſtructed her in muſic, and was very anxious that ſhe ſhould be thorough miſtreſs of the harpſichord. Muſic, however, did not ſuit her taſte ſo much as a contemplative turn to reading; and the leſſons her father gave her were a taſk of labour. She made her complaints to a neighbouring ſhopkeeper, with whom Mr. Baddeley lodged; repreſented her father's anxiety for her improvement as overbearing and tyrannical; and found in this woman that officious interference, that, under the name of friendſhip, is too often the ſource of unſeen calamities. She introduced her to her lodger; gave her to underſtand that ſhe had it then in her power to free herſelf from a continuance of the ſame treatment, by accepting the protection of Mr. Robert Baddeley, who belonged to Drury-Lane theatre, and who would bring her upon the ſtage. Miſs Snow had always a *penchant* for a theatrical life; and this propoſal giving her an opportunity of gratifying her inclination, ſhe liſtened to what Mr. Baddeley had to ſay, and in a very few days eloped from home, and fled to this neighbour's houſe, who received her and ſecreted her till ſhe became the wife of Mr. Baddeley. This was in the year 1764. He ſoon procured her an engagement at Drury-Lane. Cordelia, in Lear, was the firſt character ſhe appeared in; and, young and untutored as ſhe was, ſhe gave moſt ample proofs of riſing merit, teſtified by the loudeſt plaudits of the audience.'

'Before ſhe had been twelve months on the ſtage her merit entitled her to eſtimation as a player, and her accompliſhments had gained her general admiration; her vocal powers were, in *her* day, on a level with the firſt public ſinger. She gave proofs of her abilities at Vauxhall, and was engaged ſoon after at Ranelagh, at twelve guineas a week. At the theatre ſhe acquitted herſelf beſt in genteel comedy; and further than this ſhe never attempted, except the part of Mrs. Beverley, in the Gameſter, which ſhe performed once or twice, during the illneſs of Mrs. Barry, and was exceedingly well received by the public.

'With all the advantages which youth, accompliſhments, and the united talents of her and her huſband could give her, Mrs. Baddeley was not without her misfortunes. For the ſpace of three years ſhe lived with her huſband without any public impeachment on her character; but meeting at Ranelagh with Mr. Mendez, a Jew, he threw himſelf in her way, became acquainted with her and her huſband, alienated her mind from her conjugal duty, and ſhe, unfortunately

tunately liſtening where ſhe ſhould have turned a deaf ear, agreed to go with him alone on a party of pleaſure to Staines-bridge, where ſhe committed an act that deterred her from going back to her own houſe; but, on her return, ſhe flew to Mr. Charles Holland of Drury-Lane theatre; and he thought proper to receive her. She lived with Mr. Holland till the ſmallpox took him from her.'

Mrs. Baddeley having now ſtepped over the threſhold of diſcretion and continence, and being left, by the death of Mr. Holland, unprotected, ſhe liſtened to the ſolicitations of Dr. Hayes, of Marlborough-Street, who had been Mr. Holland's phyſician during his laſt illneſs, and attached herſelf to him for eight or nine months.

About the year 1767 a ſeparation took place between Mr. and Mrs. Baddeley, when it was agreed, and a bond given for fulfilling the agreement, that all his debts contracted before the ſeparation ſhould be paid by Mrs. Baddeley; and that her huſband ſhould be indemnified from any debts contracted by her hereafter. The parties, however, continued to perform at the ſame theatre, but exchanged not a word with each other, ſave in their reſpective characters on the ſtage.

From this period we find the heroine of the work immerged in a conſtant ſucceſſion of intrigue, diſſipation, and the moſt unbounded profuſion, notwithſtanding her friend Mrs. Steele (as ſhe tells us) uſed her utmoſt endeavours to reſtrain her in both.

One of her moſt laſting attachments, at this time, was with the Hon. Mr. Hanger, now Lord Colerain; for whom ſhe appears (according to Mrs. Steele's account) to have entertained ſo much partiality, as not only to ſquander on him her whole ſalary, which amounted to a very conſiderable weekly ſum, but to put up with the moſt barbarous treatment: at length, in illneſs ſhe found herſelf inhumanly deſerted by him.

So violent were her emotions when this event took place, that ſhe fell ſenſeleſs on the floor, and it was not without great difficulty that ſhe could be reſtored to life. He had no ſooner left the houſe than ſhe went to an apothecary's ſhop, where ſhe procured three hundred drops of laudanum, the whole of which, upon her return home, ſhe immediately ſwallowed. But, though ſhe was reſcued from her danger by the timely exertions of ſeveral gentlemen of the faculty, who were immediately called in to her aſſiſtance, and who at laſt procured an intermiſſion of the ſtupor, yet her health ſuffered ſo much from this raſh ſtep, and the diſtraction of her

her mind, that, at the end of six weeks, she was scarcely able to walk; nor was her recovery ever perfected; as, through the remainder of her life, she was afflicted with a bilious complaint that often disordered her, and made many of her days unhappy.

She had now not only to encounter with bodily indisposition, but with poverty, having disposed of her clothes, and other valuables, to enable her to live with a man whom she loved beyond every other object.

It was at this period that the publisher of her Memoirs became connected with her. Mrs. Steele tells us that she no sooner heard of her distress than she paid her a visit; and, on a promise from Mrs. Baddeley to attend to the duties of her profession, and give up all thoughts of a man from whom she had received such ungenerous treatment, she extricated her from every difficulty; paid the greatest part of her debts; took a house in St. James's place, which she made her home, and procured her a carriage.

Mrs. Baddeley's health and spirits being in a great measure restored by this agreeable interference, many noblemen and gentlemen became competitors for her favour; and she entered into a variety of intrigues: for an account of which we refer our readers to the work itself. From the detail Mrs. Steele gives of them they appear to have been very numerous; and for the publication of them she thinks it necessary thus to apologize:

'I wish not to be understood, in the publication of these Memoirs, or in what I have now said, that I wish to espouse the cause of vice or folly. A bare recital of facts, as they occurred, cannot be deemed a creation of the fancy to inflame the passions, mislead the judgment, or vitiate the heart. I have done no more than the most chaste and correct writers have done before me, having only related what they have depicted. Youth has ever had its extravagance and its folly. I have produced facts with *real* names; they produce facts with *fictitious* ones. I have thrown the cap at individuals; they fling it at the crowd; but, whilst I level at one, I do not miss the crowd; and yet advise the individual not to think that either he or she is the butt, or solitary mark, as in the circle wherein they move; there are multitudes that deserve the stroke.'

'It may be urged, by some, that the volumes are too explicit, and pregnant with *tender rencontres*; but this charge comes against the existence of the work itself with more force than against such particular exceptions; for the fact is, that, were they expunged, the whole work must be annihilated; and, had I complied with this criticism, I should have acted like the strolling company that announced the tragedy of Hamlet to a country audience, but requested them to excuse the omission of the part of Hamlet for that night; and, although this good-natured audience consented to the omission, and suffered

ſuffered the play to go on, yet this condeſcenſion did not ſufficiently encourage me to expect a ſimilar indulgence from my readers.'

Among the names of Mrs. Baddeley's noble admirers we find the name of Lord Palmerſton.

'Blind, as many others are to their own imperfections, his lordſhip, though he has an impediment in his ſpeech, was very fond of reading to others, and requeſted permiſſion of Mrs. Baddeley to come occaſionally and read to her. His requeſt was complied with; and, being with her one evening for the purpoſe, he took up a volume of Shenſtone's poems, in which Hamlet's ſoliloquy is thus traveſtied: "To print, or not to print? that is the queſtion." His lordſhip's difficulty in articulating the word *pri..nt*, ſtruck the company preſent, who were many, with different ideas; but they all burſt into an involuntary fit of laughter. This ſo increaſed his lordſhip's difficulty, that he was totally deprived of utterance, which occaſioned ſo many extraordinary and ſingular diſtortions of his features, that kept up the laugh to ſuch a degree of violence, as obliged us to withdraw for a moment's relaxation. His lordſhip remained thus convulſed for five minutes, and nothing could relieve him but a glaſs of water. Reading for this evening was of courſe ſuſpended; he took what paſſed in good-humour, and invited us to take chocolate with him next morning.'

Amidſt the group of thoſe who were candidates for Mrs. Baddeley's favours, Lord Melbourne ſtands the moſt conſpicuous; he took her under his protection, and was her conſtant viſitor, notwithſtanding he had married a very amiable lady only ten months before. During this connexion, which laſted a conſiderable time, till at length it was put an end to by Mrs. Baddeley's inconſtancy, his lordſhip appears to have been a fond and generous lover. The ſums ſhe received from him were ſuch as enabled her to be profuſe and extravagant in the extreme. Her friend informs us that, ſoon after Mrs. Baddeley's intimacy with Lord Melbourne had commenced, among other extravagancies, ſhe went one morning to a jeweller's and purchaſed jewels to the amount of near fourteen hundred pounds.

In order to give our readers ſome idea of the expenſive ſtyle in which Mrs. Baddeley lived in the zenith of her proſperity, we ſhall ſubjoin the following extract:

'Mrs. Baddeley told me, upon Lord Melbourne's parting from her after an evening viſit, that he had given her two hundred pounds to pay her expences at Brighthelmſtone, and had promiſed her twenty brilliant pins; and, if I would order them to be made, he would pay for them. I aſked her what price ſhe was to go to? She replied, "as ſhowy as they could be made for twenty guineas each." Telling her the twenty would then come to four hundred guineas, ſhe ſaid, "Order then ten only at firſt, and I will talk to his lordſhip about the other ten." After ſupper, ſhe was rather better. I ſent for Mr.

Mr. Tomkins the jeweller, in Maiden-Lane; gave him orders for ten pins; and when they were brought home, I paid him two hundred pounds for the ſame, which Lord Melbourne paid me again, and aſked me, Why I had not ordered the whole twenty he promiſed Mrs. Baddeley? I told his lordſhip they were ordered, but theſe ten were brought home firſt; by which means, Mrs. Baddeley had another ten, and Lord Melbourne paid for them. She always wore two watches, with very valuable trinkets; one was an expenſive one, the other a little beautiful French watch, that hung by way of trinket to a chain, ſet with diamonds, the value of which could not be leſs than two hundred pounds. She had alſo, at one time, four brilliant diamond necklaces, the leaſt of which coſt three hundred pounds; two were of near double the value each; and the fourth was the one Lord Melbourne paid Mr. Tomkins four hundred and fifty pounds for. She had a pair of beautiful enamelled bracelets, as large as a half-crown piece, ſet round with brilliants, which coſt a hundred and fifty pounds; a diamond bow, which coſt four hundred pounds; and rings out of number; with a pretty ſideboard of plate, worth three hundred pounds, beſides ſilver candleſticks. Her houſe in town was as elegantly furniſhed as a good taſte and money could make it; the walls of her drawing-room were hung with ſilk curtains, drawn up in feſtoons, which ſhe had done in imitation of Madame du Barre's room at Verſailles, Lewis the Fifteenth's miſtreſs; and every thing proportionably elegant and coſtly; ſo that ſhe lived and made an appearance equal to a woman of the firſt rank. Her liveries were ſuperfine dark blue cloth, lined with ſcarlet, the edge of which juſt appeared; ſcarlet cuffs and collar, with two rows of ſcollopped ſilver lace round them; the ſame round the waiſtcoat, which was blue; with ſilver-laced hats. The ſervants had alſo undreſs liveries, and many other emoluments; ſo that their places were very profitable. I do not remember paying a bill, of any conſequence, without obliging the receiver of it to give them ſomething; beſides the many ſums they got from the nobility that frequented the houſe, and the card-money, which was divided equally among them all. We kept nine ſervants, and they were all regularly paid.'

Yet, amidſt this ſplendor, Mrs. Baddeley appears to have felt at times thoſe imbittering compunctions which generally attend the mode of life in which ſhe was engaged.

Nor were good qualities wanting to compenſate, in ſome degree, theſe frailties aud imprudencies. Among them may be reckoned her dutiful attention to her parents, of which many inſtances are given in the courſe of the work.

Her gratitude to Dr. Arne, as it tends to brighten a character too deeply ſhaded by imperfections, muſt not be omitted.

'Dr. Arne came the next morning to breakfaſt, to whom we never were denied; and inquiring of him what brought him out ſo early, he ſaid, to look for money, and aſked if we could favour him with the loan of twenty pounds. The money was lent him by Mrs. Baddeley, and he gave his note for the ſame, payable either to her or to

me. Mrs. Baddeley, as soon as she received it, threw it into the fire, saying, "Now, doctor, your note is paid. Your acceptance of twenty pounds is a sufficient recompence for me; for, in my first outset in life, when I was not able to pay you, how kindly did you and your son give me many a lesson! This is a circumstance I shall never forget; and I hope to be able to shew my further gratitude in a little time." Dr. Arne was not a little pleased, flattered, and thankful.'

Several other instances of Mrs. Baddeley's generous disposition are likewise taken notice of, and even of economy in some points.

'Having thought proper,' says Mrs. Steele, 'to mention a variety of Mrs. Baddeley's extravagancies, it is but justice that I should say a word or two of her economy. In housekeeping she was far from expensive. Though we had all sorts of French and Spanish wines to entertain our noble friends with, when they did us the honour to dine with us, and our table was set out with elegance; yet, when we dined alone, a single joint served us for dinner, and nothing was drank but small beer. As lived our servants, so did we. Dinner was ready regularly at three; and, if we were not at home at that hour, the cloth was removed, and the joint served up below. For the many years we lived together, we never opened a bottle of wine for ourselves, nor had we any strong beer.'

And, in another place, we find a further proof of economy: "It was a rule with us to make all our gowns at "home; Mrs. Baddeley and I cut them out, and our servants "made them."

Though the charms of Mrs. Baddeley's person are well known to have exceeded those of most of her cotemporaries; yet we must not pass over the compliment paid her by Foote, as it was at once just and nouvelle.

'About this time Mr. Foote brought out a new piece at the little theatre in the Haymarket, called, The Maid of Bath, alluding to Miss Linley, now Mrs. Sheridan; and, prior to its first appearance, he called on us, and requested we would accept of a box for the night, which should be at our service, for us and our friends; and hoped we would make a point of being there, in order to grace (as he was pleased to say) his theatre. The box reserved for us was next to the stage box, that commanded a sight of the whole house; and we went. Mr. Foote performed in this play himself; it went off with eclat, and was well received by a crowded house. About the middle of the piece, where Mr. Foote enlarged much on the beauty of the Maid of Bath, he added, "Not even the beauty of the Nine Muses, nor even that of the divine Baddeley herself, who there sits (pointing to the box where we sat), could exceed that of the Maid of Bath." This drew a thunder of applause from all parts of the house; he was encored, and Mr. Foote repeated the words three times. Every eye was on Mrs. Baddeley; and I do not recollect ever seeing her so con-

confuſed before. She roſe from her ſeat, and curtſied to the audience; and it was near a quarter of an hour before ſhe could diſcontinue her obedience, the plaudits laſting ſo long. This trick of Mr. Foote's put her ſo much to the bluſh, that the colour did not leave her face the whole evening. Mrs. Baddeley's face was not, according to the faſhion of modern beauties, made up by art, for ſhe never uſed any rouge but on the ſtage; which all the performers, men and women, are obliged to do, owing to the livid paleneſs which the lights in front caſt upon the face.'

What pity that the authoreſs ſhould find herſelf obliged, by truth, to add the following abatement to it!

'I am ſorry,' ſays Mrs. Steele, 'to be again under the neceſſity of ſpeaking unkindly of her; but I cannot ſmother facts. Let her have what ſtable connexions ſhe would, ſhe was reſtleſs unleſs ſhe had, at the ſame time, a favourite viſitor of her own choice, to whom ſhe might, when ſhe pleaſed, beſtow her unbought favours.'

The decline of Mrs. Baddeley from the ſplendor ſhe had ſo long enjoyed, may be dated from the time ſhe experienced an abatement in Lord Melbourne's munificence. Not long after her connexion with that nobleman, upon Mr. Garrick's refuſal to increaſe her ſalary, ſhe had retired from the ſtage; but this, inſtead of abating her extravagance, only gave her an opportunity of launching out into the purſuit of every gratification which ingenuity and invention could deviſe. She conſequently involved herſelf in debts to a very large amount. Theſe, upon his lordſhip's totally withdrawing his liberality, ſhe was unable to pay; and they afterwards proved a conſtant ſource of trouble and vexation to her.

We next find her on an excurſion to Ireland with Colonel Lutterel, now Lord Carhampton; by whom ſhe was ſurrendered to her former inamorato, Lord Coleraine, upon condition that his lordſhip would pay the whole of her debts, and ſettle on her an annuity of five hundred pounds. But that nobleman not abiding by his agreement, and treating her with his uſual ſeverity, Mrs. Baddeley left him as ſoon as they returned to England.

Not long after we find her and her friend locked up in a ſpunging-houſe, for a very large debt. In this dilemma, Mrs. Steele tells us, ſhe applied, in behalf of her companion, to more than thirty of thoſe noble friends who had ſo often ſaid they were ready to devote their lives and fortunes to her ſervice; but could not procure a ſhilling from one of them.

In the year 1773 Mrs. Baddeley formed an union with Stephen Sayer, Eſq. at that time one of the ſheriffs of London and Middleſex; a connexion, ſo far from proving advantageous

vantageous to her, that it deprived her of all her friends in high life, and at length reduced her to great diſtreſs.

When Mr. Sayer became a bankrupt, and had it not in his power to ſupport her, ſhe was reduced to the neceſſity of finding a new friend, which ſhe did in Mr. Brereton of Drury-Lane theatre, who pretended to have a great love for her, but did not ſhew that care in the preſervation of her health he ought to have done. She of courſe ſoon left him, and took up with Mr. Webſter, another comedian belonging to the ſame theatre. During her connexion with the latter, ſhe played conſtantly at Drury-Lane, and had two children by him. After his death, being in great diſtreſs, ſhe condeſcended to beſtow thoſe favours, which had been purchaſed at ſo high a price by the rich and great, on his favourite ſervant John; with whom ſhe went to Dublin, where ſhe played one ſeaſon; and from thence to Edinburgh. Here ſhe performed for about two years, when her health declining (for ſhe fell into a conſumption), ſhe was no longer able to continue the duties of her profeſſion. But being much beloved by the performers, they, greatly to their honour, ſubſcribed a weekly ſum to afford her all the comforts a ſick bed required. She had alſo the beſt medical advice; but her conſtitution was ſo far broken as to be irrecoverable; and, after lingering a few months, ſhe expired at Edinburgh, in the month of July 1786, in the 38th year of her age.

Mrs. Steele calls theſe Memoirs a *ſimple diary* of the proceedings of Mrs. Baddeley and herſelf, without the leaſt exaggeration or embelliſhment. And in another place ſhe ſays, "I do not write merely to entertain, but to ſtate facts as "they occur. I could have embelliſhed this work, as other "writers of memoirs have done, and filled them with ob"ſervations and reflections, as I paſſed; a ſcheme which "others have often had recourſe to, to ſwell their vo"lumes."

In many parts it is *indeed* a meer journal of unintereſting circumſtances; and in others would admit of ſome embelliſhments and additions, without rendering it liable to the imputation of being "a fabulous account of things that have "no exiſtence but in fancy;" or of ſwelling the volumes to *too large a ſize*. The ſtyle is ſeldom above mediocrity; and, in many places, we obſerve an inaccuracy in the language which debaſes it; as, "when we reached this "houſe we *was* upon the road to ſee, and which was a

" very long five miles to it *."—" For whenever he came " to our houſe, not found us at home, and ſaw a ſtrange " ſervant †." Beſides theſe, there are ſeveral trite and unneceſſary obſervations, that might as well have been omitted: who, that knows any thing of theatrical affairs, needs to be informed " that the green-room is a place where the players " at the theatre aſſemble behind the curtain ‡."

Upon the whole, Mrs. Steele does not, in our opinion, lie under any very great obligations to her editor for the aſſiſtance ſhe is ſaid to have received from him. The Memoirs of Mrs. Baddeley certainly fall ſhort, in point of language, ſentiment, characters, and incident, to "The Apology of Mrs. Bellamy;" although, from the ſimilarity of the two heroines in diſpoſition, ſituation, and adventures, it might have been rendered equally pleaſing. We cannot, at the ſame time, avoid remarking, that, if many of the unintereſting circumſtances had been omitted, the public would not have expreſſed their diſpleaſure.

Whether Mrs. Steele has acted right in publiſhing Lord Melbourne's *confidential* letters, we will not take upon us to determine. We, however, hope that one good effect will reſult from it, namely, that it will prevent in future married men in high life from expoſing themſelves, in a ſimilar manner, to the juſt cenſures of the virtuous part of mankind.

The characteriſtic of this performance is dullneſs. The incidents, in general, are unintereſting; and the reader ſuffers conſtant diſappointment and ennui.

The matter before us could, with eaſe, have been comprized in two volumes; but it is drawn out into ſix with tedious and uneſſential accompaniments, merely to gratify the ſordid rapacity of the virtuous proprietors.

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* Vol. III. p. 163 † Ibid. p. 186.
‡ Vol. I. p. 113.

ART.

ART. XI. *Medical Remarks on Natural, Spontaneous, and Artificial Evacuation. By John Anderſon, M. D.* 8vo. 2s. 6d. ſtitched. Printed for the Author. Donaldſon, Edinburgh; Murray, London. 1787.

THE ſubject which Dr. Anderſon has choſen for the diſplay of his medical knowledge, is of a general nature; but, by the manner in which he has treated it, his Remarks may be conſidered as a compendious ſyſtem of phyſic. After premiſing a few thoughts on the indications to evacuation, and the power and effect of evacuants, he proceeds to take a view of the various diſcharges to which the animal economy is liable, viz. by the ſtomach, the inteſtines, perſpiration, expectoration, urine, bile, catamenia, ſemen, bleeding, bliſtering, fontanels or iſſues, ſternutatories and errhines, ſialogogues and maſticatories. In theſe various departments of medical ſcience, we are ready to acknowledge that the author's obſervations are, in general, judicious and practical; but his ſentiments are ſometimes veiled in a degree of obſcurity, and his ſtyle a little blemiſhed with affectation. With reſpect to the former of theſe, we ſhall point out a few inſtances. "As the alcaline ſudorific antacid diet," ſays he, "moſt readily attenuate, neutralize, and retrieve "the motion of the blood, when deprived of its fluidity, it "would ſeem that the coagulation is occaſioned by the ef-"fect of ſome prevailing acid." We know not of any coagulation of the blood, not extravaſated, except in polypous concretions; and therefore cannot admit of any ſpeculations on this principle. But we are ſatisfied, from what the author ſubjoins on the ſame ſubject, that he entertains no erroneous theory.

"Expectoration," he tells us, "is not performed merely "by the ſpecific action of the expectorating medicine; it "requires the aſſiſtance of a certain aptitude of air, which "gives impulſe and motion to the organs of deglutition "and reſpiration." It ſeems not evident to us that the organs of deglutition are influenced in their action by the external air; for we are inclined to think, that, in a ſound ſtate, they are, almoſt excluſively, under the government of the will; and that, though they may be affected by an applied ſtimulus, it is not by that of aereal irritation.

"Medicines of the diuretic claſs," we are afterwards informed, "are reſolvent; but ſuch gentle ones as precipi-"tate the peccant particles in the maſs of blood, do more "good than ſuch powerful ones as thoſe which, by vio-

" lently forcing the urinary paſſages, inflame and exulcerate " them, without acting upon the ſtone." We do not clearly underſtand what the author means by thoſe medicines which *precipitate* the peccant particles, as we do not conceive that any precipitation, in the chemical ſenſe of that term, takes place in the vaſcular ſyſtem. We preſume, however, that he alludes to gentle diuretics; and, according to that idea, we entirely agree with him in opinion.

" The ſemen, or vivifying principle," ſays Dr. Anderſon, " expands and unfolds the myſtery of its nature in the " formation of the fœtus, whoſe birth is to preſerve both " the mental and corporeal reſemblance of thoſe from " whom its exiſtence is derived." There is reaſon for thinking that both the mental and corporeal reſemblance here mentioned are often very imperfect; but the author's obſervations on the ſubject cannot be affected by this remark.

As a ſpecimen of this treatiſe, we ſhall ſelect a part of the author's remarks on evacuation by fontanels or iſſues.

' I imagine it to be of little conſequence where an iſſue is fixed, provided it be in a convenient and ſafe place.

' After inoculation for the ſmallpox, ſome children, whoſe bodies have not been ſufficiently purged, are afterwards tortured with boils and running ſores; for which I have experienced nothing ſo effectual as iſſues, ſea-bathing, and, ſometimes intermediately, drinking ſea-water.

' As I have ſeldom had occaſion to preſcribe a doſe of phyſic for a perſon who happened to have an iſſue, even though frequently conſtipated before, I am led to believe an iſſue is efficacious in obviating habitual coſtiveneſs. The ſtimulating purge is only temporary, and does not radically or effectually remove the cauſe; an iſſue removes not only the cauſe of conſtipation, but alſo that of laxation.

' There probably is nothing more difficult in phyſic than to remedy habitual conſtipation, and bring the animal functions to perform their office regularly. If the conſtipated habit is occaſioned by a weakened tone of the inteſtines, Pyrmont, Tunbridge, or other chalybeate waters, if drank daily for ſome weeks, will be very efficacious; but if the cauſe of the conſtipation is a defect in ſecretion, or a hot temperament of the blood and depending juices, refrigerating alterants, and an iſſue, will be neceſſary. From theſe I have repeatedly ſeen very happy effects.

' By many practitioners the potential cautery or cauſtic is, at this time, preferred to every other method of opening an iſſue. This, however, depends on the part where the iſſue is to be fixed.

' The idea of an iſſue is apt to terrify and diſguſt; but, when properly managed, it is neither painful to the moſt tender, nor offenſive to the moſt delicate: if, however, the pea, or cord, or acrid matter,

ſhould

ſhould ever happen to irritate and inflame the part, the pain ought to be patiently endured, as the ſtimulus is a ſalutary one, and promotes the diſcharge.

'Some gentlemen are afraid of recommending iſſues, leſt they ſhould weaken the patient; but my experience warrents me in ſaying that, on the contrary, they ſtrengthen, by drawing off that which keeps the body weak. In the courſe of a long, and, I may ſay, a ſucceſsful practice, I have preſcribed iſſues to all ages, from childhood to threeſcore and upward, but never could diſcover they had any ill effect. Indeed, I remember once having a patient whoſe blood was ſo much impoveriſhed by neceſſitous poor low diet, that I found it indiſpenſable to cloſe the iſſue rather haſtily; but, after ſhe had been comforted with a more generous and plentiful diet for ſome months, the iſſue was renewed with advantage.

'The fontanel relieves the genus nervoſum, evacuates morbid ſerum, leſſens repletion, tempers the maſs of blood, and promotes digeſtion, concoction, nutrition, ſecretion, and excretion. It alſo clears the ſkin of foul defedations, and brightens the complexion.

'But, however beneficial iſſues may be, poſt conceptionem, and during pregnancy, in preventing miſcarriage, by relieving the habit of that which occaſions weakneſs, yet, while the power of conception is retained, they are not to be preſcribed for a married woman. . . . . This is an obſervation which ariſes from a long and cloſe attention to the effects of iſſues.

'Miſcarriages, in general, are occaſioned by frights. In weak and irritable habits they are often ſo violent as not only to bring on deliquium, but convulſions, and the moſt alarming ſymptoms, if not *death*. If a flooding comes on, aſtringents have no effect on the uterus, till the fœtus and ſecundines are expelled, when they immediately become unneceſſary, becauſe the hæmorrhage ſtops ſpontaneouſly. Exerciſe, diet, tonic ſtrengtheners, and tranquillity, are neceſſary to prevent a miſcarriage.

'The danger of precipitately drying up an iſſue, by which nature has been invited and habituated to throw off the noxious humours that offended her, may be no leſs fatal in its conſequence than a ſudden obſtruction to any diſcharge by her own efforts; for, in either caſe, the matter, which is morbid, would fall back upon the habit: but no ſuch effect enſues from it drying up of itſelf, without neglect, and after it has for ſome time diſcharged a laudable matter; for the habit is then as ſecure as if the indiſpoſition had terminated by a ſpontaneous critical abſceſs, which the fontanel, or iſſue, was originally deſigned to imitate. It, however, may, now and then, be neceſſary to take a gentle doſe of phyſic, till the body is perfectly regular in her motions, and the determination is led off from the artificial channel.'

Dr. Anderſon's remarks appear to be the reſult of experience: they relate, though incidentally, yet in a practical and conciſe manner, to almoſt the whole tribe of human diſeaſes; and are worthy the attention of medical readers.

ART. XII. *A Diſſertation on the Antiquity of the Earth, Read at the Royal Society, 12th May, 1785. By the Rev. James Douglaſs, F.A.S.* 4to. 5s. boards. Nicol. London, 1785.

AN excavation which was made in the *yard* of Mr. James Beſt, for the foundation of a ſtorehouſe, has ſerved alſo as the foundation of this performance. The labourers, at the depth of twelve feet, diſcovered the bones of a very large animal. By the poſition of the bones, and the fragments that were preſerved, they appeared to have belonged to one entire animated ſubſtance. Theſe bones were deprived of their animal ſalt; and ſome, eſpecially the jaw, were permeated with a lapideſcent matter. As their ſize greatly exceeded thoſe of our common domeſtic animals, they were ignorantly ſuppoſed to belong to an elephant, and aſcribed to one of thoſe which were tranſported into this country by the Emperor Claudius. Remarking the difference in the ſtructure and ſize of the teeth, and the proportion of the other bones, Mr. Douglaſs decided, without heſitation, that theſe animal remains belonged to the hippopotamus. But, to remove all doubt with regard to a diſcovery of ſuch importance, he compared the foſſil *molares* with thoſe of the recent ones in the jaw of the above animal, in the muſeum at Leiceſter-Houſe, and the confirmation was manifeſt. It is extremely improbable that theſe hippopotamic remains were depoſited there by the general deluge. When we conſider the great diſtance of the Medway from the Nile, and that we have no authority from ſcripture to conclude that any extraordinary convulſion in nature had impelled animals from their native region to countries ſo remote, we have no reaſon for inferring that the deluge was the cauſe of this phenomenon. It is more natural to infer, with our author, that the hippopotamus was the inhabitant of this iſland when in a ſtate of *climature* to have admitted of its exiſtence. From this phenomenon Mr. Douglaſs endeavours to eſtabliſh the following poſitions:

'That this iſland has been under a warmer influence of climature than at this preſent era.

'That the animal called the hippopotamus, the inhabitant of the continent of Africa, muſt have been depoſited on the ſtrand of the river Medway by waters, ſeparable from that epoch recorded in holy writ, which ſubmerged the world in forty days.

§ That

'That the earth was once endued with a power of tranſmuting bodies into ſtony or hard ſubſtances, which it ſeems no longer to poſſeſs; or that, by the undoubted teſtimony of theſe petrified animal bones, they muſt have been interred much anterior to any written record, from ſome extraordinary convulſion of the globe.'

The reader will immediately diſcern, that the firſt and ſecond of theſe poſitions are ſuggeſted by the celebrated Buffon, in his diſcourſe *Sur les Epoques de la Nature*. After having attempted to eſtabliſh and illuſtrate them, Mr. Douglaſs, in an appendix, endeavours to reconcile the two great philoſophers, Moſes and Buffon; which having attempted in vain, he very candidly gives the preference to the *latter*, by modeſtly renouncing the doctrine of the general deluge. As this is a novelty from a clergyman of the Church of England, we ſhall extract it for the *edification* of the reader:

'I do not hold myſelf ſo literally bound, by the ſtrict aſſertion of Moſes, as to ſuppoſe that all the earth was effectually covered by this great eruption of the waters; though, from ſuch a cauſe as I have here repreſented, doubtleſs an univerſal flood might have prevailed, and have been lifted up over the whole earth. The Almighty may have willed that this great lawgiver, the leader of an ignorant and inquiſitive multitude, ſhould frame his diſcourſe to them in ſuch terms as were beſt adapted to untutored minds. The end was accompliſhed; the true and only God was adored; and a religious veneration for his omnipotency inſtilled into their minds.

'That mind muſt be bounded indeed which cannot perceive the ſolemn truths of nature, concealed under the influence of apparent ſorcery and witchcraft, prevalent in former ages, and ſo natural to be received by all denominations of men, who are ſenſible of their feeble and dependent exiſtence. Theſe opinions of our forefathers are no obſtacles to the liberal and ſerious inquirers after truth. We ſhould not, therefore, diſcard the whole for a part; and, becauſe it may flatter the whim of ſome ſuperficial moderns to militate againſt the Moſaical records, we ſhould not aſſert other doctrines, in defiance to reaſon and ſacred teſtimony. If therefore we be inclined to ſay that a deluge was univerſal, this deluge may not have prevailed to that degree of devaſtation as to have ſubmerged all the nations of the world; our new-diſcovered iſlands may have been ſeparated from main lands, and the inhabitants preſerved upon them at that period. Noah may have been forewarned by a conception of this approaching event; and whether by the direct inſpiration of God, or his own ſagacious preſage of ſome approaching convulſion on the face of the globe, he may have conſtructed a ſecure retreat from the inundation of the waters; his poſterity may have recorded an event which more particularly related to that quarter of the world, from whence letters and civil ſociety firſt originated. Thus much I am induced to depart from the exact letter of ſacred writ to recal the erring genius of the age to the true and great tenet of their philoſophical reſearches, and their religious obligations.'

"To *depart* from the *letter of ſacred writ* in order to recal "the erring genius of the age to the true and great tenet "of their *religious obligations*," is a new way of converting infidels, and reminds us of the parliamentary generals during the civil wars in the laſt century, who raiſed forces againſt their ſovereign in his name and by his authority.

The author of this Diſſertation appears to be fond of literary fame; but, if we may judge from what he has hitherto written, both in philoſophy and theology, he has a very great pleaſure before him, that of riſing from being a diſciple to be a maſter.

His ſtyle is harſh, obſcure, affected, and ſometimes unintelligible.

ART. XIII. *A Treatiſe on the Struma, or Scrofula, commonly called the King's Evil; in which the common Opinion of its being a Hereditary Diſeaſe is proved to be erroneous; more rational Cauſes are aſſigned; and a ſucceſsful Method of Treatment is recommended. By Thomas White, Surgeon to the London Diſpenſary. The Second Edition.* 8vo. 2s. 6d. ſewed. Murray. London, 1787.

MR. White's Treatiſe originally contained much anxious inveſtigation reſpecting the nature and cure of the ſcrofula; but, in the preſent edition, it comes into the world with great improvements. The author is ſtill inclined to the opinion that the ſcrofula is not a hereditary diſeaſe; and he endeavours to ſupport this doctrine with plauſible arguments. For our own part, we think this diſorder is, in many caſes, hereditary; but that it is likewiſe often contracted in early childhood, without any taint derived from either of the parents. The latter is the general cauſe to which Mr. White reſtricts the production of the ſcrofula; and ſo far we are ready to agree with him, that the diſeaſe would not only be infinitely leſs frequent, but far leſs obſtinate, if the judicious and ſalutary means which he propoſes, both for its prevention and cure, were adopted at an early ſtage, and proſecuted with diligence.

As the diſeaſe which conſtitutes the ſubject of this treatiſe is of great importance, and appears in a variety of ſhapes, we ſhall extract a few of the author's obſervations on the method of treatment in particular circumſtances.

'Almoſt all the firſt ſymptoms of this diſeaſe, whether internal of the meſentery, bronchia, lungs, and liver; or external, ſuch as ſwellings of the lips, ſide of the face, under the chin, and round the

the neck; or the different ſymptoms uſually conſidered as ſtrumous, viz. roughneſs of the ſkin, eruptions of the back part of the head, and different parts of the body, redneſs and ſwelling of the eyelids and eyes; I ſay, all theſe different ſymptoms are generally accompanied with an inflammatory diatheſis, and, by an early attention, may be remedied with very little difficulty. The inflammation, however, has ſeldom been ſo great as to require bleeding; but I have never heſitated to take away blood where there has appeared the leaſt neceſſity.

'The medicines that I have found efficacious in removing the ſymptoms here enumerated, are the mercurius dulcis ſexies ſub. This medicine ſeems to have a peculiar quality in removing obſtructions of the lymphatic glands. We ought to avoid giving it in ſuch a quantity as to render it a powerful evacuant, either by the inteſtines, or any other way; I have uſually given it in ſmall doſes at night going to bed. By that means it remains longer in the inteſtinal canal, a greater quantity is taken into the habit, and the patient is leſs ſuſceptible of cold, than when taken in the day time; nor will it preclude any uſual exerciſe, or employment, the following day. The firſt, and perhaps the ſecond doſe, may prove purgative, which is in general a ſalutary effect; but afterwards the ſame quantity will ſeldom do more than is ſufficient to keep the body open; and ſhould it fail of anſwering that purpoſe, I have uſually recommended ſome gentle purgative every third or fourth morning, according to circumſtances. If there ſhould be a prevailing acidity, a few grains of the ſal ſodæ, magneſia, or ſome teſtaceous powder, may be added to the medicine. By this ſimple method, moſt of the ſymptoms before mentioned, will, in a ſhort time, diſappear; but, if the tumours ſhould continue hard, and retain their figure without dividing into ſmaller ones, we may derive ſome benefit from external applications, particularly the ſteam of warm water. I have uſed a variety of medicated herbs with ſucceſs; but am inclined to believe that the advantage was principally derived from the warm ſteam, which has this additional circumſtance in its favour, of not being the leaſt offenſive. At other times, I have ſtimulated the part affected by electricity, inſulating the patient, and drawing ſparks from the tumour, until a ſlight degree of inflammation was excited. After the application of the ſteam, or the uſe of the electrical machine, I have ſometimes rubbed a little of the unguentum mercuriale into the tumour and neighbouring parts, or applied the omplaſtrum ſaponaceum, or mercuriale cum ammoniaco, over the ſwelling. This will moſt frequently remove thoſe obſtructions; but, ſuppoſing the tumours ſhould be diſpoſed to ſuppuration, we have nothing to apprehend in habits of this kind; they will ſuppurate kindly, and, in moſt inſtances, will not only heal without much trouble, but, by proper care, leave little or no cicatrix behind. To the eruptions of the head may be applied a little unguentum ſaturninum, album camphoratum, or the ceratum album.

'The roughneſs of the ſkin, which is often followed by general eruptions, will alſo commonly require ſome external application. Lotions of the aqua vegeto-mineralis, aqua calcis, ſolutions of ſal. tartar. or mercurius corroſivus ſublimat. may be made uſe of: this

laſt

laſt will ſeldom fail to check the progreſs of the complaint, and dry the ſores; and, in the quantity of ten or twelve grains to a quart of warm water, the uſe of it will not be productive of any pain. If the eruption ſhould ulcerate, and require any unctuous application to prevent the adheſion of the linen, the ointment before mentioned may be applied; the beſt remedy will be warm bathing, and chiefly that with ſalt water. I have occaſionally recommended thoſe medicines that promote the motion of the fluids in the ſmaller veſſels, viz. vinum antimoniale, tartarum emeticum, decoctum luſitanicum, decoctum lignorum, or ſarſaparilla; and have ſometimes derived advantage from artificial drains: but this kind of eruption generally happens in the winter ſeaſon, and often continues until the warm weather comes on. If that does not prove a remedy, it is generally very troubleſome to remove.

'Affections of the eyelid may be eaſily remedied, if early attended to; when there is an increaſed ſecretion of mucous, we ſhould make uſe of ſome aſtringent lotion, as the aqua calcis ſimplicis, aqua vegeto-mineralis, ſolutions of alumen, or vitriolum album; and uſe ſome unctuous application at night, to prevent the adheſion of the eyelids during ſleep. The ſaturnine ointment very well anſwers the purpoſe. This, with a proper attention to regimen, and the internal remedies here recommended, will generally be found to anſwer every expectation; but, if ſuffered to go on for a length of time, or in people much advanced in life, they often prove very troubleſome. Bliſters laid upon the temples after the application of leeches, and the tinct. thebaica dropt into the eye, are ſometimes very ſerviceable: and in delicate, and very irritable habits, the cortex, and the general claſs of tonic medicines, will be found very uſeful. The cure of the tinea, or ſcald head, is often troubleſome. By giving ſmall doſes of calomel, and applying to the head the mercurius præcipitatus albus, with the unguentum ſaturninum, I have ſucceeded better than by any other means.'

Mr. White appears to have been at no ſmall pains in collecting information relative to this popular diſeaſe; and at the ſame time that he diſcovers a ſyſtematical knowledge of his ſubject, he writes with ſuch rational confidence, mixed with juſt diſcrimination, as evince him to have drawn his obſervations from the moſt ſatisfactory reſource.

ART. XIV. *Poems; imitated from the Perſian. By J. Champion, Eſq.* 4to. 3s. ſewed. Cadell. London, 1787.

THE firſt poem in this collection is called "The Tears of Samarcand;" a very doleful ditty, which thus begins:

'The tears of Samarcand, her mournful tale,
Oh waft to Khoraſan, *ye* favouring gale!'

Soon

Soon after we have the following couplet:

'From *luſt exempt* is there a *female's doom?*
'Tis the poor infant ſpringing from the womb.'

This appears a little obſcure.

The poems which follow are of the gay and jovial kind, and deſcribe the pleaſures of love and wine. A few lines will ſerve as a ſpecimen of their *merit*.

'Bring the maid
Whoſe looks th' *ebrious draught* diſplay'd;
She in the *tavern* or the *cellar* lies.
Bring me wine:
Did the fierce lion *feel* its *rays*
He'd ſet the *foreſt* in a *blaze*.'

A lion *feeling* the *rays* of *wine*, and ſetting *fire* to the *foreſt*, is a *new* poetical idea, and beyond the ſtretch of the European, we had almoſt ſaid of the *human* genius.

The next ſtanza is no leſs curious.

'*Wrapt* with ſuch power—in force ſublime,
By heaven, I'd to the zodiac climb!
I'd ſeize *dame Fortune*, all elate,
And then *arreſt* the *courſe of fate*.'

This is Mad Tom with a vengeance.

'Come, launch my bark in ſtreams of wine;
And as the *guggling ruby warms*,
Youth will *irradiate* brighter charms.'

Then follow his death and burial.

'Yet, quit me not, leſt, when no more
My frame they to the earth reſign;
And when my pulſe forgets its *lore*,
Then ſteep me in a *caſk* of *wine*.'

Hafez, from whom theſe poems are tranſlated, is known to us by the elegant imitations of Sir William Jones and Mr. Richardſon. The Perſian poet ſeems to have compoſed from the inſpiration of the grape; but his laſt tranſlator appears to have written after a debauch.

ART.

FOREIGN LITERATURE.

ART. XV. *Lodbrokar-Quida; or, the Death-Song of Lodbrog: now first correctly printed from various Manuscripts, with a free English Translation. To which are added, the various Readings; a literal Latin Version; an Islando-Latino Glossary; and explanatory Notes. By the Rev. James Johnstone, A. M. Chaplain to his Britannic Majesty's Envoy Extraordinary at the Court of Denmark* Small 8vo. Copenhagen. Printed on Vellum for the Author.

THE death-song of Regner Lodbrog has been esteemed one of the most valuable remains of northern literature and Scandinavian antiquity. The real events which it describes recommend it to the historian; the singularity and the spirit of the composition give it attractions to the poet; and the warlike but ferocious manners of the times which it paints render it interesting to the philosopher.

Regner, King of Denmark, is generally believed to have flourished in the close of the eighth and the beginning of the ninth century. After a variety of adventures, he was at last made prisoner by Ella, a Northumbrian prince. He was condemned to die by the bite of vipers; and, during the operation of their poison, is reported to have sung the Lodbrokar-Quida. A poem which was transmitted, during the course of centuries, by the breath of oral tradition, cannot be supposed to have retained precisely its original form. There is, however, no improbability that Regner should have finished his career with a recital of his gallant actions. Many of the Scandinavian heroes were votaries of the muse; and one of them obtained a respite from death by the exertion of his poetical talents. Besides, it is a feature of barbarous nations to boast of their valour in their last moments. Hence, while the captive Indian mitigates his torments by the recollection of his exploits, he triumphs also over the cruelty of his enemies, by recapitulating the multitude of their relations who have perished by his sword. The death-song of Lodbrog shews that a similarity of manners prevailed in the north, as men in the same degree of civilization think and act in a similar manner.

This is, without exception, the best and the most beautiful edition of the Lodbrokar-Quida. The Latin translation is literal; the English version is perhaps too free; and though it sometimes illustrates, it sometimes enfeebles the ideas

ideas of the author. In the gloſſary, which explains all the words in the original, the antiquary will trace the derivation of many vocables in the Engliſh tongue. The notes, which are critical and explanatory, diſcover taſte and erudition. Upon the whole, this valuable monument of northern literature is worthy of the public attention.

ART. XVI. *Lettres a Monſieur Bailly ſur l'Hiſtoire primitive de la Grèce. Par M. Rabaut de Saint-Etienne.*

ART. XVI. *Letters to M. Bailly on the primitive Hiſtory of Greece.* 12mo.

THE preſent age has been diſtinguiſhed by inquiſitive and philoſophical reſearches into antiquity. That enthuſiaſtic admiration of the ancients which univerſally prevailed after the revival of letters, has now conſiderably abated; and the enlightened nations of Europe, in the maturity of reaſon, have rejected thoſe phantoms which amuſed their imagination in a ſtate of youth and adoleſcence. Errors and fables are no longer reckoned venerable becauſe they are ancient; the traditions and tales of former ages are brought to the teſt of rational criticiſm; and a ſpirit of philoſophy has at laſt come to preſide over the reſearches of the inquiſitive, and the labours of the learned.

It may ſometimes happen, however, that too great a degree of refinement may be introduced, and that authors may pull down the monuments of antiquity, in order to erect an imaginary ſtructure of their own.

The object of the author of theſe letters is to ſhew the exiſtence of an anterior or primitive people, which he endeavours to prove by the monuments of their language and their writing. This, however, will be found to be a very difficult taſk. When ſtudying ancient hiſtory we remount to the diſtance of four thouſand years, we find nothing but darkneſs. If ſome uncertain rays diſcover to us inhabited regions, monuments deſtroyed, and the footſteps of men; the difficulty of tracing theſe venerable veſtiges of time ſtops us in our career. It is a promiſed land which we are permitted to ſee at a diſtance, but which we are never to enter. Phyſical appearances atteſt the high antiquity of the globe; nations may have periſhed who have no longer a name, and barbarous tribes paſſed over the earth whoſe traces cannot be found; but there are no hiſtorical or literary monuments of any civilized nation that exiſted prior

to

to the Egyptians. Remains are diſcovered, in the bowels of the earth, of animals that no longer exiſt; the rude inſtruments and weapons of barbarians are often traced by the antiquary; but no monuments are found, either on the ſurface or in the caverns of the earth, of enlightened and refined nations, with whoſe hiſtory we are unacquainted. If all the monuments and memorials of the Romans had periſhed, the diſcovery of the Herculaneum would have proved the exiſtence of a great and civilized nation. But no ſimilar phenomenon is found in the natural hiſtory of the earth, nor indeed a ſingle relict of ingenuity and art, that we cannot refer to the original inventors.

Nevertheleſs M. Rabaut de Saint-Etienne attempts to prove the exiſtence of a primitive people, who taught all others, from the monuments of their language and of their writing. "We find," ſays he, "among the ancient peo-"ple, two kinds of writing, the one practiſed, the other "forgotten; the one adapted to civil intercourſe, the other "conſecrated to religious purpoſes; the one hieroglyphic, "the other alphabetical; from which we conclude, that the "hieroglyphic writing, which is the moſt ancient, and "for that reaſon appropriated to religion, was the manner "of writing of the primitive people. An immenſe field is "now before us; but, animated by hope, let us remount to "paſt ages, and converſe with the grandfathers of the Ba-"bylonians and the Chineſe."

This is ſufficient to give an idea of our author's deſign, and to ſhew the nature of the *proofs* he is to adduce of his *primitive people*. The uſe of hieroglyphics was not confined to the Egyptians and Chineſe; they were practiſed by almoſt all the nations of antiquity, in a certain ſtage of refinement; they were found in Mexico and Peru, the only civilized nations of the new world; and are, indeed, the natural and neceſſary ſteps towards the formation of an alphabet. After an alphabet was invented, they were appropriated to religion by the Egyptians, like every other ancient uſage.

In the courſe of theſe Letters our author turns the moſt ancient hiſtories and traditions into allegories; informs us that the annals of the *heroic ages* of Greece formed a ſyſtem of *aſtronomy*; that the princes and princeſſes, with whom the chiefs in the Argonautic expedition had adventures, were *mountains* and *rivers* perſonified; and that the cyclops and giants were *volcanos* and *earthquakes*.

This method of allegoriſing ancient tales and traditions is not peculiar to our author. We recollect one of theſe Oedipean

Oedipean philosophers, who very ingeniously conjectured that, by the labours of Hercules, the ancients meant—the circumvolutions of a *windmill!*

MONTHLY CATALOGUE

[*For* JUNE 1787.]

MISCELLANEOUS.

ART. 17. *Two Dialogues; containing a comparative View of the Lives, Characters, and Writings, of Philip, the late Earl of Chesterfield, and Dr. Samuel Johnson.* Small 8vo. 4s. boards. Cadell. London, 1787.

THE principal interlocutors in these dialogues are a colonel and an archdeacon, both of them men of sentiment, but both of them likewise enthusiasts; the former in favour of the Earl of Chesterfield, and the latter of Dr. Johnson. The dialogues are conducted with a moderate degree of ingenuity, and contain some pertinent observations. But, under the opposite impressions of the disputants, and the mutual exaggeration of panegyric and censure, an impartial reader must frequently dissent from both in the full extent of their conclusions. The author has thought proper to terminate the dispute by referring it to the arbitration of a lady who bears a part in the dialogues; and her opinion being delivered in the following extract, it may serve as a specimen of the work:

'You are very good to encourage me by such a quotation; but I really have not confidence enough to deliver any thing like a formal opinion upon characters of such eminence, even to you with whom I am so familiar. I do not mean, however, to shrink entirely from your request, which would, I think, be very unfair, after the entertainment that I have received from you both; and to pretend that I have formed to myself no notions concerning two authors whom you know I read very frequently, would be a foolish sort of prudery indeed: I shall tell you, therefore, very frankly, how I have felt myself affected by your respective favourites. To speak of them as men, I never felt in my life the slightest wish to have been personally acquainted with either; though in reading many authors, and Addison in particular, I have felt such a desire. Johnson, I think, said to some young lady, "Miss, I am a tame monster; you may stroke me." If he said so, for I do not recollect where I met with the anecdote, I apprehend his expression was not perfectly true. He certainly was not more than half-tamed. I do not believe that I could have been induced to give the fearless pat of friendly familiarity to either of these very opposite creatures. I am persuaded that my hand

would have shrunk from Johnson as from a hedgehog; and from Chesterfield, if not as an adder too venomous to be touched, yet certainly as an eel too slippery to be held. For, notwithstanding my brother's panegyric on the friendly qualities of his idol, I cannot think that either he or the philosopher had a heart truly formed for that tender connexion. They seem to me to have possessed an equal degree of selfishness, though it shewed itself under very different shapes; one was continually trying to bully, and the other to inveigle the world into an exclusive admiration of his particular talents. The men accuse our sex of being actuated by a spirit of rivalship and mutual injustice to each other; yet surely this is not only as visible among themselves, but more productive of general disadvantage. What the archdeacon observed of Johnson and Garrick, leads me to make a similar observation on Johnson and Chesterfield. Had these two men, of rare and different talents, instead of kindling into a contemptuous animosity, contracted a solid friendship, on the noble plan of honouring, of enjoying the perfections, and correcting the deficiencies of each other, how infinitely might such conduct have contributed to the pleasure, improvement, happiness, and lasting glory of both! But the defects in each were too strong to let him derive all possible delight and advantage from the faculties of the other. Great as they both were in their separate lines, I cannot think that either was truly entitled to the epithet of amiable or good; for I am equally offended by truth that is delivered with brutality, and by politeness that is utterly insincere: I own myself as much an enemy to the splenetic malevolence of Johnson, as to the licentious vanity of Chesterfield. Could they have blended their better qualities; could the gaiety of the wit have cured the spleen of the philosopher; and, could the strong intellect of Johnson have annihilated the libertinism of Chesterfield; each might have been, what I think neither was, a truly accomplished and happy man; and each might have been rendered, by such a process, a more perfect and delightful writer; for, as it is, though we admire the wonderful understanding and energy of mind displayed by Johnson, though we are charmed by the wit, elegance, and knowledge of the world, that we find in Chesterfield, yet it is certain that each fails us in the very point where, from his particular pursuits, we might naturally suppose it most safe to take him as a guide. The literary judgments of Johnson, and the worldly admonitions of Chesterfield, appear to me equally unsound. The first are, surely, not consistent with truth and justice; and for the latter, I am afraid no apologist can perfectly reconcile them to honesty and virtue. Yet there is such a mass of real, though different excellence, united to the gross failings of those two authors, that, as a parent anxious to collect every thing that may render me useful to my children, I read them both with equal eagerness; and I find much innocent instruction in Chesterfield that a mother's heart is inclined to adopt. Let rigid moralists tell me, if they please, that all his parental merit is of the womanish kind; and that he is, at best,

'Fine by defect, and delicately weak.'

As

'As to Johnson, I have indeed many jarring ideas of his excellencies and defects; yet I believe I may give you my notion of his character comprized in a line, by which Pope has described the whole species. I shall conclude, therefore, by telling you that he was, to my apprehension,

'A being darkly wise, and rudely great.'

However much this lady may be inclined to do justice to the parties, she seems to have undertaken a task above the reach of her capacity. She takes too superficial a view of the subject to form a decided opinion; and therefore, very prudently, involves her sentiments in all the oracular obscurity of a Pythian priestess. But we readily excuse her ladyship for not determining with precision, either on the weakness of Chesterfield, or the wisdom of Johnson.

ART. 18. *Gospel Experiences and Memoirs of Gabriel Dainville, V.D.M. In Two Volumes.* 12mo. 6s. Bew, London, 1787.

Under the appearance of a novel, these volumes present us with a severe satire on the methodistical teachers, who, pretending to an extraordinary call, and an inward light, rush from mechanical and mercantile employments, to the holy office of the ministry. The author is well acquainted with his subject, possesses no common excellence of comic painting, and draws his hero, the evangelical hypocrite, in natural and lively colours. Gabriel's sermon on *the Way of a Man with a Maid*, will appear extravagant to those who are unacquainted with the mysteries of methodism; but many such sermons have been delivered at the Tabernacle. His descant on the beauties of *Solomon's Song*, and the *little sister*, is entirely in the style of those solemn hypocrites, who study to refresh the imaginations of the antiquated sisterhood by clothing obscenity in scripture language, and employing the king of Israel as a spiritual pimp. After passing through various degrees of grace and hypocrisy, our reverend profligate at last adopts the doctrines of Swedenborg, and pretends to make occasional trips to the other world, and to pass his evenings alternately with Abraham and Beelzebub; as if it were possible for him to have seen the devil before he was dead. The progress of methodism at present is indeed alarming, and ought to be instructing. The established character which some members of the Church of England have obtained for ignorance, indolence, and libertinism; their want of zeal for the interests of religion; their pursuit of *good livings*, while they abhor *good lives*; has emptied the regular churches, and peopled the conventicles of fanaticism. Were the mitre always conferred on such characters as Dr. Porteous and Dr. Watson; were the best livings bestowed on clergymen distinguished by their piety and learning; the Church of England would indeed be reformed, and might bid defiance to the devil and the methodists.

ART. 19. *Allan Fitz-ſborne; an hiſtorical Tale. By Miſs Fuller.* 12mo. 2 vols. 6s. London, 1787.

This is a work which we recommend to the admirers of chaſte romance. The fair author has preſented it to the world under the name of an hiſtorical tale. The ſtory is founded upon the hiſtory of the turbulent times of Henry the Third; a reign rendered unhappy by factions and the ambition of the barons; and in which the ſpirit of cruſading was the predominant paſſion. In the attempt to deſcribe the manners of the times, Miſs Fuller diſcovers a mind well ſtored with hiſtorical knowledge, and with the happy facility of reciting events in language well adapted to her ſubject.

In peruſing this hiſtory of an Engliſh baron, the mind is eaſily called back to the times when the events are ſuppoſed to have occurred. The ſtory is told with ſimplicity, and the events are ſo combined, that we are intereſted in the developement of events which are delineated by a chaſte pencil. Our fair author poſſeſſes promiſing qualifications for a novelliſt; and ſhe inliſts the mind under the banners of virtue and morality.

ART. 20. *Impreſs of Seamen; Conſiderations on its Legality, Policy, and Operation. Applicable to the Motion intended to be made in the Houſe of Commons on Friday 12th May, 1786, by William Pulteney, Eſq.* 8vo. 1s. 6d. Debrett. London, 1787.

The deſign of this pamphlet was to lay before the public, prior to Mr. Pulteney's motion, ſome arguments in favour of any means of manning the navy without recourſe to that oppreſſive one of impreſſing; and the author has not failed in his view. After ſhewing its implied *illegality*, ſupported by the authorities of the firſt crown lawyers, that it militates againſt the conſtitution of this country, and againſt the great charter of liberty, he enters upon its *impolicy*, and points out the confuſion it may now occaſion, ſince the declared independence of Ireland and America; for certainly neither of thoſe countries would ſuffer their ſubjects to be impreſſed on an Engliſh warrant: and unleſs men carried about them a certificate of their birth, endleſs muſt be the miſtakes and commotions it muſt give riſe to, and endanger the lives of the officer and men in their duty, from the ſpirited reſiſtance of thoſe they think proper to lay hold of.

He next proceeds to ſhew the *hardſhips* the impreſſed men undergo, and how often their families are deprived of their property by this rigorous meaſure. He tells us of an inſtance he once knew of thirteen men of the Glatton Eaſt-Indiaman, who were impreſſed on board a king's ſhip; and though, prior to their ſailing, the purſer made out each man's account, and ſigned it, and theſe men gave their former officer ſuch account, to receive it at the India-houſe, and give it to their families; yet, as they did not deliver with ſuch account letters of attorney, it was never paid; the men either died, were killed, or never heard of; and their families ſuſtained the loſs of their well-earned wages, to the amount of near 300l.

The author does not give us any plan to remedy this evil, but tells us he has one for manning the navy, without expence to government, injury to trade, or oppreſſion upon individuals; which will exclude

exclude the neceſſity of a general regiſter; of raiſing the king's pay, p reducing that of the merchant's; by a mode which will not only p ove efficacious and productive of advantage to the ſea-ſervice in general, but attended with other beneficial conſequences to individuals and the community. We hope he will favour the public with this plan.

ART. 21. *Defence of the Police Bill; in Anſwer to a Charge delivered by W. Mainwaring, Eſq. at the Seſſions of the Peace held for the County of Middleſex in September* 1785. *Reſpectfully ſubmitted to the Right Hon. the Chancellor of the Exchequer.* 8vo. 1s. Stockdale. London, 1787.

This is a collection of letters printed in a newſpaper ſince January laſt, in favour of Mr. Sheridan's police-bill for the city of Weſtminſter, &c. which Mr. Mainwaring, as chairman of the ſeſſions, endeavoured to ſhew was improper. They ſeem to place the defects of the preſent police in a proper view, and ſhew that a reform is highly neceſſary, eſpecially in the metropolis.

ART. 22. *Thoughts on the farther Improvement of Aeroſtation, or the Art of travelling in the Atmoſphere; with a Deſcription of a Machine now conſtructing on different Principles from thoſe hitherto adopted. By the Inventor of the Machine,* 8vo. 2s. Printed for the Author. King, New Broad-Street. London, 1787.

We have never ſeen the balloon now exhibiting at the Pantheon, to be drawn in the air by eagles, the invention of a Mr. Uncles, but we apprehend that to be the machine here deſcribed, which reſembles a fiſh, in the center of whoſe body is a ſeat to hold the aeronaut, and to be worked in the air by its tail and a pair of oars, in imitation of fins. There is to be no car ſuſpended to it, but the perſon or perſons it carries are to be ſeated in its body, and nearly in the center of gravity. If this is the contrivance of Mr. Uncles, we preſume he has dropt his idea of conveying it through the air by the ſimple means of oars, and has taken up another of drawing it by eagles. The author, however, by no means wants underſtanding, and ſeems to have a philoſophical turn; and we are perfectly of his way of thinking, that, if a balloon is to be directed through the atmoſphere, at the pleaſure of the aeronaut, it muſt be conſtructed on a principle very different from that now in uſe.

MEDICAL.

ART. 23. *Chemical Reflections relating to the Nature, Cauſes, Prevention, and Cure of ſome Diſeaſes; in particular the Sea-Scurvy, the Stone and Gravel, the Gout, the Rheumatiſm, Fevers, &c. Containing Obſervations upon Air; upon conſtituent Principles; and the Decompoſition of animal and vegetable Subſtances; with a Variety of occaſional Remarks, philoſophical and medical. To which is added, the Method of making Wine from the Juice of the Sugar-Cane. By James Rymer.* 12mo. 2s. 6d. Evans. London, 1787.

Theſe Reflections are, in general, curſory and ſuperficial, though interſperſed with ſome practical obſervations. Mr. Rymer dips not

deep into the Pierian ſpring, but he ſeems to have a moderate thirſt for it; and when he cannot eſtabliſh a propoſition, he favours us at leaſt with a conjecture.

ART. 24. *Obſervations on Medical Electricity; containing a Synopſis of all the Diſeaſes in which Electricity has been recommended or applied with Succeſs; likewiſe pointing out a new and more efficacious Method of applying this Remedy by Electric Vibrations. By Francis Lowndes.* 8vo. 1s. 6d. London, 1787.

That electricity is highly uſeful in various diſeaſes, experience has ſufficiently confirmed. Mr. Lowndes's Synopſis contains a general account of its application and effects in the ſeveral diſorders; and though he is doubtleſs intereſted in diſplaying the virtues of electricity, we cannot ſay that he exaggerates them.

ART. 25. *An Eſſay on the Medical Character, with a View to define it. To which is ſubjoined, Medical Commentaries and Obſervations adapted to ſeveral Caſes of indiſpoſed Health.* Small 8vo. 3s. Laidler. London, 1787.

The nature and duties of the medical character have been deſcribed, by a late eminent phyſician, with a degree of preciſion which ought to have ſuperſeded the trivial and unintereſting eſſay now before us. Information, both uſeful and new, is not the object of the preſent author. Under a veil of affected ſolemnity and abſtruſeneſs, he retails the precepts, a thouſand times repeated, for the preſervation of health, intermixed with common remarks on medicinal waters, diet, and others of the non-naturals. A few trifling obſervations on the cure of the aſthma and dropſy; in the former of which the author adviſes inhaling the effluvia of camphor, benzoin, and ſtyrax. We believe there are many patients in whom he might find the uſe of ſuch a remedy to ſtimulating, particularly in the caſe which he ſuppoſes, of *puſtula excoriation* in the paſſages.

DIVINITY.

ART. 26. *A Collection of all the Papers relating to the Propoſal for uniting the King's and the Mariſchal Colleges of Aberdeen, which have been publiſhed by the Authority of the Colleges.*

At preſent two independent univerſities, endowed with the ampleſt privileges, are ſituated at Aberdeen, within a mile of each other. Two ſets of profeſſors are employed in theſe univerſities, in the ſame elements of philoſophy and the learned languages, while other branches of ſcience are taught by no profeſſors in either. Between theſe neighbouring univerſities jealouſies are apt to ariſe, and a rivalſhip, not of the moſt liberal kind, has been known to ſubſiſt, to the great detriment as well as diſgrace of learning. Theſe reaſons have long given riſe to a wiſh that both might be united into one reſpectable univerſity, on the ſame footing with the other univerſities of Scotland. A ſimilar junction of the two colleges at St. Andrew's, has been attended with the moſt beneficial effects. Accordingly in the year 1754 a plan of union was concerted, with the unanimous conſent

conſent of both ſocieties; but meeting with ſome obſtruction at that time, is now renewed, and we hope will be carried into execution. If the talents and abilities which exiſt ſeparately in the two colleges were concentrated into one, it would promote the intereſts of literature, and give a celebrity to the united univerſity, which the ſeparate colleges can never acquire. If there were but one Parnaſſus, and one Heliconian ſpring, the undivided muſes would ſwell a bolder note, and raiſe a ſprightlier ſtrain.

ART. 27. *A Sermon preached at the Church of St. Peter, &c. By Charles Wells.* Murray. London, 1787.

This ſermon was delivered in the Iſle of Thanet, before the provincial grand maſter and the provincial grand lodge of free maſons of the county of Kent. The ſubject is taken from Micah vi. 8, "What doth the Lord require of thee but to do juſtly, to love mercy, and to walk humbly with thy God?" And it is but doing juſtice to the author to ſay, that his diſcourſe is inſtructive and elegant. It was publiſhed at the deſire of the audience, and merits the attention of the public.

ART. 28. *The Benefit of early Inſtruction in Religion illuſtrated and evinced, in a Sermon preached at St. Thomas's January 1ſt, 1787, for the Benefit of the Charity School in Gravel-Lane, Southwark. By Abraham Rees, D.D. F.R.S.* 8vo. 6d. London, 1787.

This Sermon, which is on the following text, Pſalm lxxi. 17, "O God! thou haſt taught me from my youth, and hitherto have I declared thy wondrous works," is plain, pious, and practical.

ART. 29. *A Sermon preached before the Right Honourable the Houſe of Lords, in the Abbey Church of Weſtminſter, on Monday Jan. 30, 1786, being the Anniverſary of King Charles's Martyrdom. By Richard, Lord Biſhop of Worceſter.* 4to. 1s. Cadell. London, 1786.

The preacher takes his text from 1 Peter ii. 16, "As free, and not uſing your liberty as a cloke of maliciouſneſs, but as the ſervants of God;" which, as he rightly explains it, admoniſhes both the Jewiſh and Gentile converts to conduct themſelves as free men, indeed, ſo far as they were, or could honeſtly contrive to become free, (for that their religion no way diſallowed); but not as miſuſing the liberty they had, or might have, (which every principle of their religion, as well as prudence, forbade). *As free,* ſays he, *and not uſing your liberty for a cloke of maliciouſneſs:* as if he had ſaid, "Maintain your juſt liberties; yet ſo as not to gratify your malignant paſſions under pretence of diſcharging that duty." The biſhop, applying this exhortation to the diſaſtrous days, which the anniverſary of King Charles's martyrdom called upon his audience to recollect and to lament; in which the great quarrel was opened with the cry of religious liberty, not without reaſon, but with an ill grace in the complainants, who certainly would have denied to others what they ſo peremptorily, ſays the biſhop, and indeed with too much petulance, demanded for themſelves. The claims of civil liberty, he

obſerves, which ſprung up amid this rage of religious parties, were better founded; were for a time carried on more ſoberly; and were at firſt attended with better ſucceſs: but civil liberty degenerated into licentiouſneſs, a contempt of the conſtitution, the murder of the king, and the moſt avowed tyranny, which continued till the reſtoration.

The dangers ariſing from the abuſes of civil and religious liberty are explained in this ſermon in a manner clear, manly, and elegant, and worthy of the fame of the Biſhop of Worceſter. We cannot help remarking, however, how ſhort, and how cold, are all the ſermons preached now-a-days, on occaſion of the anniverſary of King Charles's martyrdom, in compariſon of thoſe preached in the times to which it refers. This remark is not by any means levelled againſt any individual preacher: it is only intended to ſhew, that preachers do not govern, but are themſelves governed by the tone and temper of the times, whether theſe are ſober or paſſionate.

ART. 30. *Sermons on various Subjects. By the late Rev. Thomas Francklin, D. D. Chaplain in Ordinary to his Majeſty, and Rector of Braſted in Kent. Vol. III.* 6s. boards. Cadell. London, 1787.

The two firſt volumes of ſermons by this author were mentioned, in a former number of our Review *, with a conſiderable degree of approbation. We are happy to be informed, by an advertiſement, that their ſale has been ſo extenſive as to occaſion a third to be ſent into the world. This being publiſhed for the benefit of the author's widow and family, humanity would no doubt contribute, in ſome degree, to render their circulation more general. When this generous motive, however, ſhall ceaſe to operate, they will be found to contain an intrinſic value which will ſupport their reputation. The praiſe which we beſtowed on the former volumes is equally applicable to the preſent. The ſermons which it contains are on moral ſubjects, and written in a ſtyle well calculated to afford both pleaſure and inſtruction.

As the preſent volumes did not receive the finiſhing hand of their author, they are, in ſome reſpects, leſs poliſhed than he, perhaps, would have allowed them to appear. They ſpeak, however, to the heart; and when that is the caſe, the judgment is diſpoſed to be leſs nice and faſtidious.

* See Engliſh Review for June 1785.

For

For the ENGLISH REVIEW.

NATIONAL AFFAIRS

For JUNE, 1787.

OBSERVATIONS ON NATIONAL ALLIANCES AND A BALANCE OF POWER *.

THE rudiments of architecture, according to Vitruvius, are to be found in the cottage; and the principles of government, according to Ariſtotle, are to be traced to private families. When any extraordinary ambition appears among individuals, we generally find a combination of neighbours ready to reſiſt the extravagant claim, and to aſſert their own rights. The ſame principle operates among ſocieties, whether rude or refined. Inſtinct teaches the migrating horde, and the ſavage tribe, the neceſſity of ſelf-preſervation; alliances of neighbouring tribes againſt a powerful rival, are formed in the ſtate of nature; and, previous to political reaſonings or ſpeculations, a ſpontaneous balance of power is formed in the woods and the wilderneſs. When the New World was diſcovered, the five nations of Canada united at firſt on the principles of ſelf-defence, had gained an aſcendant over one half of North-America. The earlieſt bond of union among the Greeks was the aſſembly of Amphictyons, at firſt an aſſociation of neighbours for internal ſecurity, and external defence; but which, in the courſe of time, became the common council of their celebrated republics, and the great mover of Grecian politics.

Theſe ideas, ſuggeſted by the inſtincts of nature, have been unfolded in hiſtory, and diſplayed in the tranſactions and wars of all civilized nations. Xenophon, in his inſtitution of Cyrus, mentions that, when the Medes and Perſians attained dominion and aroſe to luſtre, the jealouſy of the Aſiatic powers raiſed a formidable combination againſt them. In the politics of Greece, the ardour for national confederacies, and anxiety with regard to the balance of power, is apparent to every reader, and expreſsly pointed out to us by the ancient hiſtorians. The alliance of the Athenians and Spartans (who had formerly been foes), during the Perſian war, with the aſſiſtance of ſome of the in-

* By a Correſpondent.

ferior

ferior ſtates, and their Ionian and Sicilian allies, united in the hour of danger, preſerved theſe commonwealths from a confederacy of the moſt powerful nations of the eaſtern and the weſtern world, the Perſians and the Carthagenians, who had concerted their deſtruction. From the ſame principle, according to Thucydides *, when the Athenians were in the height of proſperity, and the plenitude of power, a league was formed againſt them by the neighbouring ſtates, which produced the Peloponneſian war, and humbled the pride of Athens. On the decline of this celebrated republic, when the Thebans and Lacedemonians diſputed for ſuperiority, and ſought dominion, the Athenians and other ſtates threw themſelves into the lighter ſcale, and endeavoured to preſerve the balance. They ſupported Thebes againſt Sparta, till Epaminondas gained the celebrated victory of Leuctra; after which, they immediately attached themſelves to the intereſt of the Spartans, not from generoſity, but from a jealouſy of the conquerors. In the orations of Demoſthenes we find this principle carried to all the refinements that ever were conceived by an Italian politician, or a French theoriſt. On the firſt riſe of the Macedonian power, and when Philip began to be formidable, alive to the feelings, and awake to the intereſts of his country, this orator ſounded the alarm throughout all Greece, and at laſt aſſembled that confederacy under the banners of Athens, which fought the great and deciſive battle of Chæronea, when the liberties of theſe ambitious and turbulent republics were loſt for ever.

MOTIVES OF THE GRECIAN CONFEDERACIES.

The mutual confederacies and national wars of the Greeks proceeded from emulation, rather than from policy; preſent ſuperiority, rather than permanent dominion, ſeemed to be the object of the contending ſtates. Perhaps it is in the nature of republics in general, as of individual republicans, to act more from paſſion than from reaſon; from principles of rivalſhip and oppoſition, rather than from views of policy and intereſt.

MAXIMS OF MODERN STATES.

In modern times political maxims have changed; and permanency has been introduced into the councils of kings, and the leagues of nations. The form of the feudal governments, which aroſe on the ruins of the Roman empire, prevented them, in a great meaſure, from extending their boundaries by conqueſt; and from the burden of vaſſalage,

* Lib. I.

and

and the inefficiency of the feudal militia, long maintained each ſtate within its proper domains. The elevation of Charles the Fifth to the German empire is the firſt epoch in modern times, from which we date the eſtabliſhment of that balance of power in Europe, which, ſince that period, has prevented any one monarchy from becoming ſufficiently powerful to give laws to the reſt. When the heir of Ferdinand and Iſabella ſucceeded likewiſe to the houſes of Burgundy and Auſtria, ſuch an extenſive dominion devolved to him, and ſuch an addition of rank and authority, by his election to the empire and his dominions in the New World, as no prince ever enjoyed in Europe ſince the times of Charlemagne. But the power of the houſe of Auſtria, founded on extenſive but divided dominions, and their riches derived chiefly from mines of gold and ſilver, were more likely to decay of themſelves, from internal defects, than to overthrow all the bulwarks which were raiſed againſt them. Though the dominions of the emperor, comprehending Germany, Spain, Sicily, the Netherlands, and South America, were then ſo very extenſive, that, during the plenitude of Charles's glory, France was, comparatively ſpeaking, but a very inferior power, yet, in half a century, the force of that violent and haughty houſe was ſhattered, its opulence was diſſipated, and its ſplendour eclipſed. From the moment of Charles's abdication the dominions of the houſe of Auſtria began to contract their dimenſions, and its luſtre to fade; Philip ſucceeded not to the throne of the German Cæſars; and his bigotry ſoon excluded the Seven United Provinces from the pale of his empire. A new power ſucceeded more formidable to the liberties of Europe, poſſeſſing all the advantages of the former, and labouring under none of its defects.

FRANCE.

France is perhaps the only kingdom of Europe that, during a long ſeries of years, ſeems to have purſued any uniform ſyſtem of politics with reſpect to foreign powers. Policy is interwoven with her conſtitution; and, in her intercourſe with other nations, ſhe has never ſuffered herſelf to be biaſſed by any other motives than thoſe of national greatneſs or national advantage. During her long and bloody wars with England ſhe engaged Scotland in her intereſts, a neighbour and a rival of her formidable foe, who, by invading the Engliſh frontiers, made a diviſion of their forces, and weakened their power. Francis the Firſt, diſtinguiſhed for his private virtues and perſonal honour, exhibits

hibits a ſpecimen of the national character. After he had broke his parole with the Emperor Charles the Fifth, whoſe priſoner of war he certainly was, he afterwards ſupported the rebel Lutheran ſubjects of this very emperor againſt their ſovereign, and at the very moment when he was executing ſuch of his unfortunate ſubjects as had embraced the ſame religion. He puſhed his policy even farther, and leagued himſelf with the Sultan Soliman, who was to invade Italy, the ſeat of that religion he was ſo zealous in defending at home. When rebellion broke out in Scotland, about the middle of the laſt century, France encouraged the covenanters, and ſupplied them with money and arms; when Charles the Firſt was brought to the ſcaffold by that rebellion which ſhe had foſtered, ſhe received into her boſom and her protection the deſcendants of the royal martyr. In a following reign, while ſhe gratified Charles the Second with a penſion and a miſtreſs, ſhe rewarded with pecuniary favours thoſe equivocal patriots who made the crown totter on his head. In ſhort, our new commercial ally has attained to ſuch refinement in politics, as to neglect or deſpiſe the dictates of religion, the calls of friendſhip, or the ties of conſanguinity, whenever they have thwarted her ambitious views. Availing herſelf of every favourable circumſtance, ſince the fall of the Spaniſh power, ſhe expelled the Engliſh from the continent, tore from them every remains of their ancient Norman poſſeſſions, and raiſed herſelf to that pinnacle of power under Lewis the Fourteenth, which ſpread an alarm over the continent, and threatened univerſal monarchy in Europe. A combination of favourable circumſtances; a heroic king of England; a modern Hannibal, who had ſworn eternal enmity to France *; a general equally expert in the council and the field, in policy and arms †; turned at laſt the doubtful ſcale of empire, and gave a deciſive blow to the dominion of France.

Notwithſtanding, however, the diſaſters and diſgrace which attended his arms, Lewis the Fourteenth had ſufficient addreſs before he cloſed the career of his ambition, to remove the Pyrenees ‡ from the frontiers of France, and to fix the crown of Spain on the head of his grandſon. An ancient and brave enemy having become an ally and a friend, France, ſecure on the continent, was at leiſure to extend her poſſeſſions and conſequence in every quarter of the globe.

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* King William. † Duke of Marlborough.

‡ "Ils ne ſont plus Pyrenées," ſaid Lewis to his grandſon when he ſet out to take poſſeſſion of the Spaniſh crown.

The

The finances of the kingdom, however, had been exhauſted, and its nerves ſo much ſtrained by preternatural exertions during the ambitious and ſplendid reign of Lewis the Fourteenth, that a long repoſe was requiſite to fill her empty treaſury, and recruit her waſted ſtrength. But after the depreſſion of half a century, when England, in the vigour of her renovated conſtitution, was conſidered at the head of continental politics, and held the balance of Europe, France, has found means to riſe from her ſtate of degradation, to reaſſume her ancient power and ſplendour, and to hold a more important ſtation in the political ſyſtem than ſhe enjoyed under the reign of Lewis the Fourteenth.

ADVANTAGES OF FRANCE.

Our new commercial ally poſſeſſes natural, accidental, and political advantages which equally contribute to raiſe her to preeminence, and give her an aſcendant among the European ſtates. Scattered and divided dominions, however extenſive, are never ſo powerful as thoſe which are compact and contiguous. A ſmall ſtate, that can concentrate its forces and avail itſelf of all its ſtrength, will always gain advantages over a greater one whoſe territories are widely ſcattered, and whoſe inhabitants, from difference of language, manners, and laws, have no common bond of union. Hence the extenſive but divided empires of the Eaſt have often yielded to an inferior power; and their numerous but irregular armies been defeated by the ſteady union and diſciplined valour of a handful of Europeans. The ſea has fixed the boundaries of France to the north, weſt, and ſouth; the Pyrenean mountains ſeparate her from Spain; and the Alps from Italy. Thus connected and contiguous, like a human body of regular but moderate dimenſions, ſhe is poſſeſſed of more actual ſtrength than a gigantic but unwieldy ſtructure. Add to this, that the form of government, which is abſolute monarchy, is highly favourable to the aggrandizement of ſtates. Without any controul on his councils, without any internal obſtacles to his ambition, the ſovereign can employ the ſtrength of his kingdom in any direction, and unite the talents and exertions of all his ſubjects in the ſervice of the ſtate.

THE SALIQUE LAW.

The Salique Law forwards the progreſs of France to dominion, and may one day unite in the family of Lewis all the ſceptres in Europe. The progreſs of this law, which originated among the barbarians, has not been explained by lawyers or politicians. But its influence in accelerating the

progreſs

progreſs of France to national greatneſs and extended dominion, is certain and viſible. By the operation of this law, no foreign prince can ſucceed to the French crown; while that kingdom is ever vigilant to avail itſelf of the laws of other nations reſpecting deſcents. Accordingly it is far from being impoſſible that their alliances with foreign powers may, at a diſtant period, make the houſe of Bourbon *heirs to all the crowns in Europe!* When we conſider that, by this means, they have already acquired the kingdoms of Spain and Naples, the duchies of Parma and Burgundy, we may tremble for the unforeſeen and unknown conſequences. If the dauphin of France, huſband of the unfortunate Mary, had enjoyed longer life, Scotland would in this manner have been annexed to the crown of France. What ſimilar acceſſions may be made to their dominions by matrimonial alliances, is hid in the darkneſs of futurity. One thing is certain, that ſhe muſt always gain, and can never loſe.

HER POLICY.

That ſpirit of policy and intrigue, which is a permanent feature of the national character, operates by a ſlow but certain progreſs to the elevation of France, and the extenſion of her power. While the Engliſh, by their inſolence, their haughtineſs, their predilection for their own cuſtoms, and averſion to the manners of others, give diſguſt to all foreign nations, the French, by their ſpirit of accommodation, their inſinuation, and addreſs, are conſtantly increaſing their political connexions, and adding to the number of their allies. By artifice or bribery they can penetrate the ſecrets of every cabinet: by the influence of taſte and faſhion they give the *ton* to all the courts of Europe. Their language has become univerſal; and their literature and arts prevail in the northern as well as the ſouthern parts of Europe. Under the inſinuating pretence of introducing elegance and refinement, they propogate inſenſibly the influence of their government, prepare the nations for their yoke, and ſubdue their minds to their dominion. While the prejudices of the many are removed, or converted to their ſide, they employ effectual arguments to influence the few. Thoſe treaſures which in England are expended in parliamentary elections at home, are employed in France to increaſe political influence abroad. Gallic gold is diſtributed through the continent with a liberal hand; the King of France has penſioners in moſt of the republics as well as monarchies of Europe; and the inviſible power of the court of Verſailles, by this corrupt influence, is extenſive and formidable. It is difficult and tedious to recapitulate the ſeveral powers, both of Europe and Aſia that France

France has had the addreſs, by different means and at different periods, to attach to her intereſt, and to connect together in a chain of political alliances. She has forged the links with ſo much dexterity, and joined them with ſo much addreſs, that the different ſtates thus connected are ignorant of the artifice by which they have been brought to be ſubſidiary to the intereſts of a foreign power, while they ſought only to ſupport their own. Whatever may have been the motives of the miſcellaneous union, projected on one ſide, and perhaps overlooked on the other, the fact is certain that a real confederacy, from the principal European ſtates, centers from every direction in France; and that ſhe can at pleaſure put in motion the forces and the policy of the greater part of Europe to aggrandize or extend the boundaries of her empire.

ROYAL BOROUGHS OF SCOTLAND.

According to the ancient conſtitution of the royal boroughs of Scotland, the magiſtrates and town-council were elected, annually, by the free ſuffrages of the burgeſſes, otherwiſe called *the honeſt men of the borough*. It was ſoon diſcovered, that communities, originally deſtined for commercial purpoſes, might be converted into inſtruments of political power. As a numerous body of men, in full poſſeſſion of liberty, were not likely, on every occaſion, to obey implicitly the voice of a maſter, it naturally occurred that a few ſhould be ſelected, to whom the whole authority in each borough was to be entirely committed. Upon theſe principles an act was paſſed in the parliament of Scotland in 1496 touching the election of officers in boroughs. This ſtatute deſtroyed, at one blow, the ancient and free conſtitution of the royal boroughs. It enacted, that no officer or council ſhould continue longer than a year; that the old council ſhould chuſe the new; and that the new and old council, together with the deacons of the crafts, ſhould annually chuſe all officers pertaining to the town. By the operation of this arbitrary ſtatute, the ancient conſtitution of the boroughs was overturned, and ſyſtems of government eſtabliſhed, which enabled men once in power to retain it for ever, by repeated re-elections of themſelves, or their friends and dependents. Thus modelled, the Scottiſh boroughs came to be under the influence of the nobles, and became engines of the ariſtocratical power.

When the family of Stuart ſucceeded to the throne of England the ſame abſolute authority over the boroughs of Scotland, which had formerly been held by the nobles, was ſeized on by the crown, and was exerciſed in the moſt illegal and arbitrary manner. Accordingly one of the grievances ſpecially mentioned in the claim of rights, preſented by the eſtates

of

of Scotland to King William and Queen Mary, was, the ſubverting, by the abdicated family, "the right of the royal boroughs, the third eſtate of parliament, impoſing upon them "not only magiſtrates, but alſo the town-council and clerks, "contrary to their liberties and expreſs charters."

From this ſhort hiſtorical deduction it appears, that the conſtitution of the Scottiſh boroughs was anciently free; that their liberty was invaded and deſtroyed by an arbitrary ſtatute in the year 1469; that from that period to the acceſſion of James the Sixth to the crown of England, the ariſtocracy of Scotland held the boroughs in bondage; that, from the acceſſion to the revolution, the liberty of the boroughs was trampled upon by the abſolute power of the crown; and that it was one great object of the claim of rights to redreſs the grievances, and reſtore the freedom of the boroughs.

Owing to the magnitude and importance of the other objects which then occupied the attention of the nation, the grievances of the boroughs were entirely overlooked, and the act 1469 remained unaltered and unrepealed. By theſe means, after the revolution, there ſucceeded to the unconſtitutional authority of the nobles, and to the influence of the crown, a new ſpecies of government in the royal boroughs of Scotland; this was the perpetual power of parties, or, as they are properly called, *juntos* of men in boroughs, who, having once obtained poſſeſſion of the offices of truſt and authority, have been enabled to retain them during their lives; and to entail the ſame, like private eſtates, in their families; employing, as the inſtruments of their power, their relations, connexions, and dependents: and this ſpecies of borough-government has prevailed in Scotland from the revolution down to the preſent day.

Two objects are claimed by the Scottiſh boroughs in the bill of reform which is propoſed to the legiſlature: 1. The reſtoration of their ancient and inherent rights of electing the magiſtrates and town-council, the adminiſtrators of the common property, and other affairs of the boroughs, of which they form the moſt conſiderable and eſſential part. 2. A power of review and control placed ſomewhere, to inſpect the council-books, and call the magiſtrates to account for the expenditure of the public property and revenues. The propriety and expediency of theſe requiſitions may, perhaps, form the ſubject of another ſpeculation.

*** *Communications for* THE ENGLISH REVIEW *are requeſted to be ſent to* Mr. MURRAY, No. 32, Fleet-ſtreet, London; *where Subſcribers for this Monthly Performance are reſpectfully deſired to give in their Names.*

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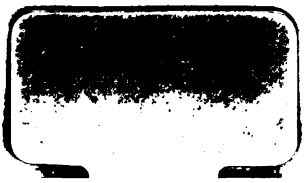
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